

AMERICAN INDIAN SOCIETY



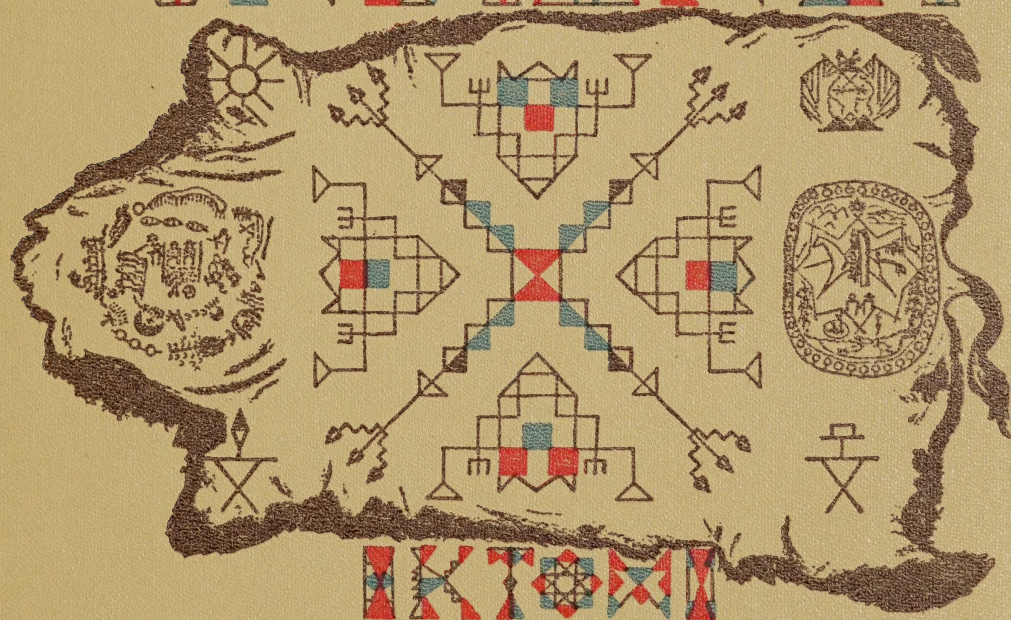
WAKANTANKA, Maka akan na Mahpiya ekta taku oyasin kage cin,
Na Mni mahel taku hiyeye cin hena nakun yakage cin,
Micante on Wocekiye mitawa kin le kin namahon ye,
Na Woksape wowasake, Oyate mitawa ayna Wowacinye
Waun kte, Nakun Oyate takeciyo. Na Taku yakage cin,
Hena oyasin, Mako awil anke wana hehanyan.
Wocekiye kin le ohina biha na WAKANTANKA iceciciye.



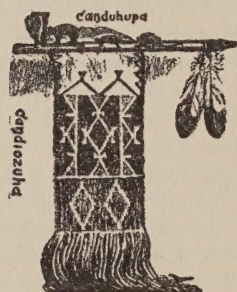
AMERICA

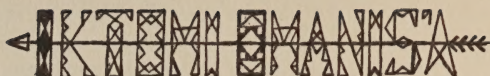
NEEDS

INDIANS



As neither Iktomi nor a human could be exactly right and too certain of "anything or anybody" in Indian or Government matters, be aware that this is only a conscientious collection of samples of the "whole truth" assembled with his honest conclusions and logical suppositions by a prehistoric nut, whose original brain is being replaced by fossilization.





June 21, 1937.

Mr. John Collier,
Commissioner of Indian Affairs,
Washington, D. C.

Dear Mr. Collier:

My long threatened book, "America Needs Indians!", doubtless the worst book ever produced, is about to happen. Why? I guess that I wrote the book to prove that I don't know a damn thing. The surest proof was to write samples of what I've always known and am learning (?).

Why Indians? Because Indians symbolize America's greatest debt (fractionally payable) and partial or total disgrace according to how well America makes atonement—and because Indians (and associated potentialities) represent the great wasting value yet remaining on this continent.

What about Indians—how they got here? Interesting—but of intangible value in not being a practical subject when compared to the material fact that they **are** here. What is important is what to do about them. Save them—turn them into an asset.

What kind of book could help? History, legend, lore, etc.? Interest value, but a people cannot live on its history and such subjects cannot help their existence. It must be a non-political economic review of the Past and economic survey of the Present with corrective suggestions for the Future. The Past is clear and shameful. The Present is hazy and doubtful. The Future depends upon the degree of Honor of America and the co-operation of the Indian.

How must it be written? Smoothly? The situation is too critical to spare the time. We need action! Tactfully or boldly? All the nice, sweet words by tongue or hand have helped not. The book must have guts! Not a weak, cautious criticism varying little off the median line of least resistance, but strenuous criticism and strong praise criss-crossing vigorously from opposite extremes bids to be most fair and gainful.

In places I criticize the Indian severely—elsewhere, and bitterly, the white. It will test race and individual whether any or all can stand the "truth." If I picture Indians as a race of Saints, visitors will throng to disillusionment, and disappointment will react against the fallen Angels. Any public office-holder who cannot be criticized is not big enough for his position, and by how he reacts must he be judged. A person truly great is willing to learn from his critics, even his enemies, even though they may be mostly wrong. A sincere person will co-operate in any way toward the ideal or any part or approach to it.

Indians blame policy and employees because of their plight, but as employees only represent perhaps a fair cross-section of the American people, I see no advantage in replacing them. Unnamed employees or incidents and cases are cited to condemn the economic foundation which is increasingly injurious regardless of any improvement in employees or in policy.

The policy of every administration has been to polish up the surface. You painted it a different color. But until a practical, scientific planned safe use of areas is developed, such veneer over the faulty economic base of farmless farming, low grazing fees, cheap labor, etc., can accomplish nothing more than false civilization and distorted Indianism.

This private edition is not advertised to sell publicly. It is designed to sell first and mainly to those primarily concerned—Indians and Indian Service—in hopes of creating a better understanding and mutual benefits through criticism and suggestion. Though it really concerns all, others must **buy** it by request or through Indian appeal.

Among the sensitive, the insincere and those who only glance at parts and do not struggle through it unbiased, it will make me more enemies than friends. Few will believe I have only tried sincerely.

If the proposed plans appeal to you as aiding Indians to help themselves, I offer any assistance and time without pay and without interference with the duties of your officials. If you are powerless, I will be reconciled without resentment to try to get the Indian this last chance through American business, public, etc. I wish to revive the determination of the Indian—by giving him Hope. But I will not excite him. I will ask him to be patient.

Why am I so concerned when it is probably too late for me to even regain much of what the effort has cost me? Because it's time someone "did"—and nobody else seems to have ever been foolish enough. I am not so dumb but that I knew better, but someone has to be the goat. Others more intelligent now can carry my plan on to success. It will be a good joke on me.

Neither I nor anyone is important, except personally, for each is only **one**, whereas there are 350,000 Indians who must be 350,000 times as important as anyone—and when we realize that future generations may be born until the end (?) of Time, their Future total existence multiplies the importance of present numbers and correspondingly divides the importance of any individual until each becomes too insignificant to consider—except for what influence his efforts or neglect may have upon those of Today and Forever. As for me personally, nothing can result to justify my sacrifice. I am neither dishonest nor coward enough to pretend that I like to do this, for I am anything but a martyr in makeup. I have finished a great circle that wasted so much time and me. My only consolation is that I am done; my only hope is that I am crazy.

In all sincerity,

Iktoomi Lila Lida

P. S.—Maybe this letter covers something my book needs. Including it might be a good idea—at least it can be no worse than some ideas I have had. Ikto.

HEAD-GUARD
DENYING
INDIANS
A
CHANCE



DEDICATED TO

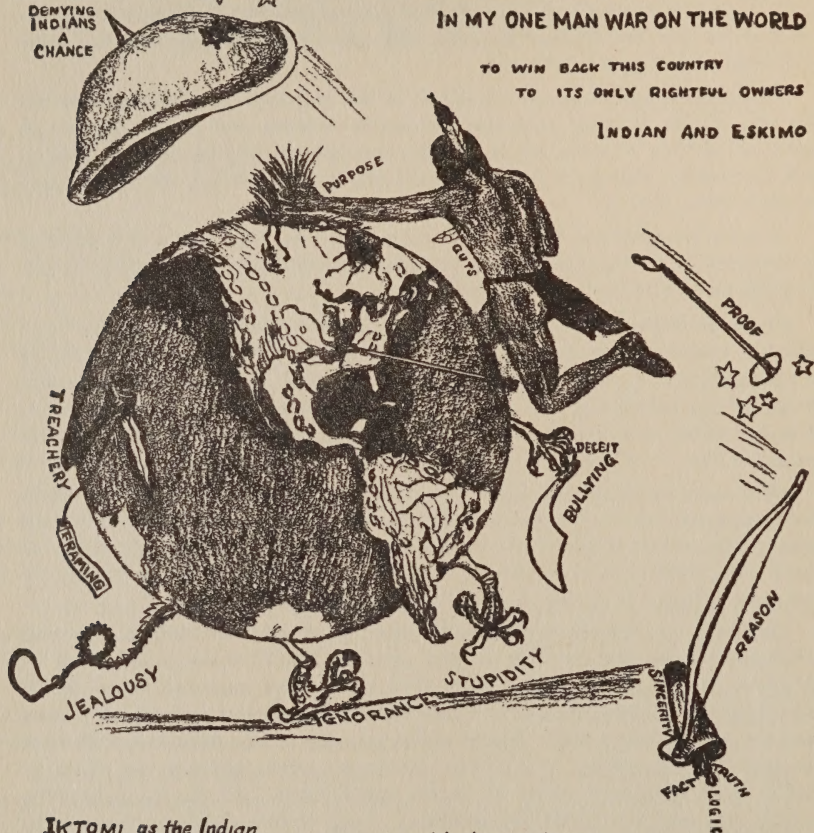
THE WILDEST, ORNERIEST INDIAN

IN MY ONE MAN WAR ON THE WORLD

TO WIN BACK THIS COUNTRY

TO ITS ONLY RIGHTFUL OWNERS

INDIAN AND ESKIMO



IKTOMI, as the Indian,
carrying in Quiver (Sincerity), the straight-shooting Arrows
of Truth, Fact and Logic, Shoots them from the Bow of Reason
into the Monster World -
then Knocks off the Staggering Monstrosity's head guard -
with his "Tomahawk," Proof, ... and with his Stone Knife, Guts,
(nerve, courage, stamina, endurance) leaps for the scalp of The World!

IKTOMI, '35

NOTICE:

Ikto could write this book in the guise of a white and receive from whites greater reward, respect and consideration for his work and intentions—and greater attention, co-operation and appreciation from Indians. A white trying anything for Indians would be honored as "Great Man—Honest White Man!" by Indians, and showered with gifts they can't afford to give away or lose. (Now, Ikto also has always been most hospitably treated among all tribes he has visited, and has been offered more gifts than he has felt should be accepted and which, as he has usually explained, they should keep for "the" Indian museum.)

As it is, whites may say that Ikto, as an Indian, is prejudiced—and Indians will usually say, "Well, he ought to do it—he's Indian!" Plenty Indians will censure or ridicule him through fear, policy, touchiness, jealousy or imitative ignorance and sham pride to soothe or satisfy and please the enemy they worship or sell out to. **Not most Indians, but most conspicuous,** will be these!

Yet Indian, white or orang-outang, Ikto contends that whites and Indians should judge his work, **not by him,** his personality or reputation, who he is or ain't, what he's done or hasn't, or by how it appears, but **only by what it contains** as elements of truth and logic—however presented—or error.

To do otherwise, you are neither wise nor fair to it (or **any** work) or to yourself, or to anything which may be concerned with you, or **any** part of it. You shirk your duty and should forfeit your right to judge and reason.

Blame only
Sktomihicala
and thank

The Indians and their friends
who were of aid to
This World's Worst Book

●

AMERICA NEEDS INDIANS!

(Unexpurgated Edition)

\$7.00 per copy

●

BRADFORD-ROBINSON • DENVER
PRINTERS • LITHOGRAPHERS • BINDERS

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By

Iktomi

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Note: Because of the conflicting viewpoints, and the overlapping and fusing of subjects never before assembled, FOOTNOTES ARE MOST IMPORTANT and usually more timely qualifications essential to a fair understanding.

ILLUSTRATIONS

THE COVER shows Iktomi's sketch of a buffalo hide with original but authentic basically 'akota yet universally Indian designs and symbols telling in Indian way a summary of this book, "America Needs Indians!" The lettering on "buckskin," Ikto has originated of basic 'akota yet universal Indian fundamentals only. The O is accented with included conventional spider web. Colors match real 'akota pale shades.

Exposing without detail highlights from the veil of symbolism:

Iktomi, seeing the Indian with the White Man hurrying along the broad highway to The End by Waste & Death inevitable, points off to an obscure old game trail. He leads them along that trail. They travel it for "seven" sleeps. With travois and ponies they go on faster. Four moons pass. Iktomi goes on Hanblehchehya and offers the pipe in praying, seeking wisdom of action. An important camp is made to make preparations for continuing. They must adapt to journey through Winter. A year has passed. A big River must be crossed. They must be able to voyage on big waters. Many times they must camp and make ready to go ahead. Three Winter-counts go by before they reach the good natural course, certain enough to follow even through darkness with the speed and ease of a bird. They must purify themselves and make good medicine and prayer and they will see along a trail a peaceful natureland of promise, and through the Iktomi Program

—which has drawn itself into design to include the scenes and the Elements and Forces of Nature with the rugged, delicate control of Death and Life, and the Procreative Power, with the conventionalized web-stays of the symbolized Iktomi beseeching co-operation of both Vital Factors of the Sky, and Indian and White, to re-liven the exhausted Mother Earth—

. . . . to make it again a diversified, complete Nature Country of abundance as the happy setting for the finest true Indian Culture—and with the White Man as partner—Forever!

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YOU OLD LONGHAIRED

LIKEWISE WILL INCLUDE MATERIAL HERETOFORE UNPUBLISHED AND CHALLENGE TRUE INCIDENTS, HISTORIC MATTERS, ETC.,
ALL JOKES, HUMOROUS INCIDENTS, PHILOSOPHIES, ETC., WILL BE ORIGINAL EXCEPT THOSE ORIGINATED BY OR FROM THE WRITERS, CONCLUSIONS, ETC.,
WHICH WILL BE CARTOONED OR CARICATURED BECAUSE, AS THE INDIAN HAS BEEN MORE DISTORTED IN THE EYES OF THE WORLD THAN ANY OTHER BEING, YOU MUST SEE THE HORROR
THU INDIAN EYES TO KNOW
INDIAN TRUTHS!

INDIAN NOTE
INCLUDES ESKIMOS, ALEUTS, ETC..



Every Indian is chief—**off** the reservation . . . as is every Indian girl a princess, although Indian princesses "never" really existed except among a small tribe or two. Today there are "no" chiefs **on** the reservations except some aged, honorary chiefs and some mock-chiefs of government ranking. And, like chiefs, feathers mean nothing today! Not having earned them, Iktomi has no right to wear these feathers—nor have the majority.



WOC'EKIYE IKTOMI TAWA—PRAYER OF IKTOMI

WAKAN'TANKA, Maka akan na Mahpiya ekta taku oyasin kage cin,
Na Mni mahel taku hiyeye cin hena nakun yakage cin.
Micante on Wocekiye mitawa kin ho kin namahon ye,
Na Woksape wowasake, Oyate mitawa eгна Wowacinye
Waun kte, Nakun Oyate tokeca ekta, Na Taku yakage cin,
Hena oyasin, Maka owihanke wanin hehanyan.
Wocekiye kin le ohinni bluha kte. WAKAN'TANKA iceciciye.

(Abbreviated Free Translation)

Great Supernatural Mystery Power,† all that is Wakan,

Lend ear to the Voice of my Heart—

Give me the power . . . of wisdom and ability . . .

To aid my people, and the others, and all of Nature permanently—

Softly I breathe this always.

IS IT THE JOB OF WAKAN'TANKA—OR YOU?

Praying is O. K. But prayer **without** effort is just **passing the buck to your God**—who isn't suffering and isn't becoming extinct and therefore not obliged to do **for** you what **you** could and should do . . . and is probably not inclined to help those who **won't** help themselves!

IKTOMI

(Pronounced "Ick-toh'-me")

. . . . Unkto'mi—Inkto'mi—Inkton'mi, United States and Canadian Sioux and Assiniboiné forms; familiar to Iroquois as Te-hor-on-hi-a-wa-kon; Chippewa as Winneboozhoo, Winnebojo, Manabozhu, Manaboozhu, Nana-bush;‡ Cree as Wis-a'-ket-chak; Blackfeet as Na'pi; Klamath as Hmook'-ums; Kiowa as Sin'ti; and the equivalent among most tribes including "Coyote" of the Pueblos; and the counterpart even among the Eskimo as Kayaktawingyaktawk—

. . . . was Waka',¹ Supernatural, but not a God and not worshipped, with usually human-like form transformable to Indian or Lower Animal.

More cunning than the Indian—but usually less intelligent,
He found amusement, revenge and good service in his ability
To fool and trick everyone, everything,
Even the Supernaturals—and himself!
Others sometimes fooled him.

Iktomi delighted to make the solemn ridiculous
But by his jokes and magic powers he tricked and experimented,
Altering all creatures into their present shapes
And fixing each one's nature and habits

To fit into the environment of certain habitats,
And showing Indian (Eskimo) and all creatures and things
How to outwit the Enemies of Life—
So all forms could exist forever and none become extinct
And every part of the Indian country
Would abound with its own characteristic life forms
And nowhere be barren of life.
So the habits, natures, instincts, tricks, and variations of all
Obey the power of Iktomi.

Iktomi, as I have drawn him on the Frontispiece, is presented as he has always lived in my mind—a cruder, simpler, Man-type than the Indian, with more animal characteristics, instincts, feelings, habits, and ability to exist in a more shiftless and primitive manner. Consequently, he was usually in hard luck, if not trouble, but, living by his wits as he did, generally got out of it by getting someone else into it, but often overdoing it to beat himself by his own scheme. Ikto's escapades are favorite amusement tales.

Perhaps Iktomi was actually a primitive pre-Indian originally, as the last race of prehistoric aborigines—the Minnesota Man, Folsom Man, Lansing Man, etc., or the Post-Glacial Man—exterminated or absorbed by the Indians but preserved in their myths, legends and beliefs.

The Lakotas picture Iktomi as of queer, crooked build and funny looks, attributed to his origin as son of the Rock out of the queer, shapeless-shaped Thunderbird mother. So they laughed at and mocked him even when he was doing good because he seemed clowning. They thought him a fool, but yet very clever. So Iktomi turned to making fools of Man, made the animals his friends and became their guardian, though still helpful to worthy unfortunate Indians—who feared, hated yet depended on him.

Finally, Iktomi became so chagrined and mad at himself he burned himself all up for revenge at his being until all that remained was a charred, shriveled speck which is now spider-Iktomi, as the living, physical symbol of the body ashes with the spirit of Iktomi's burnt corpse and equipped with some magic power in its wonderful web.

But as Iktomi was always tricking the Indians out of one of their most beautiful girls for his wife, his real spirit, his nature ways, physique, and power, etc., humanized, have descended to

¹Not exactly interpretable because of numerous overlapping meanings.

‡Etcetera.

IKTOMI: The Indian—Me.

I am like Iktomi—the Original—in all ways excepting magic and every way modified by human-ness, and Indian blood

And so has Life reincarnated in me

And in my own history

My Iktomi ancestor.

I have always been naturally very successful with jokes and tricks for amusement or revenge

and to help any worthy.

All fool Me fool All.

I fool me.

When I have sacrificed everything to do good, I am called Fool

Even by those I aid.

My funny looks have been much laughed at—more so now, a wreck.

Even my skull is low, receding and primitive

As I am.

A fellowship of mutual understanding and relationship and trust

Claims kinship for me with the Animal peoples and plant kinds

To hear them and protect them from Man

Yet bridges through me

To the Indians.

The Indians I help—I am Indian Iktomi.

When all is wrong or threatening, I laugh at myself, or anyone—

I make fun of me or everyone

Or joke or fool someone

Or me.

I am Iktomi

I have had more waves of hard luck—more menaces to fear,

More excuse to be finished

Than anyone I know.

But like original Iktomi

I seem never ending.

Iktomi is me.

I AM NO ARTIST

Of Art I know nothing.
I do not know its terms or definitions.
I am totally uninstructed in drawing or appreciation of Art.

I have not even a set technique of my own
But draw according to the subject, circumstance
Or my own feelings.

I don't know the boundaries of when Art is aint.
I do not like to draw
Except rarely and not for very long.
I don't draw as Art for Art's sake.
Let Artists who own and belong to Art
Serve that intangible duty-urge.
Neither do I draw for money wants,
For pay I prefer some kinds of outdoor work.
Nor do I draw for fame or publicity.
Such childish lust for glory is vanity
That depends upon post-mortem sympathy.
And I haven't time to die now to become an Artist later.

I draw
To bait your interest and curiosity for my writing
And to help you to understand it,
Because I have included there some matters of grave importance
That need your co-operation and aid
Before it is too late.

I AM NO WRITER

Of Literature I know nothing.

I am unfamiliar with its rules, styles, forms, traditions or methods.
Without attention or respect for these
I write in my own original ways to explain a thought
Which I hope will amuse or inform you.
I care for very few books and other writings of fancy or fiction.
Reading is slow, housing, hard work for me.
I do not write for the sake of Literary Art.
While others serve it with their souls
It has no need of me.

Nor do I write for money or notoriety
Or I would have written up my own adventures.
I have no urge to write,

But write because I want you to know of some things
You need to help
For their vital importance
To the Indian, this Continent, the Future, and YOU.

CHALLENGE!

I WANT TO FIGHT!!

Anybody — Anywhere — Anytime
Everyone—Everywhere—Every Time
Right now Everybody is fighting everybody and everything.
But you're all a batch a brawling bawl-brats,
Not a good fight in the all a ya.
I just as well get into it and make a fight outa it,
So I challenge the World
And it's 7 to 1 I win.
There's so much World—and so little me
It ought to be a pretty good match
After I get tired—
Me against the World.
World has been pickin' on me—Kicking me around—
Holdin' me down
Ever since it first saw me.
But the World is just a big sissy—afraid to ever fight fair
For I'd wallop it so hard its nose would protrude from behind
Like a prehensile tail!
Everybody is talking about reorganizing the World.
Everybody is saying what ought to be done—or ought not.
Many keep telling what they are doing—did—are going to do
But Everybody is talking—Nobody doing.
Everybody blames anybody about all
And Everybody is right—Everybody is wrong
About everything.

So

It ought to be simple to I be against Everybody
And I be right.
So it's me against the World
And God help the World!
First came Eve with a Worm in her apple.
Then came the Flood and the World was sunk.
Next came the War which hastened the Depression,
Followed by the Drought.
Now I turn loose me!
I don't know just what all is wrong with this world
But I can fix it.
And in only a moment I can guarantee no next war
And quickly end all Depressions.
Let me play Lion and you put all the Politicians in my den
At once—to try to Daniel ME.
I don't like to be conspicuous—Me
But I'm tired of pushing and carrying it All,
Following blind leaders.
So I'll go ahead—and show the way right.
America—the World—You never think of what's ahead. I do.
I've been ahead
I've been around a long time,
Since way back there in the Year when all the Fish got Wet.
I've kept an ear to the ground for so long now,
Hearing the sound of your Leaders coming behind me,
Listening to signs yet ahead—
The ants have crawled in my ear
And bugs in my head.

I advise or warn your leaders—They tell me to carry, push!
Me? I'm just a Brain Flunky.
I have ideas. I discover.

I give your Leaders plans and cautions to help their fame
And fortune.

I get Thanks—But no credit—No reward—
No appointment to scout or lead.

I don't mind when they follow my ideas and tips successfully
But they are so slow, so weak, so clumsy and bungling

I can't stay behind.

I am a scout—I'm going ahead again.
It isn't that I think I have brains.

It is that this development of my Idea was done by a lucky combination
of accident experience—and enlarged by laborious efforts at thought and
patient endurance at attempted reason

And because after years of intentional experience

It has taken 7 full years of patient effort to think,
To develop this one line of Thought.

I refuse to be defeated or discouraged on my sole idea

And mean to advance with it, on it, not behind it,
As it is my only chance to win—

Aside from future outgrowths of this same plan

I do not expect to ever again be able to think
Another single Thought before the end of Time!

I am this question to a number of people:

Genius or nut?

Well, a bird in the hand never catches the early worm.

You have to die to show the world you WERE a genius—

But the squirrels acclaim a nut.

The World does, too, sorta.

Only a squirrel is seldom fooled on a bad or empty nut

But look at the hollow, dried or rotten nuts of radio,
screen, stage, comic strips, magazine

And Congress.

So I say just Wook'-a-took!

If I am not serious, how can I awaken the serious

To this serious crisis?

If I am not dumb, how can I arouse the dumb

To the emergency?

If I am not crazy, how can I attract the crazy

To support?

And intelligent, dumb, or crazy,

Support is essential to a leader

And long ago politicians found

A dumb man's vote counts as much as Einstein's

And a crazy man's ballot, I guarantee, is a heap more interesting!

I am aware that if I would assume more dignity

In action or word—in life or production—

I would command more respect and confidence to my
plans

But not so much interest of so many.

So I take a laugh and remind you

Will Rogers was a clown—and clowned his way seriously
to become America's reliable friend,

Standard of alert observation, wise judgment,
impregnable honesty.

Besides, the only really happy people in civilization are
in the Nut Factory.

They are generally free of worry and work and well protected from harm
or salesmen.

"So what!"—Iktomi lingo.

So maybe I'm smart to be crazy—You're crazy to be sane.
The poor are unhappy because they aren't rich.
The rich are unhappy protecting their wealth.
Napoleon was seldom so happy as the Nut Napoleons.
The Napoleon Nuts are usually Napoleon in all his glory!

LET'S ALL GO CRAZY!

Due to "Civilization" the rate of insanity is increasing so alarmingly among all races, the crazy will soon put the sane in asylums—and maybe the sane will need that care **to prevent extinction.**

The crazy can run the world as well as the others have done, anyway!

PRELUDE—CHAPTER NONE

DEPRESSION

was predicted by the first Indian to ever see a White Man who was warned by the first Indian he ever saw. And all Whites have been warned by "all" Indians ever since. That Hoover, Inc., never saw it coming, if they didn't, is not unusual but only a monument to the foresight, observation, depth and heed of his race. Hoover, like the pituitary gland, has been blamed for everything, and *as justly*. Actually, the *Depression came from many different, interrelated, growing and accumulating sources along the march of history*, as I have listed **TO THE DISCREDIT OF BOTH MAJOR PARTIES** and kindred, *becoming acute and conspicuous only following the more recent contributions and developments* but practically the *result of America's idiotic self-wounding of the two vital points of her civilization*, and from which, directly or indirectly, the prosperity periods of this nation, and other nations secondarily, originated:

1. Natural Resources.

A COUNTRY IS ONLY AS YOUNG AS ITS NATURAL RESOURCES. America's growth and Europe's salvation both resulted from the use and development of the natural resources found with the discovery of the New World,¹ for which conservation is being weakly and timidly championed by Government and alleged conservationists who vaguely, usually distortedly, or pretendedly, see something through the Fog.

2. Agriculture.

Commerce, Manufacturing and all Industry, shipping and trade with all their related livelihoods depend upon the produce and buying power of the farm and ranch, directly or otherwise.

American Civilization is like a plant:

The factors killing the plant are the parasites of greed and stupidity destroying the roots and stem—the Natural Resources being so wasted and neglected; of which Soil Conservation is probably the Taproot, Water Conservation the Stem; Wild Life, Forests, Fish,‡ the main roots sustained by Plants, Minerals—their smaller matted rootlets which compose them; and Agricultural pursuits the main branches; railroad, shipping, commerce, trade, manufacturing, industry,‡ the upper branches entirely dependent on the plant as in turn lesser numerous branches, twigs, leaves, flowers and seed are dependent.

With healthy roots the plant grows, flourishes. Without, it slowly dies.

Perhaps soil and water are the fundamental food and drink requirements, with natural resources the taproot, their lesser and component parts its roots, and agriculture the stem dependent on them as it in turn supports its top, "civilization."

¹Shown in "Maka Ihangya," together with their relation—their use and abuse—by Man, the Depression and the Future.

‡Etcetera.

In a larger detailed comparison *the menace is not the bally-hooped issues*, eating away the leaves of the nation, *which politicians fuss about*, even if at times sincere.

Because Government, people and nation are but slave-tools of the Body Bloop, issues, worries, problems and campaigns are jammed into the mind of Mr. Taxpayer and Mrs. Voter with all the hooey and sensational rot necessary *to keep them from thinking* of any of the real and basic problems which are the fundamentals of Economic conditions, the roots of which are ignored and untreated because of the overshadowing squabbles, Grandstand Play and *Make-believe oppositions* on the part of the **PARTY POLITICS**—THE DOUBLE PARTY OF REPUBLICRATS AND DEMOCANS—*exaggerating the importance of favorite popular forms of horseplay for notoriety, votes and graft.*

Among the greatest problems affecting agriculture as a plant, and the nation as a browsing animal (a big sheep) is that ignored root trouble—Erosion, and its side rootlets—floods, drainage, drought, transportation—and their control.

The Four Horsemen of American "Progress"—Forest denuded, Slopes exposed, Waters polluted, Balance of Nature upset. NATIONAL SUICIDE!

This was a *land maintained in perfect balance of Nature, including Man*, by what I will term the Spirit-philosophy of Nature as the Great Mystery.

Every one of you of *non-Indian* (or Eskimo) blood, whether 100 per center or immigrant, *is still Alien*, and hence *not American*—or, if so, then *Americans are transplanted foreigners STILL STEEPED IN THE HABITS AND PHILOSOPHIES* (or their lack) *OF THE OLD WORLD* and as is the rule with foreign species that *can exist* out of their natural environment, you have become an overwhelming plague over our Continent.

Your Depression began when Columbus discovered this Continent, and although it can be temporarily abated or delayed, it will at intervals return increasingly more ominous.

Maybe you're smart not to think about it! You might have found that it doesn't pay to think. Very, very few people have ever been paid to think. Most of such fools go to jail, exile or are assassinated, or ridiculed and ostracized, if they dare think, or else they are paid to "don't think again."

And since that time the Government, Business, Civilization, church and schools have prohibited and punished thinking. They reward physical labor and skill and enough brain harnessing and training to assist these, but they pay you to keep you from thinking. Thinking is the hardest of all work. Only Geniuses, Fools and Crazy people try it. If a normal person tried it he'd soon emerge as one of these.

If you've never thought to think, don't try it. It might become a habit. Talented thought-proteges might be excepted, but for an old pleistocene relic ancestor of the ancient Folsom man and the Mound-builder, it takes work and patience to make my mind think. A hawk can sail without effort, but for an old rooster like me, it is work to fly to a high enough spot to get off a good elevating crow.

But as every political measure in America since Discovery has had, or will have, effect on the Indian, and as even passively, the Indian did or could influence everyone in America, directly or otherwise, Iktomi reviews the summary of economic bearings, all directly including or secondarily concerning the Indian:

WHEN THEY BROKE THE SOD THEY BROKE THE WEST
and *"the" Depression gained real momentum.*

Where, as was customary, the rancher had leased or claimed grazing rights and accordingly built up his herd, and ranching plan, he found farming squatters and their infernal fences settling all over it and ploughing and wheating it up. Soon, in many parts, he had only his own land and the main road rights-of-way for his stock to range on, except along highways, etc. Each squatter fenced clear to his neighbor's fence, seldom leaving the required section line for road rights. So the crowded-out ranchman had to sell off his herd at sacrifice price and fence his own land for an insignificant herd, or break out his land to break into wheat racket to go broke.

Farming engulfed the whole western country. The nation had gone crazy. It wanted to win somebody else's war about something way over somewhere. And it needed wheat—demanded, begged, pleaded for wheat—"raise wheat for the soldier boys." Soldiers couldn't fight without wheat.

Everybody seemed to turn farmer by perspiration or by

proxy, and bought land or hired crops put in on rented land. Government officials made it a patriotic duty to buy land for wheat, and their crooked partners reaped a great harvest by promoting cheap western lands, usually offering quick profit to some "lead sucker" (who reinvested such "profits") to bait that sucker, his friends and relatives into mortgaging everything to buy or option all they could as down payment and on promissory installment guarantees.

Some lands were simultaneously sold to different owners. Much land and many titles sold were imaginary. The purchaser never saw his buy, or if he did go out, it all looked alike to him. *He seldom knew where his land lay*—he bought through promoters!

Reclamation promoted by politics, sharks, Chambers of Commerce, et al., multiplied all this.

War-time Government unfairly limited agricultural produce maximum prices, while allowing other war prices to soar as high on everything as their Bloopers and profiteers could get them; remain up; or descend gradually. The agriculturalists were forced below the relative trend of the economic "graph." Then came the inevitable crash. War suddenly ended with all elevators, bins and spares filled with wheat.

Wheat dropped from \$3 to 40c a bushel and corn from \$2 to 20c a bushel (and was burned for fuel on the farm). But the farmer was still a sucker. When prices went up a little, or promised to, in places about 1920, land promoters sold him more western land in other sections and a new boom was on and another crash on its way.

Of all classes, the *farmer and rancher* had been the *greatest buyers* of such commodities as clothes, autos, furniture, machinery, insurance, etc., but taxes stayed as high on land that couldn't be sold at any price as during boom days, while America's interest focused on mining, trade, regular industry and commerce.

Farmers, ranchers, whites, Indians and the whole West were ruined—by farming and wheat. Many realize now but some would always be suckers. *Farming should have been prohibited in practically the whole West between the eastern prairie borders and the Pacific Slope.* A plough should be held illegal and con-

traband in most regions. The East and the Gulf and the West Coast should farm.

THE WEST SHOULD BE FOR RANCHING,
RESTRICTED MINING AND WILD LIFE.

Saddest is that *range once broken is ruined*. Erosion and weed plants brought in with crop seeds take it. Those extravagant drives to eradicate the common barberry, alternate host of rust on wheat, should have considered *wheat* the "alternate" host *to be eradicated* in most of the West, for it has proven to be one of the *West's worst weeds*. Not that it runs wild. The promoters run wild securing it new growing areas and the farmers and their creditors run wild afterward because it won't grow.

INNOCENTLY, WHEAT HAS RUINED
MORE LAND THAN ANY OTHER WEED.

Plains-prairie reservations are already badly wasted by farmers tearing off the protecting grass cover and stock over-grazing it, thus exposing soil to blow or dune-drift into ditches, creekbeds, streams, dams, and reservoirs and bury buildings and fences. Even before the drought, which multiplied this, sheep had stamped out and eaten the vegetation as bare as a skinned bear around artificial dams, etc., which are trampled worse because they are not so strategically located as natural waters. Such land-scalping induces:

1. Serious wind and sheet erosion even on flat land.
2. And where exposed at an angle to: baking sun and wind, causes dunes, blowouts; rainwash, harmless on sod, causes serious gullying.

Thus begin ugly, new artificial badlands, conspicuous waste. It will probably never again approach its former worth. But in time, by careful management and help, *it can mostly be re-established as good grazing country* once more.

Just as the short-sighted couldn't see Depression coming until "BOO!!" it startled them out of their pants, the short-memoried now howl for return of the "good times of 1929." *Why blame it all onto Hoover* when he was only an *extension of Coolidge* and a *duplication of Harding*, that happened to land in the spot whither the boomerangs everyone had thrown were returning? In one of his re-president campaign readings the Public Hoover

No. 1 whimpered against the injustice of Depression settling down upon the weight of his administration and defended: "Depression . . . and which nobody foresaw." Well, I am nobody, as are others, probably, who foresaw it. Hoover couldn't see it behind and beneath him and he wouldn't turn around or look down, until it bumped into him.

Iktomi saw every evidence of real hard times re-gripping the larger part of Colorado and Nebraska as early as 1922 and thereafter steadily getting set from then on; streaks and spots of gloom in New Mexico in 1923-4; in 1924, summer labor cheap, jobs scarce in Washington—Puget Sound swamped by some 17,000 loggers, etc., let out of lumber, etc., camps to seek employment at sea (or any job), making such work tight along the entire Pacific Coast, which was bad at best through California and Oregon. The West as a whole, except in spots in Texas, etc., was no Work-Heaven in 1925. By 1926, most of the West had improved none or turned worse.

Minnesota, St. Louis and Missouri, Kansas, most of Illinois, Ikto found well undermined by hard times, while Detroit was flooded with workers migrating from everywhere to get in on Henry Ford's 5-day-week plan **made necessary to help unemployed**; Utah and Nevada seemed to revive a bit in early 1927, but after my return from the Orient that winter, **I took one look at California and headed back for China**; Ikto found Minnesota, New Orleans, the West, including Oklahoma, were well parasitized with Depression, unwritten because nobody could spell it then back in 1928. The writer also witnessed hard times absorbing New York and vicinity; Florida well deflated of its second boom; the Gulf, Lower Mississippi and Midwest hard up; the West still in tough straits until—about then Depression had soaked enough East to collapse the Nation's Capitol and capital in Wall Street.¹

Sure, in spots, local booms, etc., some of you made it then—on stocks, etc., and until the Paralysis hit the "Brain" in the East in 1930, you were just that many years lucky—you rode on wind and were not really supported by the ground of your local region. Let's shoot for pre-war "normalcy" *but* improve that with saner security. Don't aim for the "good times of 1929." We couldn't take it! *The "good times of 1929" would be just another chocolate-coated Panic!*

In Washington, D. C., I woke up one morning realizing that many wild animals and birds tail-signal variously and for diverse reasons, but that only 2 domestic animals use a common signaler as a flag of their "humor" (mood) by tail-wiggling signals.

That the symbolic difference between a cat and a dog is the way they wiggle their tails—so you can always tell when a cat is a dog by how she wiggles his tail. So a long time ago a cat and a dog must have decided to distinguish themselves each from both

¹D. C. is only the Front Capital of the U. S. A. Head Capital always has been in Wall Street.

by the cat's right to lash his tail when mad so she won't be a dog and the dog, for fear of being shot when mad, chose to wag his tail when un-mad so he would know he wasn't a cat—and that ever since, cats and dogs perform this fraternal or tribal sign as a traditional duty.

And that the *only thing as bad as you Republicans is a Democrat*. There is *no real reactionary difference* between you excepting in how you wiggle your tails. You are all just Politix!

DEMICANS AND REPUBLOCRATS

Which has no adequate synonym and for variety demands invention of "BLOOP" to refer to all that Politix & Co. includes.

As long as there have been a Republican Party and a Democratic Party, Where one has failed to do wrong or be crooked the other succeeded

And the first continued the practice of the second

When back in power and set up new precedent grafts

In turn for the other to follow later

—Until each is worse than the other!

DAMN PRE-DEMICAN FOR:

Wastage of natural resources and abuse of Indians by exploration, Conquistadoring, colonization, settlement and development of U. S.

Designing a Constitution guaranteeing everybody (except Indians) the right to the pursuit of happiness, but barring all chance to attain it.

DAMN PRE-REPUBLOCRATS FOR:

Importation and upkeep of slaves, following good stimulus to business, contributed permanently and increasingly to extra-cheap labor evils and over-centralization of wealth—especially after liberation altered the economic life.

Promoting homesteading claims, etc., too often unsuccessful and harmful.

DAMN

Democrats Republicans

FOR



I. Great wastage of all natural resources, the vital foundation material of American Prosperity and Security. . . .

Wastage of scenic and recreational values. . . .

Unexaggeratable abuse and neglect of Indians and Eskimos—and destruction of their special values. . . .

II. Betraying this nation into the most ghastly war yet—in which this country had no business whatever; and which hastened, increased and made acute a world panic and the most severe depression yet to hit America. . . .

To protect a handful of American capitalists—Government bosses—who had no money to invest or lend to aid most-needed beneficial projects in America, but who loaned money or on credit sold war needs to the Allies and so faced "loss" when it appeared they were backing the wrong side. . . .

To make war profiteering opportunities for other owners of U. S. Government and their favorites. . . .

Co-Guilty.

Co-Guilty.

Co-Guilty.

Not discovering until the 1932 campaign that there ever was a war. . . .

Denying the existence of the sea serpent, Depression, or that such a monster was even possible in this country, until about the mid-Hoover era . . . when somebody, recalling the Hooverizing days of 1918, remembered that a war had accompanied them—which must have been entirely responsible for the Depression, which would automatically disappear with a change of the moon or a new sign from the Zodiac . . . and finally trying to kill the Depression monstrosity by psychology, astrology and voodooism.

Cruel indifference to unfortunate workers, destitutes, etc.



Democrats Republicans

Killing the steady cash market for American produce, manufacture and labor, being greatly stimulated by demands of the nations at war, and which would have nourished an unprecedented American income during succeeding years of peace, reconstruction, etc. . . . Replacing men with women and children workers at lower wages. . . .

Ruining agriculture by limiting prices of agricultural products while booming war prices on all other commodities, etc.

War wheat land and "pseudo-development" promotions—smashing agricultural prices so agriculturalists, land owners and their creditors could not usually pay interest, taxes and mortgages, etc. . . . Similar post-war pseudo-development promoting, including further encouragement of **farming in grazing country** to:

- a. ruin livestock industries.
- b. inevitable failure of farming in such non-farmable country.
- c. contribute at untimely periods to the over-production and resultant competitive loss in domestic prices and in
- d. surrendering foreign markets to other nations' produce, and
- e. waste economic productivity and resources of areas so scourged.

Introduction of agricultural pests, parasites (and other pests and diseases).

Co-Guilty.



Low tariff. Dumping. Encourages importation and expansion of foreign produce by cheap labor living or farming costs, flooding American markets at the expense of, or loss to, domestic production—if not collapse of prices.

(Hence tariff monkeying is dangerous, and a costly waste of time, funds and policy, unworthy of the time of any but politicians or convicts.)

Co-Guilty.



Co-Guilty.

Reclamation and Development projects to:

Waste soil and water and injure dependent or related resources and livelihoods—even permanently. . . .

Bring **more country** into **producing more** to **add** to the **OVER-PRODUCTION** accumulating from the former "normal" areas while still **blaming all farm troubles on SURPLUS**. . . .

Yet refusing to give from the great stored surplus, bought through the Farm Board allegedly to market or **eliminate some over-production**, to drought-stricken Arkansas . . . forcing the nation's hard-up farmers, including those of the likewise drought-stricken West, to donate or contribute produce, etc. . . . by thus diverting domestic production from markets, creating market "suction," drawing expansion of rival imports of similar foreign produce . . . losing foreign markets to other foreign countries' production.

Jeopardizing best relations with Canada.

. . . Unfair, snobbish and unneighborly asinine U. S. bills, rules and "American" attitude are killing this neighborliness of hospitable Canada, which has invariably been anxious to co-operate, trade, patronize, serve and befriend the United States and its citizens in preference to all others.

Pacts helping foreign production.

High tariff. Barrierism. Losses foreign trade (markets), causes reprisal tariffs by foreign governments against importation of American production which, produced at high operative labor or farming expense, cannot pay said import duties of foreign markets and compete with foreign rivals—and hence American products lose foreign markets, requiring concentration on home sale until domestic sales saturation (absorption) is reached and surplus results—causing shrinkage of prices.



DAMN Democrats Republicans FOR

Prohibition upsetting the balance of business by disemploying millions and stopping their buying power; ruining wholesale and retail liquor, brewing and related or associated business, and seriously affecting all other business, eventually reducing market for agriculture; discarding irreplaceable revenue for Federal, state, county and civic government income from liquor taxes, licenses, etc., and its enforcement requiring huge expenditures (and graft) to the great waste of appropriations, and tax, money, property and life, respect and friendship, and legitimate business, of its victims and violators who did not "buy protection," and financially draining graft from those who did—and greatly intensifying all evils of drink and associated social and moral conditions, particularly among minors; and instilling in Americans the "spirit" of sneaking their "rights," or the childish attitudes of smartness, defiance or demand of rights to wreck themselves and whatever may be for their better interests, or of snooping and betrayal; and fostering the tapping of money circulation for hoarding of graft and underworld profits; and promoting of Crime, Racketeering and Politics beyond the readjustment powers of Repeal



Co-Guilty.

So, in combination of evils, wrecked the agricultural occupation—which was the other important part of the foundation of American Prosperity.

R. F. C. and its costly failures.

Co-Guilty.

Empty surveys and resurveys and neglect of important surveys, including mapping.‡

Co-Guilty.

The philosophy and orders to **use up**, even foolishly, all allotted funds in every department before end of year (or fiscal), so that none will remain to be deducted and cause reduction on next appropriations for which increase is asked, and other

Co-Guilty.

Tax waste. . . . **Tax wasting, not over-taxing**, is what should be feared and fought—for this country can be taxed plenty without serious injury if the **taxes are wisely and honestly used** and the project and programs so launched are genuinely advisable commercially, protectively and as economic investments.

Co-Guilty.

Dizzy, impractical questions (and rules) not pertaining to the subject and because Merit System Spoils spoil Merit System: Since Civil Service exams may be **delayed** to allow a favorite sufficient time for special tutoring and practice on sample (?) exam questions to facilitate his passing, if possible, or upon his failure, **cancelled** and re-given as a new examination especially arranged and "built" for his knowledge and convenience with his rivals eliminated through the designing of technicalities for rejecting them, and as special correcting and regrading of papers and allowance of points for "preference" and "special ability" may be resorted to to give the flunker favorite a passing grade necessary, so that allowance of extra points through "special experience" (or such excuse) can jack up his mark above those who still outrate him, it is not a merit system, but **only a secret route of the Spoils System!**

Co-Guilty.

Co-Guilty.

Co-Guilty.

Co-Guilty.

Spoils system.

Over-immigration of undesirables.

Greed, graft, party service above nation aid.

Democrats Republicans

Building roads, levees, dams, memorials of little value or often actual damage, and squandering on similar work to sole benefit of contractor friends, while practicing false economy where it was not economy to economize.

Co-Guilty.

Super-abundance of impractical committees for "plums."

Co-Guilty.

Too many regulations.

Co-Guilty.

Staging pre-arranged sham battles as over the bonus.

Co-Guilty.

Stifling, starving ability, ambition, cultural and scientific achievement.

Co-Guilty.

Cultivating, confusing ignorance of public—to create:

Co-Guilty.

Propaganda, pseudo-freedom, unwarranted superiority "air."

Co-Guilty.

Unpreparedness, publicity of war secrets, "involving" pacts.

Co-Guilty.

Welching, neglecting, abusing, unfairly handling and grafting on war vets.

Co-Guilty.

Promoting homesteading claims, etc., too often unsuccessful and harmful.

Co-Guilty.

Promoting generally impossible and usually harmful homesteading, claims for war veterans, and sometimes denying title if they did not prove up.

Co-Guilty.

I WOULDN'T BE A

Democrat Republican

if I had to be a Republican
to escape it!

even if I couldn't help it!



DAMN NEW DEAL!

FOR:

..... prolonging basics of Depression and inviting its return reinforced with its whole damn family and all its in-laws!

..... continuing the wrongs and inefficiencies of previous parties and inventing new ones.

..... engineering Re-Centralization of Wealth instead of De-Centralization, as "they advocate" for economic cures.

..... phony imitation Share-the-wealth, helping the shiftless and the "proper" rich, but forgetting the hard-up little man and over-income-taxing the small and medium-small.

..... stopping the chain letters and confiscating the money when no one could lose more than a trifle while some could make small or considerable amounts important enough to buy or spend what they otherwise could not and so acted as a new heart to pump the money circulation, besides being the greatest boost to postage sales as long as the "craze" might last or repeat.

..... "originating" (or stealing) and wrecking the only two great ideas in American History—Conservation and Resettlement, Land Utilization.

..... fake "economy," as cutting appropriations and employment of some regular bureaus in order to "Balance the Budget" and show "Saving" in standard government by reassigning same to more graftable "Emergency" government bureaus, as: Such diversion of funds and manpower **reduced the efficiency** of the Bureau of Fisheries fish-rescue teams, although such true conservation practice had in 1931 rescued about 182,534,861 stranded fishes, and should have been increased.

..... as poor execution of service by new committees, organizations, etc., as is their spelling of the alphabet.

..... many useless or harmful W. P. A.-P. W. A. projects for sleepwalkers and white-collar or dirty-neck dreamers and crack-pots.¹

¹Government "Saving" is shown by W. P. A. methods of "stretching" near-exhausted funds allowed a certain project so as to continue workers' wages slightly longer, by requiring the workers to walk or find transportation to and from the work—though 17 pickups, totally capable of hauling all the workingmen, reported each morning at the project to go back and forth with **only** a boss in each! (Reported by an Indian with whites on Indianless part of a Sioux reservation.)

. unnecessary pork barrels, boondoggling, etc.
 appointing unqualified men to office, and hopeless, broken-down politicians and friends in greater or minor but important roles (including a blind man as a C. C. C. foreman at sometimes unjustified salaries, while barring, restricting or handicapping worthy and able.
 creating surplus high-salary jobs for incompetents and wasters and including those financially well off, or with lucrative business or income elsewhere, on emergency administrations out of relief funds.
 inflating salaries, without justification, for officeholders and special positions—yet cutting low-salaried workers.
 the Dole, encouraging loafing, and discouraging enterprise and willingness to work thereafter. (Will dolees ever stand for the end of the Dole by jobs or opportunity?)
 and otherwise encouraging bums and discouraging the worthy and resourceful.
 endless graft, abuse, neglect and cheating of deserving war veterans and unjustified aid to the undeserving—and to politics.
 importing foreigners into positions that U. S. men could have filled.
 sometimes favoring foreign products, contractors,‡ on U. S. relief work, supplies.
 making it harder for the Little man to buy at higher prices and hire at higher labor—though increased wage expands labor's buying power and soundly helps Industry, Commerce and Agriculture and non-retired "Little Man" **IF the prosperity foundation is a sound Agricultural and Natural Resource base.**
 impracticalness of homeless Housing Projects.
 ignoring opportunities for service for fear of party criticism, as:
 The Fiddle Emergency Release ruling by Mr. Dancing, under Hairy Frogskin, that, being unfarmable, no cut-over land or muskeg country may be purchased as submarginal land, for Indians, is a hang-over of that old mediaeval Indian Bureau spirit that:

Injun plus land equals farm.

Will the Government ever wake up and realize that as a race the Indian is not a farmer? Indian farming signifies hardship and failure. Indian land, as a nature land, with nature occupations preserved or developed, usually would yield more economic and happiness dividends.

Seemingly, that land ruling was made merely to safeguard the administration's land purchase from political attacks, further exaggerated by the press—probably as "Government gives white elephant swamp to Lol the poor Injun," and pictured as comparable to the Teapot Dumb Scandal, but (and Indians could) converting worthless into profitable makes a proposition of double economic value, and at such insignificant investment, increases that importance rate. The advantage of changing this rule should win public majority approval, yet protection of party is held more important than a project of great immediate and permanent benefit to a large area and peoples, and, indirectly, to the nation—and the generations of the future.

(a) New Deal Banking and money system scheme sounds good and is in many ways, but evil as banks had been to prosperous progress, the Government's taking over loans for agriculturists, etc., slows up the process terribly and injects politics into it to further hamper stockmen and farmers apparently for the sake of boosting Government bonds subscriptions—especially with banks, etc., rather than individuals, snapping them up—which indicates too much tying up of money, as banks are thus led to invest in Government bonds‡ . . . and so less willing to "risk" loans or investments to help private enterprise, or "new ideas," etc.

(b) Farm "Aid"—"You shall not lose your home or farm," transforming into Home Owners Loan Corporation vs. John Doe—through the faulty setup helping the shiftless more than the energetic but unfortunate.

(c) Limitations placed on daily market advance of raw products (agricultural) slowed the advance, and possibly prevented maximum prices and proportionate benefits of added income to the producer.

(d) Hidden Processing taxes collected equally from westerners and unfairly redistributed to benefit eastern farmers, mainly the wealthier and not the needy.

(e) Resettlement failures—as too many branches bid up a "party friend's" worthless property until he refuses—hoping for more, whereas another with similar property is never approached, and cannot even find out how to attract the Government buyers—outs—and can't get a decent bid if he does. . .

(f) While demanding resettlement of some successfully homesteading or proving up claims or otherwise using or owning areas without de-valuing results to elsewhere. . .

(g) And as A. A. A., etc., counteracts resettlement and conservation by loans to encourage deadheads on dead lands!

A. A. A.,² and substitute and associates, is principally only a dope which helped revive and boost agriculture temporarily, but if continued, will leave a bad hangover proportionate to the length of its orgy:

(h) UNDER THE PRESENT SETUP, THE SMALL STOCKMAN MUST SLAUGHTER HIMSELF, THE SMALL FARMER IS BOUND TO PLOW HIMSELF UNDER AND THE TAX-PAYER WILL HAVE TO DIG FOR THE PLOW.

‡Etcetera.

²Unwittingly, Government confesses its deception practice by calling such bills as become laws an act. An act is a pretense!

(i) Reduction of American production under the plan of A. A. A., which actually encourages expansion of foreign competition, not only with other foreign markets, but tremendously increased importation into U. S.⁸

(j) Handling of livestock "surplus," stock and feed loans likewise reflect typical Government efficiency and unfairness in "favoring" the proper stockmen. Prompter relief loans for feed, and feed-delivery shipment, or Government purchase and removal of stock from waterless areas in 1933 and 1934 would have saved plenty of stock and stockmen—but since Government acts mean more acting than action, slaughter was the humane order for those that couldn't be shipped or trailed to feed and water—although shameful disposition was made of hides and carcasses, for most of them could have been canned or jerked on the field before their meat became too emaciated, and there was no excuse for wasting hides, which will keep indefinitely. Indians could have used, and prepared for keeping, every part of the critters.

Cattle that would have pulled through were slaughtered, with the Government paying the stockman \$4 to \$12 a head and insisting he allow their killing. The same cattlemen and others were granted loans to buy cattle (and sheep), or issued cattle, the following year, when they had to pay about \$40 a head to get **similar cattle for restocking**. No matter who makes you the loan, it's poor business to sell at the bottom and buy near the top as the poor devil and drought-struck wealthier stockmen were forced to do—and just as bad business for your "financier"!

The wealthy in more favorable locations who didn't have to sell of course kept their herds, and had a great demand for their surplus stock they could sell at high prices when re-cattle orders came through. So again, it's the rich that are made richer—and we had too much Big Stock Interests running the country in the old cow days for the common good.

More prosperous small ranchers means more money spent for industry, etc., and less losses to Government, banks, stockmen, community, et al.—and less relief. Too many cattle, for which the Government was to be repaid by their calves in two years, were "issued" during another drought, feed shortage, or in winter when they required winter feed—and too frequently the **feed loan did not come through until after the cattle starved to death**—or even months too late. Similarly, were feed loans for other ranchers' stock much too tardy—with the same results.

(k) Its pig-killing, etc., wastes while millions needed food, some even to desperation, and so following in the same old ruts of errors—although some credit should be given when New Deal eventually did act for stock and human relief during the great drought. However, it would have greatly reduced the necessity for a large portion of the dole in actual financing, and it also would have been a boost to farm and ranch markets, if the Government had taken all surpluses to feed the needy instead of burying the "surplus" stuff and then feeding the hungry from graftable cash.

(l) At the end of the R. R. (era, et al.) Cattle period, ordering shooting of strayed R. R. (era) Cattle and demanding their brand-scals to prove them dead, even though the cattle might have reached a place with feed and water sufficient for existence, and therefore be valued alive by poor folk. As it was, the strays were sometimes hunted or ridden down, killed and left to lie with only their brand scalp saved—to prevent graft, or invite graft. It certainly caused waste which is worse than graft.

(m) Payment for reduction of acreage, which is unnecessary, and if advisable, is frustrated by the requirements of maintaining a cultivation, as **many who were ready to farm less or abandon all cultivation in a dead area, are forced and persuaded to continue to produce**, by compulsory cultivation of 54 to 85 per cent of previous 5-year acreage average in order to qualify for payment on acre percentage below that average, while others were lured to begin by the sweet sounding promise.

Those whose acreage is vast enough and previous 5-year average crop was high enough may receive a fair to good income through pay for reduction in acreage, but if they had a good crop average on enough land to afford substituting reduced-acreage payment for crop sales, they do not need such help, while the small farmer on poor land doesn't get enough to bother.

As with all parties, farmers with proper political friends can profitably and securely inflate their 5-year average, but others have difficulty in getting theirs accepted—and irregularity invites prosecution.

The hard-up but non-seeking or relief-shy farmer gets very little help from the Government for rehabilitation, seed loans, etc., but should a loan be granted him, he is immediately hounded for re-payment—which he can't conveniently meet so soon, else he wouldn't have needed to borrow the money . . . to plant and raise the crop which hasn't had time to grow and produce to sell and repay the loan—while those financially destitute and of habitual failure are aided on the gamble that they might be lucky and repay their loan for which they are obligated, although it is highly improbable that luck would turn good continuously where failure is the habit, and so as they cannot repay, the Government has to reloan, or lose its investment and the farmer his security. Odds being against crops, the farmer each year owes more to Uncle Sam! Both suckers!

⁸Any plan that takes from Agriculture to benefit Industry and Labor—such as this Agricultural Reduction which benefits Foreign Agriculturalists who have less expenses for labor and materials in producing than have their U. S. rivals, and aids U. S. Industry through increase of cheap imports and increased foreign demand for U. S. manufacture—**can only harm U. S. Industry and Labor in the long run** by reducing the buying power of U. S. Agriculturalists, and through destroying their competition against foreign rivals, eventually insuring high prices on imports from Foreign Agriculture, and as profit for industry shrinks, so does employment.

With thanks to typical Government speed, knowledge and efficiency, seed loans for winter wheat often do not get through before the month of January, and for spring seeding before July 1st. But it's neither kindness, intelligence, nor business to provide seed loans and other "aid" to bury seed and farmer ever deeper in debt and in Dust Bowl—where crops must run the gauntlet of:

Autumn—insects as grasshoppers, etc., rabbits, rodents, bird pests, blowing.

Winter—freezing, drying, blowing, rabbits, bird pests, loose livestock.

Spring—dryness, blowouts, dust-storms, washouts, bird pests, rodents, insects, late freeze, hail storms, etc.

Summer—drought, blowout, dust-storms, hot burning winds, hail, rust, smut, insects, rabbits, rodents, cloudburst, electric windstorms to bleach, burn, shrink and shatter kernels, late freak (rare) snows in north and near mountains, flatten stems to ground, fires.

Besides risk of destruction in bin or stack by fire, lightning, rot, mould or germination sprouting, sweat, etc., and truck or train delivery accidents, and the excessive railroad shipping rates of 15c to 25c a bushel—and the slumps in the market.

(n) Chiseling—through administrative wastage of huge "farm" appropriations, welching by suspension or repudiation of A. A. A. Corn-Hog, et al. (poor business deals for the U. S.) and Conservation contracts to many contracted droughtland farmers depending on such payments to enable them to carry out their work agreements, seeding for new crops, feeding, etc., and causing them to fail in "compliance" and require more Federal loans and more failure and debt, and

(o) Using the preceding 5 years of failure as the base for the Droughtland Program Average Standard for reduced acreage payment in order to minimize payments to these farmers who need them worse than do the Farmland Farmers—and **still not removing and resettling Drought Farmers into Cropland.** (The above is justified if the farmer refuses reasonable allowances for resettlement.)

(p) Switching Soil Conservation payments off the standard base set by Congress to a judging per cent of the base ranging from, say, \$2 to \$15 or more per acre, according to production quality instead of acreage quantity, **when it costs at least as much in time, work, supplies and equipment, etc.,** for the farmer to practice approved soil conservation in the Dust Bowl as such operation costs in farm country, and **when Drought Farmers need benefit payments worse than do Farmers of Farmingland,** but can make nothing on a per cent figuring, say \$2.60 for each acre they transfer from crop (?) to soil conservation work, due to the expenses of the operation.

Pay all the same rate per acre for acres turned to soil conservation work, but make the operation be soil (and water) conservation, not soil waste, and hold part of the funds for later removal of Failures and their re-establishment in Farmlands.

THIS DROUGHT IS REALLY A BLESSING IN THE FORM OF A COLOSSAL LESSON TO ANSWER THE FARM PROBLEM—WERE IT NOT FOR THAT FAR MORE SERIOUS CURSE—MENTAL AND HONOR DROUGHT OF FARMER AND POLITICIAN.

MAYBE:

While "hoarding" and "plunging" and phony investments, "holding" outfits, etc., undoubtedly contributed to the Depression, that blame is more the guilt of American and world "pseudo-civilization" than government, and Old Ikto is not here interested in judging the effects of New Deal policy on such, nor N. R. A.¹ Similarly, money being such a mysterious thing,² and origin of so many conflicting, plausible but seemingly ineffective theories,

¹N. R. A. was probably a good example of what one could expect of political practice—being supposedly New Deal's plagiarism and distortion of the original plan from the N. R. A. originator, and subsequent delivery into the monkey paws of a "Vaudeville Clown," his barker and shysters!

²Nobody knows anything about money. Suppose you spent a counterfeit \$5 bill and unknowingly it passed through the hands of 20 persons before it was recognized as phony. It had served the purpose of \$100 in paying debts or buying and could be only a \$5 loss to the last one who failed to pass it. Therefore, the bogus bill was of \$95 usefulness.

And if the bill had come back to you as the 20th person and you were the one stuck with it on trying to pass it the second time, you just broke even, while 20 people gained \$100 and nobody lost! Necessary only to a pseudo-civilization and unnatural, money is an evil spirit, very teasing and good only as used. And money is equally good, bad or valuable, whether gold, silver, paper, tin, wampum, or pig's ears—or counterfeit until caught

involving unfathomable economic conditions, that this ancestral manikin will not here unscrew such intangible questions as the gold standard, inflation, new moneys and New Deal money policies, etc., although all affect or disturb hard times or recovery. Ikto will stay with material essentials.

New Deal deserves a break for efforts to control production and prices³ since another contribution to the Depression (and for which politix is hardly to blame directly) is in the practice of thrift in buying agricultural surpluses when surpluses reduce prices, and storing surpluses to tide over times of shortage, so that little buying at high prices is necessary. This practice makes individual fortunes but does not sufficiently increase prices during shortages to make prosperous foundation for agriculture, etc., "to catch up." However, New Deal's control methods were but a stimulant, not a cure, though partly advisable.

Iktomi, having designed this book to expose errors and suggested corrections, improvements and unrelated proposals, in the hopes that these aims may unitedly bring about some material benefits, feels that it is **unappropriate to give more than passing praise** to what are, from the perspective of this book, **side-channel politics**, which have had slight chance to penetrate his fossil-head, but fearing his criticisms may be of unfair influence upon readers, he asks all to bear in mind what seems to his superficial guessing to justify considerable to extreme gratitude for the Roosevelt Child Labor amendment, Social Security, Relief work, Attacks on certain Holding Corporation, Powers and Trusts, Curbing of Stockmarket wild fluctuating and boom "control," Passamaquoddi attempt, De-hoarding, Circulation of money, Disaster relief, beginning of improvement of "Defense," Strengthening of Inter-American Relations, Neutrality (?), Repeal, Slum Clearance, Housing, and Promotion of neglected arts, literature, etc. (along with considerable scum and anti-cultural developments), etc., etc., **WITH VARIOUS UNWRITTEN CRITICISM FOR MOST**, but **VARIOUS UNWRITTEN PRAISE FOR most of WHAT IKTO** has, in this **BOOK, CENSURED!**

New Deal, as others, continues to be blind to an opportunity to serve nation and all the world—war might be put up to public vote—a bold move, possibly crazy, but guaranteed to be popular as an almost certain peace insurance and not "involving" as are phony peace pacts, alliances and bills. Those who vote for war should serve and pay war costs—even bonus and costs of the last war should be charged to war profiteers and those who promote and favor war.

³The ever-normal Granary plan of Roosevelt, Wallace & Co., on superficial inspection, promises to be much better but will in part unnecessarily limit "good years" of agriculture. Crop insurance is feasible if not made a sucker business on taxpayer by Government to encourage dead farmers to stay on dead lands!

New Deal, same marked deck. It's time to quit dealing and go to work. Two sides at poker will sometimes be about even, and probably about alternately flush and broke, but as their families have to live, as they themselves have expenses, and as the house demands its charge from each, I think it a very half good idea to lay away all grimy cards and go to work at something that would bring income to the total and separate living of the two sides, instead of this shifting of wealth from one to another until it all leaks away.

Washington freed America from Europe. Maybe the unprecedented president Rose-Belt will *free Americans from Washington*? Maybe John Cod Liver is the Emancipator of the Indians—but will either outwit Bloop, a cancerous growth and a strangling burden? In the South the Negroes celebrate Christmas with firecrackers as the day that Lincoln freed them. You warred on Spain to liberate Cuba. You liberate the Filipinos. What day can *Indians* celebrate? Charity goes abroad—injury remains at home! AMERICA forgets that *while it celebrates independence, IT STILL HOLDS US INDIANS PRISONERS IN OUR HOMELAND!*

THE NEW DOLE

(Puns are cheap and easy—but useful here—and as humorous as what amuses us sometimes.) So Ikto, rating 'em not by relative merit but fun-ctically, challenges, "Pun one, pun all!"

If he would de-bloop his gang, I'd like to see **Rose Felt Frank** set Precedent or even Dictator of the U-knotted Snakes. As for the President of Vice, **Mr. Garter**, he still goes around the customary places, but I don't stand high in a good enough spot to get the privilege of monkeying intimately around such private places.

I throw bouquets, some with brick lining, at such present and ex-Cabinet, Emergency and other officers, and I hope to madden the rest of the crabby nut aw-fussers, etc.:

- | | |
|---|---|
| Mr. Rich-Bug (N. R. A.), de-Generate Huge Ginseng (RAN)
or Processor Mulie . | } Better
in print
than
in
action! |
| Mr. Hurry Hop-Skip , Infernal Release Add-Misery-Ator. | |
| Mr. Faker , Immerges Conversation Worse. | |
| Mr. Itches , alias Honest Hell! Rickets Sucker-tally of the
Inferior. | |
| Mr. Walrus , Sucker-tally of Angry-Culture. | |
| Mr. Curdle Hell , Sucker-tally of Steak, may do unless peace is at stake
and burns in warfare. | |
| Mr. Wood-tick (Mr. Darn), Sucker-tally of Warts, if he kept war se-
crets secret he would set a precedent. | |
| Mr. Swan Song , Sucker-tally of Lazy, may have to remodel our ships
with ivory soap hulls. | |
| Mr. Morning-Thaw , Sucker-tally of Treasure, if he thawed out our
frozen assets and kept America's hidden treasure secret to foreign-
ers, would be unprecedented. | |

- Mr. Robber**, Sucker-tally of Commence, may start something yet.
- Miss Fancy Punkins**, Sucker-tally of Neighbor, realizing "a woman's world is never dumb," should fit her aw-fuss as the first she-cabinet aw-fusser since Old Mother Hubbard—but has had plenty of strikes called on her!
- Mr. Barley**, the Toastmaster General, probably has a softer job deciding prices and patterns of postage stamps, postage sales boosts by chain letter, than when he is the Champagne Manger for Candy-date **Wranglin' D. Rose Felt**, and Boastmaster and General Managerie of the Gnu, Seal.
- A. Tourney General Comics** may spice up those funny laws and rulings.
- Disgusters of the Subpoenae Cart** go on forever—but for never so far as Indians go.
- Mr. Mackerel**, the Don't Budget, I cheer for holding that line against an offside drive of the Shelterbelts, otherwise he maybe budgets too much or don't budget.
- Dr. Rakes Dungwell**, Chief Rural Rehabilitation, lost himself trying to re-locate his resettlement offices, scattered through seventeen DC buildings.
- Mr. Cod Liver**, as Committer of Indian Unfairness, is brainy but gets plenty of fuss from certain parts and some from most parts, maybe because he fussed at all before he got this aw-fuss. Probably was surprised to find his power more limited than expected, and his support less faithful than anticipated, with opposition greater than his predecessors faced.
- Mr. Cinnamon**, the Persistent Committer of Injun Nofairs, is apparently enemyless. Is he any good? Well, good looking.
- Dr. Gnash** (formerly) and the present recumbent, **Damn Murky**, I see double—you?—part human, but why didn't Washington Indian ECW staff include **any** Injuns until November, 1934 —the total yet! (November, '35).¹
- Bob Marshmallow**, Chief Indian For Rest Service, Not Bed!

We Indians have been the most patient race of people. But patience wears out. To most of us this creeping paralysis appears to be a continuance of the same old game, betraying of our confidence. We expected too much of the New Deal.

The underlings and leaders could better follow the example of the **Chief Executer** of the Untied Snakes, to renovate and remodel their own antique outfits, and do it quicker.

ME?

I was first interested in the new Roosevelt because I somehow got a report that had a faint hint to it that Mr. FDR, if nominated, would favor a certain plan for conservation of natural resources and employment which seemed to lean toward a plan that I had been howling or writing about since the Dawn of the Stone Age, I think, only to have it apparently ignored, ridiculed, or attacked by all the Wise, the Good, the Faithful.

Then, hidden in FD's nomination speech like a code, came this unstressed assurance to me. Only those who shared some of my insanity decoded it because the emphasis of the speech was

¹Several scared in during '36.

answer to the public's clamor for a showdown on the Prohibition vs. Repeal sham battle, and FR was talking to the voter.

During the Champagne for Precedent, the candidate for New Roosevelt joked his way through confidently, without tipping off his hand, or style. He didn't have to—the candidate for re-Hoover was running his rival's interference so well.

The Hoover read the speech his Boss had written and listed what he promised he "would continue to do," including his "conservation" program. "We," Conservation, knew the country couldn't afford his continuing to do nothing—and worse.

One didn't have to talk, the other couldn't say anything. FR horsed around and Hoover whined through speeches worthy of a high school declamatory contest, while behind the "mike" an assistant turned the handle of a clapping machine that let everyone know when to applaud. And before they had even begun, the Press had the type already set for big Headlines hailing the speech of its own candidate a masterpiece of oratory, or denouncing the other's.

I, Iktomi, suspected FR & Co. was only interested in conservation work as a new line of graft, but still was hopeful that if a man had woken up enough to know this work was important, that that importance would in time convert him, and his putting practicalness over precedent was a hopeful sign. The inauguration speech was a bit clearer, bolder, and more encouraging—so time would answer.

I AM FOR AGAINST THE NEW DULL!

Not so much against its main objectives but its execution, methods, Politix, leaders and bosses. Despite ridicule of the New Roosevelt's Professor Market, I would rather have the Brain Trust than have to trust the Brainless. Granting that their theories are often outweighing practicalness and their books overbalance their theories, they are a general improvement over the old plan which permitted neither thought nor theory. The new experiments may probably do more good than harm, but may be mostly waste and bull. Some of these ballyhooed theories could really be very good in practice if they would actually do something outside of the newspapers.

For example, the resettlement and rural rehabilitation. That department was lost in the hunt for the forgotten man.

Like the unknown soldier the nation honors once a year to represent all dead unknown soldiers, Mr. Roosevelt became aware that there was a forgotten man—a class ignored.

The most forgotten man of his class was the Indian, but the most forgotten representative of Indian whom Wilson misplaced, Harding lost, Coolidge forgot, Hoover didn't remember, Roosevelt never heard of—is me.

I couldn't get a job in the Indian Service because I was Indian, in Conservation work because I was a conservationist, or in Nature work, because I was a naturalist. It's nobody's fault but my own, maybe, that I am not the lowest ranking buck private beating a drum in the Starvation Army. Even now if anyone could kick on the New Deal as a framed shuffle, it's me.

I am willing to be patient awhile and continue to try to be helpful if I can, but if some of the advertised emergency outfits and regular services don't start *doing what they do now only in print*, I am going to swoop over the Catapult of the U. S. A. in a high-powered flying manure-spreader and bomb the whole government with the *barnyard* brand of Bull!



DAMN EVERYBODY!!

LABOR

For violence, sometimes unreasonable demands upon Industry, Employers, and unfair demands upon fellow workers, Small Business and low and fair salaried individuals; stubbornness that added to unemployment and Hard Times, threatening the Future; selling each other out, disloyalty to common interests, yet lack of heart in your own cause; contributing to war.

CAPITALISTS

For Unfairness

For creating a dangerous pseudo-civilization founded upon Success by any Means or Dishonor, including sacrifice of real values:

Discouragement or defeat of Initiative

Ambition, Individuality, Honor, Truth, Pride, Purpose, Economics
Real service and ideals of those who wish to aid man or world
Peace, Learning, Justice, Sociology, Art, Music, Literature, Science
History, Culture, worthy inventions, Progress, Development, Conservation

By requiring Price and Perversion on each

And causing War, Greed, Crime, Dishonesty, Ignorance, Injustice, Graft, Selfishness, Imitation and Fakery, Misrepresentation, False teachings, Poverty, Indolence, Glory-seekers, Depressions, Famine, Misery, Waste

Mishandling of Church and State and School

Suppression of a true Civilization

And guarantee of a World-destroying War, or destructive Revolutions
And World Depression of Underproduction
Famine and Pestilence to Come.

COMMUNISTS

For perverting and distorting Communal values

For terrorism and your parts in racketeering, Crime, mobs

For unfair crippling and paralyzing of Industry, Public Prosperity

For wallowing in the gutters

For being as Dumb (less mute-dumb) and blind as Capitalists

In not recognizing, admitting, preserving the good points

Of the "Enemy" system you wish to destroy

For being ignorant and lacking in true values and steeped with the evils listed against capitalism

For blindly and radically following unfit or mouthy leaders

For destruction of Capitalism without a stable improvement to substitute or replace it

For contributing to World and local disaster, War, Revolution, Depression, Hunger, Pestilence and Waste.

SOCIALISTS

For opposition to Socialism—or at least all that is contained in that word meaning. For, to varying extents, the same general criticism as aimed above at Communism, and for impracticalness.

FASCISTS

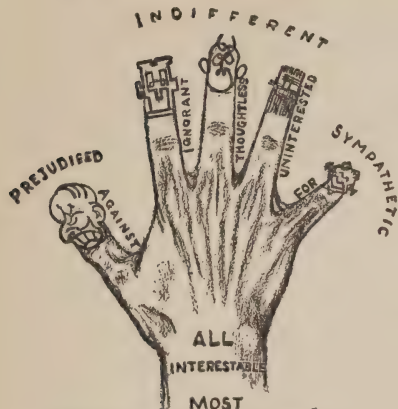
For a good deal of ditto, and playing and (forcing others) to follow the blind man's bluff.

NOW!

At last this is the Indian's inning and I am at bat. Always you walk me to get at a weaker hitter. Stop throwing wide balls. I dare you to pitch to me!

THE WHITE CONSCIENCE'S 2 GREAT UNPAYABLE DEBTS OF HONOR AND FINANCE:
To (1) The American Indian Eskimo; (2) the American Negro.

**WHITE ATTITUDE TOWARD INDIANS*
LIKE THE FINGERS OF YOUR HAND!**



WOULD RALLY TO INDIAN* AID
(*AND ESKIMO)

IF THEY ONLY KNEW WHAT OR HOW TO DO.

EKTOMI '35

The large Negro population's voting strength **demand**s aid by politics, charity and philanthropic societies and individuals **while** by so rapidly out-breeding whites, they may eventually gain supremacy.

Too, successful Negroes may also help their race, whereas the few rich and influential Indians are discouraged in all **real** efforts to help their race.

The American Aborigines—Indian, Aleut, Eskimo—lords and benefactors to **all**—**yet** the **ONLY** PEOPLE ENTIRELY WITHOUT RIGHTS IN AMERICA ARE THOSE WHO RIGHTFULLY OWN IT!

Time alters truth—but hardly kills it!

Everyone in America is responsible or obligated to Indians (and Eskimos) proportionate to his blood.

If full-blood Indian your duty to Indians is 100%.

Half-breed Indian your duty to Indians is 50% and your obligation 50%.

Quarter Indian your duty to Indians is 25% and your obligation to Indians is 75%.

Etc.

Non-Indian, your duty to Indians is 0% but your obligation to Indians is 100%.

So pay your debts of duty, honor and for interest—both!

*Assiniboine call the Negro **Was'ic'u-sapa**, which in a sense means Black White Man!

The Negro has much the better chance. Having lost all conception of the better life of his superior ancestors in Africa, he has become an imitation black white man¹ hardly less adapted to the Invaded Land than is his co-intruder who dragged him here—

Whereas,

The Indian must **idly** witness maltransformations and constant decay of his race, children and self and **helplessly** watch his country, people, fellow native life and all natural resources and scenery being squeezed and wasted by the greed-dumbed, superstitious white usurper sowing the doom of his own race as well—**while** heaping insult, abuse and neglect upon the Indian who is further annoyed or unnecessarily excited by well-meaning but uninformed and meddling, sobbing morons or shouting hypocrites, publicity seekers and fakes.

"Nobody" gives a **real** damn about the Indian!

Non-government and government folks use him to help their own interests or jobs. Politicians are interested in **nothing** for **any** race or country except the vote—and its resultant graft.

One-third million partly-citizenized Indians hold too few votes to influence electoral vote in but very few states and popular vote in not many sections.

In every state and section of this country and most of Canada I have found the White either interested or interestable in Indians. A small per cent, careful investigation shows, are honestly very much in sympathy with Indians. A larger per cent are greatly misinformed and prejudiced against this race; the bulk of the people have surprising ignorance concerning Indians, little concern and varying, but seldom impenetrable, indifference.

Surprisingly, *most are willing and many really anxious to atone for such criminal abuse, betrayal and neglect of Indians, IF THEY ONLY KNEW WHAT OR HOW to give substantial benefit.*

I both challenge you and plead for my people, the Indian, including my brother people, the Eskimo, and all that is natural. Try to see what values our races should have for each other—as partners under Ikto program. If not, let's fight. I'm tired of being wept and slobbered over!

I HAVE SEEN NO PRACTICAL RESULTS FROM THE WRITINGS AND SOBS OF SENTIMENTALISTS AND TACTFUL STRATEGISTS who relate the story of Indian abuse, nor can I accept the philosophical view of others that it is all too bad but to be expected as the fate of every conquered race. That is no justification! *A wrong is bad as the extent of its injury and cannot be lessened by comparing with wrongs by other wrongdoers.* As long as you can pay off with alibis, you will seek nothing but alibis and offer no more than the insult of empty apology added to injury.

So, with an old Indian's frankness, for the sake of practical economic benefits *to all of us*, I will not speak softly.

I attack the White race as Uncle Sam from Government to individual, necessary to bring you to a realization of your far more cruel and savage physical and cultural massacreing of us, which I can never make you understand fully—nor can words adequately describe. Though chiefly presenting our side, I exaggerate nothing—and nothing of this nature can be exaggerated!

Although sorry to hit fine old pioneer exceptions, I am sorrier to hit those guilty ones who are growing a conscience. Respect the aged! Whatever they've been, Life is trying and Old Age punishing!

I WILL BE HAPPY TO BE THE BEST HATED MAN ON EARTH, if I can make some of you see—and *the rest mad enough to investigate*—because if you do that you will convert yourselves to our cause, even through your prejudice, for though the white excuse has been told for more than four centuries, our protests, pleas and views have been suppressed or regurgitated into sentimental slop—yet our answer is only the truth and logic. Even as most of you are surprised to realize the truth concerning the whole question, so will you be surprised at the gravity and immensity of Progressive Nature-culture as later explained (which

we may temporarily and inappropriately refer to as **ADVANCED INDIANISM**), and the advantages to every one of you in lesser or primary ways, to back Indianism* and help in any way possible. *If not, then consider it due to my poor ability to present it properly*, for the growth and connective and stimulative possibilities of advanced Indianism far exceed the picture I can present. After all, I am only Iktomi.

But as Iktomi, I have kept back some of the best eggs—too often have I put eggs into other people's heads to hatch out into ideas they abused or couldn't raise—so as Ikto the prehistoric, and the Indian, the clown, the fool, do I propose to reorganize the world.

As the latter, I say Wook'a-took!¹ But *I hope that Indians can read well enough between the lines* of my manure-scrip to savvy what I cannot say into English; and that whites may **SEE US AS WE ARE, AND THE TRUE RELATION OUR RACES SHOULD HAVE.**

You whites purposely and you blamelessly guilty—how are you made? You Railroads, Ocean and Lake Passenger Boats, River Excursion Boats, Freighters, Auto Companies, Oil Companies, etc., Camera Outfits and Photo Companies, Movies, News, Chambers of Commerce, Boy and Girl Scouts, etc., Youth Organizations, etc., Lodges, Sportsmen and Conservationists, Scientists, Writers, Artists, Culturists, State and National Government—**ALL WILL RECEIVE GREAT BENEFITS**, even financially, proportionate to our success.

Also you other Business and Industrial Outfits, especially you who get, or have been getting for so long, free advertisement from our names, faces, costumes, weapons, history, settings, and fame, etc. Similarly, you sports and athletic teams—for reasons shown in Chapter Sioux—"white" decay ever increasingly handicaps Indians as athletes. You who measure athletes by America's premier athlete, Jim Thorpe, a Sac and Fox Indian, help us as shown later to raise crops of Jim Thorpes. **It will pay** major and minor baseball leagues, professional football, boxing, wrestling, swimming, track, basketball and all Olympics, college and amateur athletics—the fans, the promoters, the press, etc. **Shouldn't YOU help? All of you!** Every individual who can afford it, should feel it his debt and his privilege and his profit opportunity to help us!

A trace of you non-Indians has blended into an appreciation or conception of this Spirit-plan of Nature sufficiently to be considered American natives, or White (etc.) Indians, but until the majority, or at least the real leaders, of you become adapted to it, **AMERICA WILL NEVER BE ANYTHING BUT ALIENS** swirling in rampant, turbulent flood against the natural philoso-

*See Ikto programs and special adaptations in other chapters.

¹Iktomi lingo (language).

phy of this Western Hemisphere, and as such YOU CAN NEVER ESTABLISH A TRUE CIVILIZATION or more than temporary, hazardous, false prosperity within these shores.

Or if what you have brought and set up here is, through derivation and popular conception, Civilization, then *what is needed* TO AVOID INEVITABLE TOTAL EARTHLY DESTRUCTION IS NOT A CIVILIZATION, BUT A PROGRESSIVE NATURE-CULTURE SUITED TO THE PHILOSOPHY OF NATURE IN THE WESTERN WORLD AND WHICH MAY BE LEARNED THROUGH ABORIGINES AND ALL INDIGENOUS FORMS AND NATURAL LAWS OF THIS CONTINENT *used as a basis for establishing the only permanently successful government, sociology, philosophy and occupation possible upon this continent.*

There is no need here for detailed explanation, but let this program of ADVANCED INDIANISM show you a little Indian world and government here so that when Politix and its incorporated "Civilization" become so intolerable that AMERICANISM CAN NO LONGER BE ENDURED, *you will not have to import* an unknown exotic system—possibly next time from Asia—as a potential menace to experiment with, nor *risk dangerous revolution makeshifts and inventions of government and living*—always panic-ly and vandal-ly destructive to all forms, heirlooms and advancements of your Americanized-European culture—and all cultures.

You can salvage and protect these best features and AVOID EVENTUAL CERTAIN VIOLENT REBELLION *by* patterning from our *already successfully working* Indian world model Government and its system of Indianism.

Your new life and culture would not, of course, *be similar to ours*, BUT WOULD PROFIT BY USE OF OUR BASIS of natural resources and agriculture as the stalwart foundation of economic, social and government life. Advanced Indianism would create initiative, individualism, service to world first in place of selfishness, and all true (now pretended) values—and banish the hypocrisies and errors of today. It would guarantee protection and security to both Rich and Common, and eliminate the poor, but discouraging indolence, would secure useful effort by each. You criticize my plan as a Utopia? O. K., Indians had practical near-Utopia before whites' tidal wave wrecked everything. Better to aim at Utopia and expect to find mistakes than aim at plans like the past and

present, known to be built on error with other flaws unrevealed! Surely, Utopia is better than Hell!

Whites will never see this without a setup from Red. And I'd rather be Red in my blood than read in the papers. Ex-Red-skin—still a Red Man!

A PRACTICAL RETURN TO THE INDIGENOUS

Back to the blanket? *Why not?* The world is cold and a blanket would warm even our hearts a little.

Only let's go way beyond the blanket, which is too civilized of White Man. Let us go back to the robe! Of fur, buckskin, feather, or rawhide. That was Indian!

Then came the destroying white man with his theme song: "*The only good Injun be a dead Injun.*"

The only reason you did not destroy all Indians in accordance with the attitude of the "Americna people" and a plan once actually determined by the American Government to "exterminate the varmints" was because Politix, Government employees, missionaries, traders, and commerce saw *income and graft in preserving the Indian.*

Only of late, after generations of your "improving and civilizing" us, does the old adage become a truth, and by a very different interpretation. "The only good Indian is a dead Indian" is true today because the *INDIAN OF YESTERDAY WAS THE GOOD INDIAN* and he is dead—while we, whom you "*uplifted,*" are the bad ones—of which I am the worst of all, and, if you do not awaken to Indianism, Uncle Sam, *I hope, if it is possible, that my kids are even worse than I am!*

Now that Indian culture and art and crafts and philosophy are beginning to be appreciated; that Indian lore, etc., is imitated for health, recreation and attraction; that Indian myths, legends and history are the pride of one region or community and the envy of another; that Indian honor, social qualities, hospitality, and generosity, are beginning to be realized as an example that your best efforts never approached; that *Indian was something distinctly this continent's that the rest of the world could never share*—you moon over the Vanishing American..

You moon—**BUT YOU LET HIM KEEP ON VANISHING WITHOUT DOING ANYTHING!**

To preserve us in memory of our past *for your pioneers' glory* and as a tribute to the euphony of our language, you give a lake or stream or mountain or a town a name from our tongue, but to us it is nearer a *sentimental mockery* expressed in noise, since you *mispronounce* it. Your art imitates our ancient decorations, designs and symbols and calls them *modernistic*. In your writing you try to incorporate our story telling, and call it *American literature*.

You imitate our nature lore but your eyes imagine a distorted world with our wild brothers very unreal creatures. Our music and poetry you render out into songs and poems that are often beautiful and distinctive, but which have lost the wild spirit and rhythm and charm and purpose and thrill of our chants and melodies.

Your movies alternately shoot us by the wholesale or sob over superficial injuries done us to champion our wrongs, and in either case make us something unreal and unlike us, as also by intervals your books make redskins bite the dust or revel in the noble Indian virtues. You take unconscious pride in our nobleness, *but a very conscious profit*.

Your industry poses so-called Indians, heads and warbonnets, pottery and weaving to let us (passively) advertise its goods under some name corrupted from our language.

Your calendars create elephantine moons to glorify an exotic flower-pot Indian girl sticking her toe in the water.

But what do you do to save that which is REAL Indian? Your commercial art and industry know us as the one gratis form of advertising to them, but *what good do we get from this?*

Our real songs are themselves ridiculed, discouraged, displaced with jazz and hymn. Our drawings you laugh at as impossible, simple, out of proportion. Our tales you brand as lies and superstitions. Our language you suppress as non-progressive if we ourselves speak it. Your movies employ Japs and Filipinos as actors for Indian roles, *because we (Indians) do not look like Indians!* Even if we make an Indian book, you publishers will not leave it alone, BUT *always make it over into a white man's book*.



A CHALLENGE TO THE PUBLISHER!

Daniel Boom can find no game—though a bear looks and sniffs into his blunderbus gun, on which roosts a Grouse, and a Raccoon greets a relation in use as a Cap for YE Publisher who stealthily grasps his way through the branches of a tree which an Elk grew as horns, and steps upon a Turtle's shell for a Rock to see if the sad, scared but helpless gourmandizer is not a **Wild Turkey** he can shoot in hopes of satisfying the starving public, which is tired of its unsavory flavor—as they should be, for, like all the others of its kind that he has nearly exterminated through 455 years of hunting throughout the **Indian Book World**, since 1492 unable to see **any** other Indian subject less conspicuous to shoot, it is **not** Turkey (true Indian history) but **Turkey Buzzard!**

..... Until *YOU* destroy our appreciation for ourselves and force us to always imitate until that is all we can do or see.

YOU DO NOT FOOL US. We have been wise to you longer than you think, but we have been helpless against your odds, though hopelessly hoping you might do something practical for us.

You moan for your profit only. . . .

EVERY TEAR YOU EVER SHED COST US A DROP OF BLOOD!

Every time you cried over us you stole some more land from us. Then you snifle again to get us into another conference and make us a phony treaty, *signed only by a few Indians that you made drunk*, and take the best part of our reservation away from us.

Finally, when we won't deal more land away, you blubber how bad you feel because we misjudge your intentions, until we feel so sorry for you we meet with you again to make you feel better. So you feed us the Allotment Act with assurance it is FOOD, but which we find, after swallowing it, is a DRUG to sneak our last land from beneath our very feet even as we stand upon it—as you violate its trust period.

Now the only thing we have got out of all those deals is some white man's britches you "traded" us for our whole continent and our Life! And just as soon as you get interest in a barrel factory, I expect you will gyp the pants off us!

Your moaning is getting monotonous as well as expensive. So stop it and do something, or come out openly and *finish your job of destruction without this tantalizing death.*

You wail to make us think your conscience hurts you. It does not. You realize some of your sins but *you wail because the color is wearing off your plaything*, so that *it cannot amuse or profit you much longer.* You are too stingy with *our heritage* and too lazy to try anything that will *HELP US HELP OURSELVES.* YOU THINK YOU CAN SAVE YOUR FACE AND RESPECT IN THE EYES OF THE WORLD BY *wailing* which is *cheaper and easier than doing.* That is all you care!

Plenty can be done yet if you really WANT to. You would not be interested unless you can see a *profit for yourselves* in it. *I will SHOW YOU that, too.*

So wake up or shut up, Uncle Sam.

I AM CALLING YOUR BLUFF!

CHAPTER ONE

INDIAN (*Iḱcewicasa**)

LAKOTA† NAKOTA† DAKOTA†

"Where¹ did the Indians come from?" is a question **not** answerable in a sentence and **only** superficially in any entire book. There were undoubtedly migrations here from other lands but also proof will eventually show that this continent has been inhabited at least 100,000 years. Iktomi hopes in another book to show certain fallacies **and** vacuums in accepted theories **and** build a new bridge to a hidden trail to uncover part of the "mystery."

The aborigines of this continent can hardly be generalized in the restricted space of this writing, but *a few points loom* as an important framework which THE READER SHOULD BEAR IN MIND, as they have generally been overlooked, ignored, or disturbed by popular fancy and bungling descriptions.²

Physically,³ they varied in stature from the tall and broad, through the robust, the rangy, the short and broad, the squat, and to the small and slight—not only as individual variance to be found in every tribe, but also in wide ranges of characteristic type for each tribe or tribal stock.

The 'akota† were typically tall, erect, broad, robust, supple,³ and of varying lightness in skin color, but usually tanning fairly dark, with very small straight feet and hands, smooth, loose, relaxing muscles, remarkably athletic and so, physically, the pride of the race—*and at least* THE EQUAL OF ANY PEOPLE. While they lived their wild, active life, living on wild meat, fish, fowl and wild fruit and vegetables, their teeth were sound, hard, strong and white. Often old people died with good teeth—many *without even defects*.

Similarly, Indian facial³ features and head shapes, usually large, though individual within each tribe, were inclined to tribal distinction, and their complexion shades graded through the

*See Behindispiece, end of book.

†The three great linguistic divisions of the tribe known as "Friends-Allies" will be printed 'akota when reference is made to the entire tribe in general.

¹"How they got here" is a long, uncertain subject of many hypotheses summed up with Iktomi's pet theory in "Maka Ihangya."

²When referring to Indians, as with Nature, always avoid using **always** and never say **never**!

³See pages 136, 138-141, 142.

browns and coppers to wide extremes of dark and light, including in some cases and tribes, to off-white (where unexposed to sun and wind tan).

White writers, et al., have invariably referred to the Indian as "the copper-colored Red Man," no doubt because the *first* white man to ever see an Indian and write about it saw *his first* Indian of that shade *to his eyes*, and wrote it so, and *no white man has ever seen an Indian with his OWN eyes since*.

Reading the first author, one looks at the Indian through that *standard* colored-glass record which is undisputable to a white *because it is in print*. Me—I wonder what is meant by *copper* color. Certainly it can't mean the colors of the copper *ores*. And *what* color is the refined or pure copper? Compare all the colors of raw and commercial copper articles (excluding the blue-green, etc.) and tell me, is a new penny, an old penny, a copper kettle or wire, etc., *the one and same color*, and *which* is the correct color, or are they *all* copper color? Only in the case of the latter, that *copper-color includes all these shades*, can I concede most *Indians as copper colored*.

The exceptions, as individuals, vary in skin, hair or eye coloration with the super-abundance or lack of pigment, and upon blood qualities and circulation so that what may be termed "freaks of nature" have always occurred in all tribal stocks of the Indian race (as well as every other race), as Dark Phase or Light Phase, not uncommonly, and even to the extreme of the Albino, rarely. Among at least some tribes, however, the normal *unexposed* full-blood is as light—but in an "off" shade—as the medium dark white man and fairer than most brunet whites, but *usually tans very dark with very little sun-burning*, whereas the *white man* generally *sunburns easily* and tans usually little, more as to individual and fashion.

The eyes¹ of the Indian full-blood were usually black,² brown, or rarely, hazel.³ The hair¹ of most of the full-bloods was nor-

¹Depending on abundance and distribution of pigment.

²Soft and expressive, even if sometimes piercing, not a "hard" eye as with the Arab and most black-eyed whites and other peoples. Often the eyes look small set in their full faces or many particular Indian shapes, but are as large actually as eyes of whites.

³The great Chief Tecumsa had hazel eyes.

mally black, but occasionally brown or another hue, typically straight, generally coarse and stiff, but variable in these characteristics more than has been generally supposed. The hair was normally thick, heavy, strong, and fast in growth. *Baldness* was very unusual and rare in extreme severity *but not unknown* in any extent.

Some Indians have long, dark lashes or brows, while with others the same are short, scant and light.

The teeth were normally strong, even, larger than teeth of average whites, of hard enamel, and with the backs of the incisors (front teeth) cupped. The dentition varied with individuals and tribes, but less than the above characters. The bones of the skeleton were strong, usually light. *High cheek* bones were general but *not to the extent of popular belief*, and I believe wide cheek bones were a more common distinction, although they, too, were *not always evident*, and both varied with tribes.

The feet and hands were in most tribes normally very markedly smaller and straighter than those of the white race. The *feet* of many were pigeon-toed in some tribes but in the *majority were pointed straight* in walking in contrast to the sea lion waddle of the whites. The strong, enduring muscles were long, loose, relaxed, smooth and *not* bulging or knotty as whites.

Similarly, the Eskimo varied—generally shorter, flatter-faced and slit-eyed from the effects of the climate—like a side branch of Indians in a tribe of specialized life culture.

INDIAN SOCIAL CHARACTER*

Obviously, it would be still more futile to attempt to generalize the sociological inclusions of the Indian and Eskimo races than the physical in any such limited space as this work requires.

IMPORTANT!

American Indians were not cannibalistic, although in rare cases, through hate or to incorporate the courage of an enemy warrior, he or a part (as heart) has been eaten. Even the great Sioux-hater, N. H. Winchell, could produce no examples of cannibalism by 'akotas, but there have been many cases of true cannibalism throughout the West among the white "noble poisoners"—goldrushers.‡

Some tribes were handy at poison—with individuals sometimes master poisoners.

Some tribes had an over-quota of individuals often remarkably able to "witch" or charm—by what may have been a form of hypnotism? (Some still possess this ability to more or less extent in some tribes and in some cases "more civilized" tribes have a larger share of such "spellers.")

*See Chapter Three.

There is the famous case of a river in Maine never having failed yet to take the lives of two whites every year in apparent fulfillment of the legendary curse put on hundreds of years ago by an Indian woman in vengeful grief because of the actual drowning of her baby there by English sailors experimenting to see if an Indian baby could swim at birth.

No one thing was done by *all* Indians, except *eating*, etc.¹²³⁴⁵

All Indians are supposed to be unforgiving and ever avenging, according to popular fancy, which is pretty far-fetched. Indians of the plains-prairies are thought to be less vindictive and grudge-holding than forest Indians. Maybe. But some of each are too revengeful and others of each not revengeful enough. This generalization holds about as true for the Indian race as for the 'akota† tribe, the specific base for this foregoing summary.

It has long been a joke among Indians that whites have considered them without a sense of humor and generally taciturn. Actually, Indians were very humorous people, fond of joking and playing jokes on each other. They were quite philosophical in their tolerance or appreciation of jokes on themselves, while their humor, though peculiarly Indian, did not limit itself there, but was probably generally broader than whites. Their stories, particularly "*winter stories*," did not lack for humor—and Indians were great story tellers, talkers to friends—when they had some-

¹Although they preserved fruits, plants, vegetables, fish and meats by various drying, smoking, and burying methods, Indians generally preferred things "the fresher the better" and by no means "old." The 'akotas relished meats immediately upon butchering, and unless boiled, preferably very rare and even raw. Choice cuts, as the kidney, were an especial delicacy if eaten raw and "hot" during butchering immediately after slaughter. Every part was eaten or usable. With special preparation or cooking, almost every large bird except buzzard, and nearly every animal except coyote were considered good food, and are, although the game animals were the standard and preferred food base. Dogs (native dogs, not the lop-eared white man's dogs) were enjoyed in feast, but were generally eaten only as a sacrificial feast of special honor to a distinguished visitor or great tribute to someone. (See pages 143, 177.)

²Contrary to popular history, whites taught the Indians to "smoke." Indian smoking was traditionally religious, ceremonial or in various forms of personal greeting "salute"—at proper times or convenient lesiure, and was, in most tribes, **not tobacco**, nor in any sense habitual, as now. (See pages 56, 64, 123, 142.)

³Indian names were generally descriptive of the individual, or some experience or vision of his which would serve to identify him.

⁴A universal sign language enabled the Indians of the plains and neighboring tribes to converse with **surprising accuracy** and most Indians could understand, to considerable extent, the **picture or character writings** on birch bark by other tribes and their other common signs and signals, excepting the more personal and secretive, while other **symbol writings** and **hieroglyphic messages** and **records** were less universally interpretable.

⁵Clothing and nudity varied from one near-extreme to the other, according to tribe, location, season and occasion. 'akotas enjoyed the full range of variety with near-nudeness appropriate in certain war or ceremonial times and as a warrior's sleeping habit—but full fringed (sometimes decorated by quill, paint, etc.) skin costumes (later beaded) were customary. Generally women exposed little around men.

thing worthwhile to talk about—easily and continuously immobile and silent when advisable; often, but not always, stoic to strangers, and usually with full control of themselves, their emotions, expressions and faculties.

Life, work, games and sports exercised both men and women, with the men especially favoring athletic pastimes, at which they excelled and had often developed to a skillful pastime.

Experience of life and cultivated instincts of observation developed to perhaps the highest degree in the aboriginal Indian. The keen sight and clear mind of the natural Indian missed little at distance or close up, whether facial expression, action, sign, signal, or track—or even perhaps alertness to understanding the supernatural, magic, mental telepathy—as their senses were highly developed, remarkably relaxing and patiently enduring.

In hunting, fishing, snaring or harvesting food, fuel or any of Nature's gifts, "*he never took more than he needed!*" Over almost any ground or cover, quite magically, the Indian could follow even rather old tracks of man or animal, as a deer, and *know by its tracks* just about *what* the hunted one had in mind and was intending to do or *where* it was likely to be from this or that point, and *how soon* it should be found, whereas a modern Indian, alongside of his grandfather today, would probably not be able to see any difference whatever in the (deer) track variations, let alone read them, and many could not even see them on some surfaces. Similarly, the wild, free, natural Indians were able to read bird and animal signs about almost everything from nature notes, weather, to even warning of enemies or disaster.¹

Without attempting to select any tribe as typical, yet needing a temporary standard people to serve as a baseline from which all other tribes may be surveyed as they intersect, deviate, parallel or otherwise vary on either or both sides of this line of comparable people, I will here try to briefly bring out some points necessary to any understanding of Indians and Eskimos, which may be used to compare or contrast with each and all, by sketching the Indian (and Eskimo) off the model of the Lakota. The *FOUR GREAT VIRTUES* of the Lakota were *BRAVERY, GENER-*

¹"Maka Ihangya" includes much of Indian lore.

OSITY, HONESTY (*Honor*), TRUTH. The Lakota were as brave as any race of man both in action and fortitude. In all that Honor includes, no people were ever more honorable than the Lakota, nor more truthful or generous.

To be hospitable and generous was a pride among Indians.⁶ It was considered an *honor* to give, especially to the poor and unfortunate. Givers were entitled to boast of it at a gathering. This was not simple bragging—it was a natural plan to advertise and promote by example the nobleness of giving aid, wealth, time or effort to the needy and to make known the good feeling of satisfaction to the benefactor through this worthy sacrifice. By praise, dance, song, deed or other methods, the ones benefited expressed their gratitude at the time, or at other appropriate times, or by relating the current topic. Thus both benefactor and act of assistance being honored in public and private, the *unfortunates were not embarrassed* to ask and the *givers were not reluctant* to give gladly, to make hearts good.

At events such as marriage, reunion of friends, special visitors, death, birth, sickness or recovery of a dear one, etc., the bereaved (or rejoicing) kin gave away freely and on special ceremony, feast or honor days they practiced "Christmas" widely.

Lakota leaders made *special practice* of giving, and strangers and visitors from other bands or tribes, who had no friends or relatives in the band they were visiting, or had come to stop with, commonly came to the tipis of the chiefs to enjoy their hospitality. In normal times a kettle of meat or other food was "always" on the fire or handy day or night in the tipi during regular camp (or outside during certain special cooking) for visitor or stranger to enter and help himself at any time. This unwritten welcome was not restricted to the chiefs' tipis but was probably more practiced there. *Even a tribe or band often took, or sent, many gifts to another which it met, visited, was visited by, or was inviting.*

⁶How much do histories stress the fact that the first successful white colonies SURVIVED ONLY through Indian generosity and hospitality, protecting and feeding the starving "heroes," nursing, clothing, and teaching them how to live in the "New World" through famine and blizzard, and for practically a generation "raising your heroes," who, in greedy, ungrateful superiority, as soon as they were well established and sure of steady supplies and commerce, turned and warred "savagely" on their hosts, benefactors and saviors they had bummed off of for years and to whom they owed everything!

Considering Honor in a specialized form:

Honesty, it may be said, existed in the highest degree, as there was no stealing (in any of the same forms or philosophies of stealing in Civilization, new or old). In the abundant life of Nature, there was not even any need to steal or covet. There was no currency⁷ nor any need for it. There were plenty of women and polygamy.⁸ So almost every woman got a husband and therefore seldom had to steal a man, although she might have to share the *wealth* of *him* with his other wife or wives. This she was usually glad to do because it made for companionship and help in work, responsibilities and other duties. . . little jealousy or discord.

And practically every man got a mate or more as soon as he was ready and able to have a wife, so there was no need to steal or cheat another man out of his wife because *others just as good* were plentiful and willing in proportion to his other rivals' attractions, so the exceptions may be classed with horse-stealing under the exemptory clause that "all's fair in love and war."

Horse stealing comes under the latter exemption as a war strategy, a war privilege, sport and game—and a comparatively modern introduced necessity to enrich the tribe by impoverishing the enemies and weakening them. The *war-horse game* and intertribal enmity were a *post-Columbian innovation which expanded aboriginal differences*.

The land of the Lakota was rich in natural wealth from which Indian wealth could be gathered or manufactured. Everyone had a right, a privilege, and a chance or chances to share in this wealth. Only aged, crippled, sick, orphaned, widowed, shiftless or luckless were ever more than temporarily poor, and these were well taken care of except in cases of extreme and sudden emergency. All except shiftless were cared for under a *sociology* that *did not stamp them as "POOR."* No one who had ambition and health and average luck remained poor very long. The country and all its wealth belonged to everyone and everything—all the individual had to do was take what he wanted to use—all he needed—*but waste not*.

⁷Wampum, etc., played a minor part in the life of a few tribes, as did other standards of barter vary to limited extent among some tribes.

⁸Monogamy in a few tribes in late pre-history, possibly earlier.

If an 'akota,† due to accident° or other misfortune, was poor, he could *honorably* beg whatever he needed at a festival, or from a friend or friends, or from a fellow-tribesman he might chance upon (or yes, another tribe—even an enemy—might become his *benefactor*, as there were hospitalities afforded foes under certain conditions by most tribes) or he might receive gifts at a death-ceremony or win at the ghost-gamble held in honor of the deceased to dispose of the dead's belongings. Why *not*? He would expect them to ask him if circumstances were reversed. He might at any time ask any friend for anything he particularly desired—and his friend would probably give it to him. Perhaps he had brought the friend a present before, sometime, or many times, or did so now, or promised something.

¹If an Indian found he needed something he had given away, he might come to the one to whom he gave the article and take it back, or ask for it.

And if he saw something he needed, he might simply take it, especially in an emergency—but not as theft.² When through, if it were a transferable article and it was required or requested, he would return it at the time promised, even if inconvenient.

Most property, however, could be left unguarded anywhere and no one would be tempted to steal it.

Similarly, swindling and *all* such forms of *dishonesty* were *rare*, unimportant and usually well enough discouraged to prevent repetition.

Taking a man's personal weapons, armor, fetish or other objects of Wakan', or sacred, war, or lucky connection, or the shaman, magician, prophet, medicine-man property (medical herbs, cures of the Indian doctor, leader or keeper, etc., by which the owner could prophesy or find lost property) *would be considered stealing*.

°Accidents‡ probably proportionately as numerous, variously serious, as auto accidents‡ among Indians today.

¹When gifts or presents are received, it is mutually understood that if needs be, the giver may contemplate their return, if and when an emergency may justify, etc. Indians were sincere givers to friends, relatives, and prospective friends. "Indian giving" is misused unjustly—it originated by Indians taking back gifts that whites didn't appreciate and ridiculed, or because whites mistreated them.

²Not considered theft by either party, only a traditional custom practiced for centuries.

But these no one would think of stealing, or hardly dare to steal, because of fear of offending the Wakan'—and also the personal anger of the wronged person and his revenge, or that of his friends—and the condemnation and distrust of the thief by the Indian public, whose reaction might sanction varying punishments. Most of such things were very rarely even touched other than by the owner.

A cache of foodstuffs and supplies left by an Indian or a band of Indians was practically safe from even very needy Indians of his tribe who might come upon it, for to *rob the cache* of another Indian, even a stranger, would have been *stealing in a most dishonorable form*—a cache was probably not bothered by even an *ordinary enemy*.

Occasionally, individuals or a band faced starvation as war or circumstances prevented their laying in an adequate food supply or foraging for food in winter.

There being little cause for untruth, a liar was most unpopular among Indians. To his friends, and even ordinary people, the word or promise of the 'akota, as with most Indians, was almost invariably kept in spite of unfavorable conditions, and even in the face of penalty.

There are many cases of an Indian condemned to punishment—even to *death*—but given temporary freedom to perform a purpose or mission—returning promptly—or after a lapse of months, upon the date agreed to meet his fate at the hands of his tribesmen—even to whites he had so bargained with. Indeed, *it was not the exception*.

Cases of honor, sportsmanship and hospitality in battle or dealings with his enemies were probably about *as common* as the actual cases of treachery so grossly exaggerated and charged to Indians, including 'akotas.[†]

Indian warfare between tribes was sometimes long, well organized and bitter. When the horse came into the Indian economy, the wars became much more irregular in order and campaign and broke into wide-range raiding by small parties and bands. It became the most daring of all sports in which honor, bravery as counting coups on the enemy were much more highly prized than the kill.

Indians fought against the whites in well organized systems

and campaigns, or in disorganized guerrilla warfare. Sometimes well-planned Confederacies were built by great Indian leaders such as Pontiac, Tecumza, Brandt, Little Crow, Red Cloud, Sitting Bull, etc., to wipe out the whites, or at least stem their devastating waves—only to fail on the verge of success by betrayal by enemy Indians or jealous tribesmen, or, as in most cases with the 'akota[†] allies, through faith in false and treacherous peace treaties proposed by a vile Government in Washington with its filthy representatives sent out to swindle or kill. They bound the Indians on their honor, coercing them at verge of starvation and even starving them without cause.

Shocked by the sudden and spirit-like appearance of the first strange white men, and their impressive mystery winged sail ships, whistling steamboats, roaring cannon and shooting iron-sticks, etc., amidst or following prophecies and frequent growing rumors, the Indians of each successive frontier were struck with a supernatural awe regarding the white spirit-men, from which *they have never fully recovered.*

Their miraculous weapons, apparent magic and their aggressive, generally evil ways and manners seemed to prove their super-human evil-spiritness and emphasize *futility of opposition by mere nature-men*—and so the bewildered Indians felt very inferior about the whole problem, and any relations with the white men—except fighting.

How the Indians ever got over it enough to fight is as miraculous as the white man's coming must have seemed, and the fact that they did not rout or fall in quivering terror, as did the Negro, is proof of their courage, at least—though none could blame the Negro. One *look* at that gang of armored, whiskered, fuzzy, booming pirates would strike panic in the hearts of men of their own race had they been living primitively in America, and would today—like a swarming pageant of Delirium tremens—one *smell* would kill a skunk!¹

Cruel, insolent arrogance and revolting atrocities soon cooled the friendly Indian welcome and aroused Indians to such des-

¹Due to armor, poor ventilation in forecastles of ship, food and non-bathing habits of the whites in that era (even some royalty bathing but once or twice a lifetime, says Rip.).

peration they dared to fight even the "supernatural" fiends scourging through them and laying waste to all they could. For all along the line—from Columbus to Cortez, from Pizzarro to the Puritans, even on to the last frontier—that was the story. But not the "history."

Histories all lie. They are written by whites—the race of liars—and sponsored by *professional champions of that race—POLITICIANS!* But whose heroes' private matter, records and other proofs reveal the true accounts to accurately belie their *decorated lies, called history.*^{2*}

History books groan with their tales of scalping by redskins, but carefully cover up that *scalping was first started by whites*, and kept up by them in streaks until such recent times that some state and territorial governments *put up bounties for Indian scalps*. Whites scare themselves with the horrors of tortures and "ravishing" of white women by "the savages"³ *in exaggerated frequency*, but carefully omit that at least a large share of that *torture business* has been traced back to *origin by the first white waves* to plague these shores.

Among such western plains Indians as the 'akotas,† at least, the torture idea generally did not get well spread. These Indians didn't, as a rule, take prisoners. They usually killed their enemy

^{2*}See page 54, second paragraph. Unpublicized fine books and data,‡ as in historical societies,‡ ignored too much by public.

³For every white woman "ravished" by an Indian, several Indian women were "ravished," abused, stolen—at a later period "bought" or "rented" by white (or Negro) soldiers, trappers, traders, scouts, pioneers, et al.—and given diseases which white women did not then get from Indian men—though they sometimes gave disease to the Indian man!

White women captives were not so generally abused, tortured or "ravished" as advertised by histories. While their treatment depended on individual, leader, tribal band and circumstance, they were usually held as hostages and not mistreated—although rumor of their captivity usually served as excuse for precipitating another war.

White women's exaggerated importance and flattered beauty ratings would have been shocked and indignant to know that the practical though artistic eye of the average old-time Indian generally considered them too worthless, bothersome, stupid, helpless and tender to keep as wife and too artificial in beauty to be worth "ravishing."

The natural Indian was less sexy than his successor, if more "capable." Again, white captives, especially women, boys and girls taken through Indian fondness for children, would often have starved or had a hard time otherwise, and many times they became quite "Indian" and fought white invaders or "rescuers" to save their Indian country and life and privilege to live it as "Indians"! (See pages 69, 134, 135; 91.)

†Lakota, Nakota, Dakota.

on the spot, or, by giving him a sporting chance to escape, made it a hunt-race game to kill him at. If they kept a prisoner any while, more often than torturing him to death, they adopted him into the tribe if he seemed worthy, or held him as hostage to gain better terms. Tortured Indians, however, by hiding fear or pain, commonly gave enemies little satisfaction, but won their admiration thus, through this honored test of warriorhood.

It is known, but not well enough,* that many "Indian massacres" of wagon trains and settlements were committed by phony Indians—renegade whites for sake of loot, etc.

In fairness to the whites, most of the noble pioneers were the scum of the earth—outlaws and failures fleeing punishment or debt in Europe or America to become the bulk of the Conquistadores, voyageurs, explorers, scouts, trappers, traders, soldiers, settlers and "statesmen," and later, only through the "magic" of the historians, heroes.

Justice must have triumphed in influencing adoption of the American Bird to ironically mark government and individual—Ben Franklin opposed selection of the Bald Eagle as the U. S. National Bird, as he said it was a bully, coward, robber and scavenger—which makes it the perfect symbol . . . but discredits the bird as only an amateur.

Truly noble and honorable were many of each class, lured by the spirit of adventure from every rank of commons and nobility on both sides of the seas, to usually long enjoy the friendship, hospitality and wealth of the Indian and his country and seldom experiencing trouble—but the roots of all troubles lay in the common representatives of each class and the malcontent reactions of some influential or instigative Frontier Indians to white man's liquor and methods.

History books all thrill to the heroic battles and fortitude of noble pioneers and brave soldiers fighting against great odds of red devils—and invariably "licking them." But PROOF, *including shameful records*, which, in a way, whites cannot be blamed for hiding from their own public, generally de-bunk most of that mis-truth. *Soldiers* would swoop down on an Indian camp while Indian men were away on the hunt and *murder all defenseless* Indian women,¹ children and old men and claim a great *victory* by it. That would become a noble *battle* in the *history* books. But an INDIAN party by strategy and bravery MIGHT OUT-SMART AND OUT-FIGHT the TROOPS even against great odds, yet *because Indians won*, it would still go down in history books as a horrible Indian massacre.

*See page 55.

¹It is neither correct, intelligent nor tactful to refer to Indian women and children as *squaws* and *papooses*—such "words" (?) are at best very far-fetched corruptions of archaic words of obscure eastern tribes long since extinct, and although tolerated, usually are generally resented because of the ugly, anti-euphonious sound and contemptuous usage throughout history. Indian males are generally more amused than annoyed by the term "*buck*." Mixed bloods sometimes object to name "*breed*."

THE INDIANS, NOT THE WHITES, WERE USUALLY OVERWHELMED BY THE GREAT ODDS:

1. Professionally trained enemy fighters always supplied with seemingly magic, superior fighting weapons and equipment.
2. Necessity of hunting for warriors and families to avoid starvation while carrying on a war campaign. Other family duties. Soldiers had not these cares.
3. Guidance of family and property during battle. (Soldiers had no such worries.)
4. Threatening starvation, despite time spent in hunting, as commercial hunting and settlement made game scarce. (Troops had food supplies along or sent.)
5. Frequently against outnumbering swarms of settlers, et al., in the region, and even in battle.

At the time of the Wounded Knee trouble in 1890, there were *seventeen white* settlers² in South Dakota *for every Indian* within that state, but although there were *also* present several outfits of regular *army* troops, *and* companies of state *recruits* and militia came from several states, the heroic white shuddered and shivered so throughout Nebraska, Iowa, etc., that California seismographs probably recorded strange earthquakes.

Despite advantage usually favoring whites even greatly, aboriginal inferiority complex did not keep Indians of most tribes from showing very creditably and about uniformly all the fighting ability the whites cared to see and plenty more. Even at the *Little Bighorn*, the ODDS and BREAKS were all in *favor* of CUSTER, *not* the Indians. But *if* the *victory over Custer* was a massacre, then what the hell was *Wounded Knee*? Or Sand Creek?

Oh, American history reads very gloriously and exciting indeed to a patriotic schoolboy who thrills with pride that Uncle Sam has never been licked and revels in the glory of the great American Spirit that has won every war with every foe in its history books, where every country wins all its wars. (Although nobody knows who won the last war, what they won or what who won by winning which.)

Indian wars? Just the war in which the 'akota† alone stood the U. S. off may be a representative answer to that, proportionate to the size of the tribes. How did the United States beat the Lakota, Nakota, Dakota? *By killing off the game*, their food

²Indian wars were sometimes started or agitated by noble pioneers who, faced with failure in their settlement, desired the business stimulant to saloons, lodging houses, dances and eating joints, girls, woodhaulers and other trade that the coming of soldiers would supply. (See also p. 54.)

and equipment supply, *and* by the most infamous, lousy, false treaty-cheating possible! *In nearly half a century of warfare THE UNITED STATES NEVER WON A SINGLE CAMPAIGN AGAINST THE 'kota INDIANS—by FIGHTING!*

GOVERNMENT

Except in matters requiring sudden action, the matters of importance to the band, or tribe, were decided most always by the council composed of chiefs, or men who had earned council rights, although sometimes by a chief, if he was powerful enough. And members of the tribe or band (depending on what kind of council it was, of course) usually abided by its decisions very well.

Each speaker was given time by his fellow councilmen, including his opponents, who sat listening and meditating, passing the pipe^{1*} around their council ring, while he spoke. Interruptions were not common, except "How-Hows" given in assent and echoed when a point statement, or known reminder, brought out as a "measuring stick" of argument, was particularly agreed with, or accepted as a fact or standard.

In council, or at most times, although not necessarily polite, Indians were courteous, respectful and friendly, but cautious by nature and in council, though they lacked neither boldness nor humor there. Indian courtesy was not mere politeness, but being of special Indian design was not always understood or recognized by whites—like *most* Indian traits. No socialite, however snobbish, affected and arrogant, can ever attain the *haughtiness*—nor can either aristocrat or celebrity ever match the *dignity*—of the old full-blooded INDIAN chief, or leader—yet, few could be as *human!*

A chief, sitting in this council, swayed it to his belief according to his power, oratory, reasoning, or stubbornness. He orated and pantomimed with his portion of his race's own inherent picturesque style of eloquence, in a lengthy address, long harangue, or a short, subtle remark of wit, wisdom, sarcasm or anger, or an illustrative philosophy, or brief pointed talk—whatever the case demanded—and so won either agreement and support to his stand or ideas, or defeat by another, or others', superior or more timely delivery of speech.

^{1*}See pages 46, 56, 64, 142.

In contrast to the whites, Indian leaders were concerned with *tribe*, not *bribe*, were wise and thoughtful, true, brave, public-spirited and sacrificing, therefore relatively poor, because they had no graft, no ways or reason for bribing under the old Indian economy until the white scourge came seeping in, and because leaders, in fact, were actually the champion givers and most prominent examples of hospitality and generosity.

Although sociology and custom, ceremony, tradition, etc., varied with every band, and widened between tribes and usually quite widely between tribal stocks and races, according to geographical location and environment of range and habitat, occupation, climate, and relations with other neighboring or enemy bands and tribes, throughout the entire 'akota† Confederacy and the whole 'akota† tribal stock at least, and apparently with a majority of the tribes of the whole Indian race family, the status of the *chiefs was NOT Indian*.

Hereditary leadership was merely hereditary opportunity for leadership and then not absolute. A chief's son might naturally be the logical first choice, and probably was more times than not, *but* unless he proved himself to be worthy of leadership, he was likely to be led by someone else, *and* unless he stayed worthy of leadership, he soon found his following dwindling to the size *proportionate to his leader-worth* or leader-ability until he was heading only a small band as a sub-chief, or maybe only his own family, and hence had settled into place as a follower, or perhaps a petty under-chief with minor special office. ANYONE WHOSE NATURAL ABILITY JUSTIFIED, *and whose record proved his worth*, COULD BECOME A CHIEF—and as much a chief as his ability to lead found confidence in his following, AND THE MAGNITUDE OF HIS CHIEFTAINSHIP DEPENDED UPON HIS OWN QUALITIES of wisdom, judgment, action, and handling of and support by that following, AND HIS AND THEIR INFLUENCE UPON OTHER BANDS FOR ACCUMULATING FOLLOWERS.

His ability to lead and the importance of his chieftainship depended upon such factor of (outside?) circumstance, also, as might aid or limit his expansion (or success).

†Lakota, Nakota, Dakota.

Many great leaders (chiefs) came from the "ranks." Almost anyone of lead-ability could be ITACA (*E-tah'cha*) chief or leader of a band, for a special and temporary purpose such as a war-party or a horse-stealing party or band of adventurers, explorers, scouts, etc. Anyone that circumstances and worth threw into leadership to fit any emergency was CHIEF *while that emergency existed*. Anyone who was LEADER OF ANY FOLLOWING FOR ANY MOVEMENT was *at that time*, and during then, *chief of THAT bunch and job*. Thus we had war chiefs, peace chiefs, hunt chiefs, travel chiefs, etc., and as each was known for his ability in civic, sociological and emergency duties, etc., he was continued as such might require.

Although modernly *Ita cha* is used as a title for chief, really it applies to an *under-chief*, or more exactly, *leader*.

A chief, a leader, or an Indian of no rank, *earned his feathers*. Each feather in the war bonnet represented a great deed or honor—but some didn't wear the feathers they were entitled to. Most only wore them on special occasions—not in hunting and ordinary life like artists, novels, poems and movies depict.

There were more strict requirements of mental and physical abilities, tests of courage and even taboos for a Lakota to become a chief—but merely passing these tests was not alone sufficient, for Indians have passed them without winning such recognition. The man also must have that leadership ability, with the respect of the people and their confidence in his wisdom and guidance, or it "didn't count." A chief must be most generous, hospitable, self-sacrificing and *non-prejudiced father* of his people.

Although a lower-rank Indian might act out his own justice at his own risk, a chief was held as being above committing personal vengeance and brawling among his people, so troubles involving a chief were properly settled by a council (of chiefs). For example, when an Indian's wife left him for *Crazy Horse*, the dispute was settled by council and friends (and kin) of all concerned—with *Chief Crazy Horse* having to *return the woman* to her husband. *Spotted Tail*, however, in a similar affair, was killed by *Crow Dog* as both disregarded chiefs' custom.

Even for murder of friend or kin or attempt on his own life, except during self-defense, a chief was not supposed to *avenge himself later against a fellow tribesman*. Special council should take up that matter and all should abide by their decision. If he did not, they had very impressive and effective ways of punishing him—especially through his conscience for killing the man or otherwise violating his traditional office.

Though he may never attain that title, a chief is supposed to be a leader fit to be eligible to be *Na-ca'*, temporarily or more permanently, when needed and as able according to the situation of a certain time and purpose, or possibly for any time and purpose. *Nah-cha'* as a word died with the death of the powers of the *Na-ca'*, except for reference to the honored one, or ones, in the *Grass Dance* ceremony which survives in abbreviated and *corrupted* form today.

Too, the *Na-ca'* of old might be a sort of "master of ceremonies" or honored head at certain traditional rites, etc.

Nearly forgotten is the name of the higher type of "chieftainship," for which there is no translative synonym, and which may be interpreted only through explanation of the archaic title, *Na-ca' (Na-cha')*.

When a very large group or bands of Indians camped together, there

would be a Na-ca' at the head of the combination. Now if this union joined with another, there would be a Na-ca' who might be the same man or he who was Na-ca' of the other groups—depending upon any change of emergency—and either, or another eligible, would be Na-ca' according to the type each successive major emergency or business of the times demanded, so the figurative Head of Government changed to correspond with the required government shifting to meet the major problem. For example, **Iron Shell** might be Na-ca' for the bands' fall hunting period, but **Hollow Horn Bear** might replace him as Na-ca' for the affairs of the winter camp until perhaps some critical battle emergency arose, and if **Crazy Horse's Camp** were present, **Crazy Horse** probably became Na-ca' until that business was settled, and then, if **Sitting Bull's** bands had joined the village, and it appeared that a lengthy war campaign, migration or negotiation could be best handled under his direction, **Sitting Bull** would probably be Na-ca'.

The village might divide later, with possibly **Grass** as Na-ca' of the other bands remaining for some alliance or treaty. There might be more than one Na-ca' at a time in the sense that one who was Na-ca' frequently, or at considerable length, might be so addressed as a mark of respect, and especially if an old chief who had long or often been Na-ca' might retain that **honorary** title, although the actual leadership had come to rest on a younger, active chief as **active Na-ca'**—except possibly allowing the aged one to act as Na-ca' in certain duties, minor roles and traditional activities, and in some ceremonies honoring the aged one.

So a chief was chief by his ability AND REMAINED CHIEF SO LONG AS HIS ABILITY, WISE LEADERSHIP AND DECISIONS PLEASED AND SATISFIED HIS FOLLOWING AS BEING SUCH *AND FOR THEIR BEST INTERESTS.*

The Indian leaders, as a matter of fact, thought *first* of the welfare of the tribe above everything else—this was especially the duty and honor and pride of office of the head chiefs, and the (now much-labeled) Wakan men—prophets, seers, dreamers, etc., commonly miscalled medicine men.

Lower leaders and ordinary Indians were also naturally *racially conscious*, especially when emergency and necessity so faced them, but these classes otherwise were more inclined to think first of themselves or their own immediate needs. With these, matters of protection or gain, revenge, fame, or glory were ordinarily considered more important and tempting than those pertaining to tribal welfare, and hence they practiced or climaxed such interests in raiding, small war-parties, horse-stealing expeditions, etc. Such were approved by the real leaders because they brought wealth of horses, sometimes property, and at times, new women of non-tribal blood into the tribe, and such additions of blood were of course welcomed for future tribal vigor. Also, such ventures were important aids to the morale and spirit and good training for warriors for emergency, etc. Real *organized* wars

were rare and usually avoided by the chiefs, except in cases of inter-tribal or racial COMPETITION FOR EXISTENCE, *the only justifiable war.*

If the leaders planned a general movement, such as the fall tribal hunt, all leaders co-operated with each other, with their assistants, sub-chiefs and followers, who in turn fitted into their part of the system and co-operated with their leaders, sub-leaders, special duty men and the co-operating followings and bands. The women and males of non-active "status" (youths, non-warriors, aged, etc.) had their special parts fitted into this, or onto it.

If sometimes a man disobeyed and went on a hunt of his own, or went ahead of his limits, or took some other chance to further his own interests or gain *at the risk of the success of the tribal hunt*, he was *soldier-killed*.

The Akicita cut up his blanket or robe, killed or gave away his horse or horses, guns or other weapons, and probably confiscated his other possessions, and maybe even banished him away—according to the seriousness of the offense and its consequences and the extent of his guilt as determined by the council's ruling. Besides his loss of property the criminal was thus "burned in effigy," so to speak, and of course ostracized at least temporarily or even at some length.

The people shunned, jeered, jibed and ridiculed him, and by uncomfortable sarcasm, challenge, hint or pointed remarks and blunt thrusts, kept him reminded of the seriousness of his crime and public opinion about it. He had to take it because there was always someone, or several, hoping his silence would burst into resentment to give them excuse to add a little more physical punishment to what he may have received. It might be thrown up to him at any time from then on—even after years, by a personal enemy, or by any suspicions aroused over any misdeed or mistake. He had been guilty of treason, selfishness. He had committed the *greatest crime of all*—CRIME AGAINST AND INJURY TO HIS NATION OR TRIBE.

Some crimes were punishable by death, but commonly such matters as murder were punished by the murdered man's people, although sometimes by council or leader, depending upon the case, circumstance and what it might involve.¹

The third great influence in tribal government and important power affecting both tribal and individual matters was the Wakan man class, or classes, all of which are generally ignorantly included under the blanket term of "medicine men" and as such ridiculed into disrepute.

Fakes there are and were among them, but I feel that an honest research—whether in comparison between classes with those of similar white fields, or as a whole compared to the corresponding collective white fields—would find the Indian and Eskimo "medicine men" guilty of no more fakery, and perhaps representing considerably more honor, and also probably just as often "*right*" in their services, *as their critics'* REAL records would show.

1. Indian doctors probably put less people out of action and life than white doctors have put on the shelves, planted in the ground as their tribute to the graveyard cities, and so probably made no more mistakes in proportion to their practice than their opponents have "covered up" with dirt.

As life was active, outdoor, healthy, complete—and uncontaminated by water, food or air infections—illnesses were generally accidental and temporary.

Native doctors were often effective, especially for common, indigenous ailments or accidents. By their native remedies, manipulations, treatments, body trussings, etc., they saved probably as many people doomed to death, or crippled existence, as white doctors have had to "rescue" from Indian "malpractice." Their superior knowledge of native herbs, wild medicines, native concoctions, etc., would very often profit whites to know. **Some white doctors readily admit it.** For crude surgery and first aid they were also good emergency doctors.

¹akota† Indians were originally generally very reasonably cleanly and sanitary so far as life habits and safeguards went. Mouth sanitation measures, however, were neither known nor practiced because, prior to the advent of the white man, there were no contagious diseases among North American Indians. Hence, epidemic and infectious diseases could seldom be dealt with successfully by Indian doctors.

2. Indian religious leaders were probably as "*right*" as the average white spiritual leaders—and certainly more tolerant of others' views than the latter majority.

3. Indian conjurers, magicians, healers, etc., who cured, or "cured" ailments, etc., performed miracles by so-called magic incantations, faith-healings, mysterious devices and ceremonies, etc., were as effective as such classes of any other race, and no more fake than any other race might include. Many sound practices for health, prevention and other such matters were often hidden in these mysteries for reasons of the performer,

¹Murders very rarely occurred because public sentiment, tradition and relatives of the victim practically insured death or exile of the murderer and confiscation of his property by council action. Vengeance was not generally denied the rank and file, though the murderer and friends might stall off the victim's people temporarily by presents, diplomacy, and explanation-apology—which might even be successful if seeming just.

while others were of mystery or miracle, still secret to all but the practitioner.

4. Indian seers, prophets, etc., were often surprising at interpreting dreams, signs, visions, natural phenomena¹ and apparently supernatural contacts. Some were actually most remarkable in predicting near and distant future events with consistent accuracy.

Needless to say, this latter class usually had an important relation to tribal affairs and sometimes—through warnings, prophecy, signs or interpretations of events, convincing council, leading chiefs, or populace (and on occasions, even actually leading)—exerted the decisive or major influence on certain matters of moment or future in the course of action or destiny of the tribe.

The 'akotas,† as other Indians, usually differentiated these classes of what whites have incorporated under the term of "Medicine Man" with a name for each distinct class, although of course many "medicine men" were qualified in more than one class.

Indians liked ceremony. It marked their council and set it off in such manner and mood as to command the respect of all. The Wakan "Medicine Men" were, of course, active leaders in such work, as well as actual designers and manufacturers of such essentials and accessories as necessary to a successful celebration or satisfactory council. The more or less elaborate preparations were made as was appropriate in accordance with the *size and importance* of the occasion, *and* the location of the meeting place.

The Wakan men (or most any Indian at one time or another, usually—such as to pray for an ill relative or friend, or to prepare for an important venture as war, sun-dance, etc.—even a chief, likewise seeking wisdom or an enlightening sign for guidance of his people, or as an individual for personal reasons of importance) might go on a dream-seeking, fasting, lone vigil in some secluded spot for days *until a "sign" revealed the answer he sought* BY WHICH COULD BE INTERPRETED THE PROPER COURSE FOR HIM TO FOLLOW, if it was felt such a rigorous method was warranted or that it was advantageous to the success of council, occasion, etc., to so sacrifice. Although attempting to hold identical ceremonies, at least certain parts of it, to as near an exact precision *as possible or practical*, many circumstances might enter, causing Wakan man to have to alter, omit or substitute traditional parts, while maybe his dream or inspiration might affect a change.

Dream-seeking wasn't so essential to a council, normally, as

†Lakota, Nakota, Dakota.

¹Many, if not all, tribes had "medicine men" who could "control" the weather, seemingly, or at least predict it with wonderful accuracy—even intensity of season, surprisingly.

this might imply—to the extent that the Wakan man, or anyone else, would be forced to *form a habit* of such sacrifice every time so the council would be a success—but was essential on special occasions, especially when doubt was raised about correct steps involving certain procedures. Such probably did not occur often to the same Wakan man, or leader. Various sacrifices, acts, steam baths, sage, smoke, scents, sweetgrass, etc., were employed to purify the candidate, or leader or participant to meet these important, or at least promising, events.

Wakan men oversaw or performed the decorating of such objects, animals, and Indians as might affect the occasion, with paint, feathers, down, fur, claws, horn, bones, shells, stones, etc. They kept smoke, rattles, etc., going to ward off jinx and evil influence, and invoked special guardian Wakans (supernaturals) such as the spirit of the Rock, Sun, Buffalo, Bear, etc., and prayed and sang with drums and rattles, and danced long and faithfully to attract the favor, protection and wisdom of decision of *Wakan' Tank'a*, Great *All-Supernatural* Spirit.

Although supplemented by it, the true Indian religion was *not* a simple collection of superstition and fakery as commonly misrepresented, *nor animism*, as scientists contend. It was a Nature faith which included strict ceremony but permitted flexibility and personality and contained *all the good points* to be found in leading religions *without* those which make for *insincerity, hypocrisy, and intolerance*.

There was *no profanity* until transmitted by the white example, as the Indian languages do not even possess *words* by which one may swear profanely. The Indian was very devout of his own accord, and worship in a free manner was voluntary—and frequent. All Indian faiths were similar, yet each developed to its own variety per tribe or individual. *To write the worship of any ONE tribe would fill A BOOK itself, and to generalize ALL would require ANOTHER.*

Hundreds and thousands of books have been written on Indian beliefs, but however well they have noted the *mechanical*, they have missed invariably the *true spirit* of Indian worship.¹

The *philosophy* of Indian religion is distinctly *separable from*

¹Maka Ithangya attempts to explain this field.

the so-called *superstitions*, although whites have never penetrated or grasped it, and is as beautiful, *and logical*, as that of *any* other religion.

Special and personal preparations were made by the individual Indian according to his fancy, inspiration or the direction of his spiritual advisor. For the council, Wakan men prepared and consecrated the mellowed earth space in the center of the council tipi, with such other traditional details as the buffalo skull, etc.

A special prayer or blessing was offered for the council and success of its purpose and wisdom of action. The oath was made by the speaker, who offered the pipe of Cansasa² with address to Above, the four winds in circle from West to North to East to South to complete the circle at West, and to the Mother Earth. The councilors sat in a circle and passed the pipe around their ring to smoke in turn while the speaker, each speaker who had something to say, spoke as long or as often as time and circumstances would permit, and in such turn as discussion and courtesy allowed. Usually a feast accompanied a council, or a council accompanied a feast. The feast would fit between sessions of a long council, follow, or sometimes precede. It would probably follow, or be followed by, a dance or dances especially if the council was being held for a certain purpose, and it was considered appropriate to the type of council, or its mood of moment, to feature a fitting dance, as Victory, War, Hunting Dance, etc. Or as the proper organizations and societies might lead, such as the White Horse Riders, Akicita Warriors, Elk Dreamers, Buffalo Societies, Heyoka, etc.

Dances preceding or during council time (not in the midst of council, of course) and sometimes afterward, were of a religious nature and purpose, or pertaining to a special emergency, or business, such as a war campaign or tribal hunt, when that spirit prevailed throughout the encampment, and unless of such traditions as were restricted to members of certain fraternities or organizations which may perform in absolute secrecy, or semi-secrecy, allowing watching by non-members, would be participated in by everyone—*excepting ostracized persons* perhaps—or with certain

²Cha'nsha'sha—see pages 46, 56, 64, 142. Some tribes smoked Kinnikinnik, etc. Some tribes used other smoke instruments instead of pipes.

ones, non-warriors, etc. A dance was a good flame to fire up the spirit of all to any occasion, and once a plan was decided upon, might be directed to harmonize the mood and thoughts of all towards the purpose ahead, be it peace or war.

"Social," or everybody's dance, etc., was more the result, or outgrowth of council and dance and event and was the big-time celebration for all. Regular dances were not of a strictly social nature, although the people heartily enjoyed most of them and were thrilled by the excitement, color and music-rhythm in a way that white dances or music can never substitute. Wild songs and music¹ have a soul all their own.

Aboriginal *civilizations and livelihoods*, although having *parts in common*, had cultures² as *varied* and *extreme* as their habitats, and hence their habitations and occupations differed correspondingly. Nothing short of a volume could present a reasonably fair and comprehensive picture of those subjects. From Ocean to Mountain to Desert to Lake to River to Plain to Forest to Prairie to Swamp to Woods to Canyon to Valley to Tropics to Snow, their local environment and fellow creatures provided habitations from stone, mud, earth, caves, grass, bark, brush, logs, hides and leaves and mats for wigwams, wickiups, hogans, tipis, houses, huts, lean-tos, mounds, cliff dwellings, pueblos and in places, as Mexico, unexcelled architectural buildings; and adjusted their occupations from various combinations and graduations of hunting, fishing, farming—including limited irrigation by some bands—to exclusive extremes of each.

The 'akota† tribe, in whole or in part, provides a fair example of Indian adaptability because they have at various times in their history lived in practically all the above named environments by almost every livelihood from one exclusive life-occupation in one section to another exclusive livelihood in another environment, and elsewhere the graduating proportions of differing mixed live-

¹As with Indians' other arts, well developed and varied but unique, so was music distinctive but also overlapping in tribes. Most tribes had several kinds of musical instruments. Apaches developed the only stringed musical implement.

²Some had most ingenious tools, as fish spears, and improvised "sling" to enable two men to easily transport a huge animal, as a 1,000-lb. moose, over miles of snow and rough country to camp.

†Lakota, Nakota, Dakota.

lihoods adapted to one habitat or another. Activities and work, although steadier and generally longer for the women, were *not* so exposing, dangerous, or strenuous and wearing as for the men. Both sexes enjoyed well-developed sports, games.‡ As with Indian men, the healthy and naturally balanced life of Indian women was further spiced by outlet to their *creative* talents in crafts and routine duties. They also found enough entertainment in outdoor environment and nature's continuous pageant and Indian sociology to know a most happy and interesting altogether wholesome existence, and appreciation of life to the full.

Indian women¹ as a rule had no voice in council, or government affairs, except through such informal influence as one might exercise through her menfolk, or by an unusual circumstance throwing her into a special role.

Indian mating has long been held up as the horrible example of savagery wherein women were bought and sold in a cold-blooded sort of market at a price, or even auction to the highest bidder, as a mere common article of use, or, as even slaves.

It is easy to see how *white man's loss of symbolic understanding and philosophy observes this superficial appearance only*, and why "civilized" listeners are eager to hear or shudder at this *imagination-satisfying* picture of another wild melodrama showing how *the woman pays even in nature in the raw*.

The Indian girl was thus sold by her father or herself very nearly AS THE WHITE GIRL IS SOLD BY HERSELF OR HER FAMILY TO THE HIGHEST BIDDER in the shape of relative support, job, money-making ability, or social or political prominence. Granting that as correct many times in both cases and not attempting to fix the proportion or what would be the boundaries of this classification, I offer *this* as *nearer right*:

The INDIAN avoided, or DID NOT REQUIRE, all the ARTIFICIAL ACCESSORIES, worries and complications apparently ESSENTIAL TO render a CIVILIZED ROMANCE attractive, interesting and satisfying. When one, through his fitness as hunter, warrior, and standing as a man of the tribe, had become eligible to marry, he decided

¹At least since organization of the Six Nations Confederacy, Iroquois women have been given considerable power and duties of some importance in tribal affairs or traditions.

upon some girl he knew was by age and development ready for marriage according to tribal custom and parents' opinion—which was usually proclaimed by feast and ceremony as an impersonal announcement.

Either through friends or relatives, the man became acquainted with the maid, or woman of his choice, if he did not already know her. He might otherwise await his chance to meet her—like when she came out to get wood or water—and tell her of how he had watched her and how she satisfied him and what advantages it would be for them to live together.

Probably then he had thrown his robe around her and held her to him while he told her of his desire, and of course her resisting depended largely upon his line, his fame, or his attractiveness to her. They might stand that way for hours, their faces hidden under his robe, until it was all settled, or again, as right now her popularity was *starting to bulge over* and HER WORLD TO LOOK NEW AND EXPANDED, she might just like the idea of courting for a little while until she listened to various suitors, who might hold forth respectfully at a distance until after he released her the next could grab her in turn and state his case.

There was very little jealousy among men in this way. There were plenty of girls usually about equally capable and varyingly satisfying one's particular standards of beauty, etc. He who won out usually brought proof of his hunting ability, such as a deer, and laid it before her family dwelling. That was *not* trading her for a deer! Or he might give a present of horses to her father, and tell him he wanted the girl. Whites make much of this act, but they do not tell that the *father, mother, relatives and friends of the girl*, and sometimes she herself also GAVE THE MAN PRESENTS—sometimes even more than he “gifted.” Which, I suppose you think, must have been *pay to get rid of her?*

The offerings made were really symbolic. *That:* he was an able warrior or hunter able to prosper, yet give; generous and gladly gave; able to provide well for the girl; respectful of her folks and expressed respect, friendship toward them in this manner; desiring to make a closer tie or bond between her family and himself; considering her worthy of his making sacrifices and

giving valuable things away; a worthy son-in-law; aware that as she was loved by her parents and of value to her parents' existence, she would be missed by them and the family, but this, as a token, might help a bit to replace the loss.

That this was *not mere barter* is shown further by the fact that if an Indian had nothing, or not enough to offer a fair token to the girl's father to show that he valued the girl and would therefore provide for and take care of her, his friends or kin would give him things like ponies for gifts to her father.

This exchange was sometimes the actual marriage ceremony, although generally a feast and other ceremonies went with it. *Furthermore*, MANY AN INDIAN offered all he had, and promised more, but WAS REJECTED BY A FATHER OR DISCOURAGED BY A MOTHER IN FAVOR OF A LESS VALUABLE GIFT BY ANOTHER *because the parents or relatives did not like the suitor*, or the girl or her folks might prefer someone else.

The girl was usually obedient to her parents' wishes, but she also had a mind of her own and often had her own way, *or else*—and from Wisconsin to Montana are cliffs, rocks, riverbanks and waterfalls where *'akota† girls have jumped to death* because they wanted to marry someone and could not, usually because their people wanted them to marry someone they did not care for.

Again, elopements were common, although considered not ceremonious enough to be just "proper"—like something white people lift their eyebrows over.

Just about every girl and man found a mate. Enemy women—sometimes white, later—were captured¹ and taken as wives to add new blood to the tribe, although any type of relations, even to fifth cousins *or adopted*, were forbidden to marry each other, and while not generally punished, were called *kiyaksa*, breakers of custom, who (often with close friends, relations going along) generally thereafter found life more pleasant with bands of *kiyaksas* originating in this manner or otherwise.²

Under that aboriginal life it was necessary for a man, if he could provide for them, to have more wives than one in order to

¹Such women sometimes welcomed opportunity to escape to their own people, but the average soon "took" to her adopted people.

²A drunken row among Oglalas caused a faction known as *kiyaksa*.

accumulate "wealth," as one wife had too much to do. The wives worked harmoniously and were seldom jealous, though they lived in the same tipi with the other wives. They were good wives in every way.

They considered each other's children practically their own and, in a common case where a man married sisters, each regarded her sister's children as her own. A man similarly regarded his brother's children, and a woman similarly regarded her sister's children, whether included in the same household or not, but proportionate to extent of reactions of intimacy, association.

Divorces² were very rare. The husbands were rarely jealous or had cause to be, although occasionally a man was shot—as *Spotted Tail*—for stealing another's wife, or caused by a council to return one, as in the case of *Crazy Horse*. While Indian so-called *moral standards*³ varied greatly from tribe to tribe, among the 'akotast the women were very virtuous, although their marrying younger* in those days obviously would assist virtue.

*Illegitimate*⁴ children were so rare that they even named a year in the Lakota calendar after the year in which a baby was born to an unmarried woman. I don't mean to imply what many Indians will try to impress on you—that their women were *all* chaste. Of course there were babies started before wedlock and no doubt others by men other than a woman's husband, but as there was a husband for her "long" before** childbirth, that husband was considered the child's father. BUT A HIGH STANDARD OF MORALS WAS UNDOUBTEDLY MAINTAINED.

²After marriage, a man did not directly converse with or even look at his mother-in-law. Customary "bashfulness" on the part of both, silence or indirect address, prevented the domestic turmoil of "civilization." See page 135.

³Though not as prone to "dote" on the subject as whites are in spurts, 'akota and some other Indians frankly discussed sex and "forbidden anatomy" and were freely humorous about it as any interesting natural subject with not necessarily immoral intent or connections, and nothing much was made over it. Something particularly embarrassing to an individual, however, was taboo—as were such topics in private between certain types of relatives and in certain conditions, others as well. See pages 53, 134, 135; 91.

⁴Fortunately, unwarped by the hypocrisies of sham-civilization, there was no stigma attached to the innocent child and throughout life it was as respected as any other.

*?See page 152. **See page 101.

Childbirth was so easy among normal¹ Indian women as to involve practically no labor, suffering or hardly more than slight *inconvenience*. A woman about to have a child would probably continue with her duties, or travels, if the band were wandering, up to the very act itself. Then she might dismount and *baby*² *away* and after a little attention and cleansing of the infant, she was probably on her way again only maybe “an hour’s”³ distance behind her original place in the caravan, carrying on her back *the latest addition just out*.

’akota† mothers were most devoted. In most cases a baby was the highest prize of life to the ’akota† and teaching the youngster LIFE was the pride and duty of all its “household” kin—although particularly the women’s duty. The children were well cared for but raised hardily (extremely so in some tribes). The small child, remarkably precocious compared to white babies, while young, was often spoiled in its own (unwhite) way, as it was not whipped, seldom scolded and rarely punished, but trustworthy, obedient, confident and “co-operative in the spirit of the life.” Example of elders, lessons from life and nature in its happy free days, and public incidents and philosophy steered it to grow up with faith and respect for its ancestors and elders. It had the counsel of its folks when it needed wisdom, and they freely advised it, but probably only once in its life did its father lecture of life at detailed length.

¹Even Lakota, Nakota, Dakota women, bearing a first child late in life, had practically no trouble at all, if they took a certain medicine as, or before, labor started. Some ’akota† medicine men and women had medicines to cause temporary or permanent sterility of women and medicine similarly effective on men; medicines aiding fertility of both sexes, when necessary, except unusual cases; and in extreme emergency (as accident or malformation imperiling expectant mother) they had medicines to induce miscarriage or abortion. Most such medicines or treatments were remarkably successful.

During the winter of 1792-3 and 1798-9 a number of women of one or two bands died in child—probably coincidental since it neither spread nor continued and Indian doctors could not have controlled any epidemic, as puerperal fever.

²Twins were rare among U. S. Indians, although quadruplets have been born to full-blood Sioux, and died. In Mexico and South America even septuplets have been born to Indians supposedly, and reported living (mother, too). Extra babies were regarded as **Wakan** and a twin supposed to have **Waka**’ power was usually headed for **Wakan man**’s life.

³The writer would not decide whether the “hour” of Indians of long ago, inexperienced in use of and untaught in the limits of an hour, which was not a native standard of time-reckoning, would average **60 minutes** or “only a little while” of some variance.

With life so abundant, so easy, so healthful, so interesting and satisfying, small wonder that many WHITES raised as Indian, or accepted into tribe (often *unfortunately* for Indians) as SQUAW MEN, or as ADOPTED SONS or PARTNERS, frequently were LOYAL TO INDIANS and sometimes BITTERLY relentless or clever, even most cruel, in frustrating or OPPOSING THE "ADVANCE" OF WHITE "CIVILIZATION" and its *WRECKAGE OF INDIAN COUNTRY AND LIFE!*

Altogether, in the free days, associated with nature's ways and places, the aboriginal Indian-Eskimo life of evolved sociology, government, economics and philosophy was the nearest to a fair, happy, satisfying civilization that this continent has, *or will ever produce*, and has not been exceeded by any other. IT WAS THE NEAREST TO PERFECTION OF LIFE TO THE FULL EVER PERMITTED BY THE GREAT SPIRIT, *in which NATURE and man could unite in harmony and development.*



CHAPTER TWO

DE-INDIANING

Anything not *white* is impure, wrong, bad and of no use or value in white man's eyes, so should be changed or destroyed.

In the white man's efforts to remodel the Indian into what he wanted, he employed numerous and intermingled tactics to first destroy as much of the *Indian* as interfered.

First he took the life out of him,
For while there was life there was fight.

And he took the spirit out of him,
Because while there was spirit there was hope.

Next he took the bones out,
For while there were bones he still could not be moulded
like putty.

But the white man forgot to take out the flesh
of the Indian,

And that decaying flesh continues to raise an ever-mounting stink.

. . . . All that remains of the Indian is his skin.

The Indian, without life, without hope, and without bones, could do nothing and be made to do nothing but sit in the helpless position of a waiting beggar where the white man put him.

The good of the Indian being destroyed, the skin has been largely stuffed with what the white man may have hoped would put white man's life and spirit in him, but these materials failed to inspire the skin with any such action or feeling as might have been good, and on the contrary have filled him with white man's *worst* characteristics—of *laziness, hopeless dependence, gossip, jealousy, bribery, treachery, and falsehood.*‡

Good qualities were not recognized in the original because they were not white, and so were destroyed. And such as *ambition, honor, truth, sincerity, honesty, ability, dependability, trust, initiative, confidence, judgment, purpose,*‡ were very poorly replaced by the artificial substitutes which did not include *courage and harmony of race, appreciation of position, duties, a right incentive* and personal appreciation of aid.‡

But although the Sioux may be able to stand still with a little help from the white man, he cannot walk with the artificial legs that have been given him—and saddest of all, *HE CANNOT SEE WITH THE GLASS EYES THE WHITE MAN HAS PUT IN HIS HEAD.*

INDIAN BUREAU

has always been a more appropriate name than *Indian SERVICE*.¹

The Indian Bureau has been used chiefly to pack away and store Indians in its various reservation drawers, and shut and even lock the drawers.

The *Service* appears to be principally the mirror on top the bureau, which serves the staff and employees by reflection of their images.

Confined in these reservation drawers, with only some (as students, etc., at institutes) stored and stacked temporarily on top the bureau, it was no wonder the life and color of these people bleached out, until they became helpless and blind in the sunlight, and afraid of the light and of themselves and their own ability; until they lost their sense of direction and proportion and knowledge of themselves and their life; until their ambition *and* initiative *and* native learning *and* intellect became helplessly dormant in despair—until the cramped occupants of each drawer got on each other's nerves and fought and quarreled continuously, or complained that other drawers were making too much noise, or were given too much attention by Mr. Politix in charge of the bureau.

All they had to look forward to was enough food-scrap thrown in to keep them from actual starvation, but not enough to resist introduced diseases, and with only *promises* to give hopes of future exercise at making a living.

Fighting, quarreling among themselves was the only outlet they had to their feelings—their only pastime allowed.

Tie two cats together by their tails. Do the cats ally and take it out on you? OR do they soon forget or overlook who is really to blame and fight each other? Confine animals, birds, even chickens in closely cramped, uncomfortable quarters. Do they cuss *you* out? Or fight each other who get in their way or crowd them! *Humans act similarly.*

But *while they FIGHT there is Life* and *while there is Life there is Hope*. But where they become still or quiet they have

¹Various states have had charge of Indians, and some tribes are still under State Indian Service—which is a miniature of USIS—sometimes more concentrated, or weak, and more useless.

likely suffocated to death, or hopelessly passed out and are then weak and hard to revive.

The Indian Bureau was established and maintained for the deliberate principal purpose of *exterminating the Indian*, and all "*Indian*" represented—bad, very bad, and wild, heathenish and ignorant—demanding de-Injuning.

The only "*Indian Service*" might be likened to snubbing the Indian up to a post and begrudgingly "serving" him what you wanted to get rid of, by ramming down his throat what he didn't want and wasn't good for him, but which you thought would either kill or cure him of being Indian. Sometimes it did either or both.

Before Reservation days, the "Spirit of America" is revealed by your histories, thrilling to your armored valiants wiping out the tiny coast tribes, but *reveling* in the *magnanimous clever honor* of William Penn, and the "purchasers" of Manhattan Island, by intoxicating friendly, trusting, curious Indians and trading them out of their home land by mysterious, magical "fire-water" and gaudy, worthless glittering trinkets—and all Indian deals by your glorified heroes from the "Discovery" on until Uncle Sam was born in 1776, and throughout all succeeding relations with Indians prior to the creation of the Indian Bureau and reservation system. Colonizing, pioneering, trading bit ever westward, chewing up Indian peoples, wild life and the whole country as it went.

Inter-tribal rivalry for existence preventing unity was *the weakness* of the Indian race—although true to their sociology and inherent philosophy of rating race salvation first, real Indian patriots and leaders developed great plans and confederacies which succumbed to greater odds, or too often with their leaders' assassination by a jealous or enemy Indian, or by an Indian bribed by whites when a leader became too successful. Schemes were constantly plotted and sprung by government or non-government interests to furnish excuse for war or renewed hostilities against the Indians, and the "right" to destroy, rob or "change" them further.

The bison was doomed by robe hunters, blood-mad wanton

wasters, including "sportsmen," and stockmen and settlement promoters who wanted to supplant buffalo with stock, hence begrudged buffalo their grazing.

The *country most useless to whites* was set aside as a *reservation* upon which Indians were herded and hobbled. Some were big enough for some pasture outside the corral, but most were like cages or coops.

Using the 'akota for an example: The 'akota Indians ranged from well into Canada to mid-Colorado and from the Rocky Mountains to the Great Lakes, as their main empire, and even beyond these limits on occasion.

O righteous Uncle Sam! Whenever any Indian reservation was found to have anything of any value on it, the reservation was taken away from them or its resources or other values turned over to the whites. Yet, you wonder why Indians are hard up and discouraged.

After you swindled the whole state of Minnesota, Iowa, western parts of Wisconsin, Illinois and northern Missouri from the 'akota you allowed them a reservation along the southern edge of Minnesota—to be theirs only. But *as sure as an Indian has anything, a white is after it*. The Dakotas had hardly got adjusted to that as their total home of these parts when they found white poachers and land-jumpers (settlers, pioneers to you) were squatting like grasshoppers all over their reservation—killing out the game, tearing up the ground, cutting down the timber and burning the woods. How would the Indians live? And where? Appeal after appeal went out. No good. Then you defaulted on your payments for the vast lands you had "bought" for a song and now held back the music.

The Indians were desperate. They had to eat their horses and dogs,¹ but 1,500 (*one out of eight*) actually starved to death one winter.

A band of renegade Indians, outcasts from several tribes, considered bad outlaw Indians by the other Indians—in the Indians'

¹After whites killed off Indians' game and other food sources, dog raising and eating became a necessity and common staple item for ordinary feasts, as tame white man's dogs were about the only good meat that Indians had a chance, and could afford, to raise or buy—or swipe, if need be.

own standards—and fiends to you, *but heroes to me*, stirred the Dakotas and got them in a jam until at last they arose.

Then came the Army. The Dakotas killed about 700 whites on their reservation and chased out thousands more. No one knows how many Indians were killed. But over thirty-eight were hung. Those that didn't take refuge in Canada were herded out into the Dakotas¹ into a fierce prairie winter with no guns, no food, no equipment or material. No colony of whites ever went into as severe a future as that, and they were shoved right into the Future—the *past* for great numbers. The suffering, hardships and death you could not even imagine.

Then you swindled and forced away the main part of both Dakotas¹ for railroads and squatters. The fraudulent methods employed by the government in engineering treaties with the Indians would make a book alone, as the "Necessary Majority" signers of the eighteen thousand-odd Lakota within the "Great Sioux Reservation" constituted five hundred "X markers," including "enemy tribesmen" and Mexicans imported for that purpose and rewarded slightly for "service" (probably with such reward considered *payment on their own treaties*.)

Noble Uncle Sam never completely fulfilled even these bunko agreements or any others. You stole the beloved Black Hills² from the Lakota when gold was discovered there, and you stole Pipestone country for quarries and settlers. Then Uncle Sam bunkoed most of both Dakotas, Nebraska, eastern Montana and Wyoming, and northeastern Colorado from the Lakota Indians and penned them up on tiny reservations—until you find they have good grazing on their reservations and Uncle Sam helped the stockmen get that.

The Indian was actually kept as a prisoner of war, even for some time living under the bugle and soldiers' guard, allowed meager rations but denied just about anything and everything else.

Indian Bureau Office or agents, missionaries and traders

¹States.

²Partly by false promises—as the "guarantees" that the 103° meridian passed west of the Black Hills and, as the western boundary of the reservation, would include them.

started much gossip and jealousy practices among the Indians and kept encouraging it, even rewarding it at times, aiming it at Indian leaders to undermine their followers' confidence in them and also to circulate Indian talk so that they could keep informed of Indian plots, intentions, opinion, etc., through "leaks" of conversation, or bribed or petted informers.

Real Indian leaders were framed, discredited, mocked, embarrassed, denied, made to appear ridiculous or punished,² and even many times killed to break their power and their people's faith in them and in themselves—while phony, weak, jealous, selfish, bribe-taking Indians were built up by the Indian Bureau or their agents and created "chiefs." After that there was no danger of a stampede. Indians had no leaders to follow, nowhere to go, nothing to do but mill around.

Every time an Indian got a thought he was punished, jailed or murdered.

For years the rottenest practices and grafts imaginable were performed against Indians, and secondarily against the white public, until it was no secret that the Indian Bureau was the most putrid branch of the American Government. Indian Service appointments were the choice plums for political friends, and important "kickbacks" to the politicians who got them appointed.

Army officer "heroes" were assigned or retired to be rewarded commonly as the first Indian Agent of a new post. Even civilian agents commonly bore the title of "major."

I could write volumes—any old Indian could tell a book on the graft and ways of gypping the life out of the Indian, or rather, as the grafters were usually *educated, honorable and religious GENTLEMEN*—"Games and sports business to fool the ignorant savage."

A man who would howl to his very God about the injustice of some sharp, shrewd person outwitting him in business, scheme or petty deal—in which he knew the language and writing and had a *chance* to know the law, or the values, or to investigate—and who'd even go to court or act in his own way, would yet take both amusement and pride along with the profit in his own

²See pages 108, 109, 110, 111, 113, 114.

“clever” ability to “skin” the ignorant savage. Like taking candy away from babies.

The savage might be ignorant in the white man’s ability to steal, cheat, swindle and force by any method, but that savage wasn’t too dumb to know he was being skinned—and usually he knew by whom and how. But what could he do? *If he did*, or even tried, they took blood and maybe even flesh along with his skin.

It was beneath his aboriginal honor to try to retaliate by the same cheap, low, petty practices, and often beneath his primitive dignity to show his feelings—but in his own way he was certainly more cunning than the white, and probably a deeper, more philosophical thinker.

He occasionally resorted to *primitive* ways to balance their budget or what not, but usually that brought only temporary satisfaction and punishment, or——!

For an Indian to kill a white for *any* reason meant not only his imprisonment and death, but frequently another war—or rather a slaughtering of his own family and a massacre of innocent tribesmen by whites. There was *no shame for a white to kill an Indian*. He could always find an excuse, and afterwards—in most places—even *glory* in it. He was indeed a *hero* if he had killed an Indian, *regardless* of the manner or circumstances. If he hadn’t, *why hadn’t he?*

HE’D BEEN OUT THERE LONG ENOUGH!

The government became the material symbol of *Iya*, the mythical devourer of all, come to realization.

Like Washington, D. C., traffic—pedestrians, drivers each make the other worse—“so Indian Bureau bad—field bad—field worse—Bureau worse—field worse,”‡ until the whole system got so stinking and so widely well known that at last even the government took steps to limit it—and WHEN THE GOVERNMENT FINALLY GLACIATES AROUND TO RECOGNIZE SUCH, AND EVENTUALLY TO ACT TO REORGANIZE OR LIMIT AT LEAST MASS THIEVERY AND GRAND LARCENY, *YOU CAN CONSIDER THAT AS A SECRET, BUT EVIDENT, ADMISSION THAT THE WHOLE KABOODLE WAS FOUND TO BE SUPERSATURATED WITH ROT.*

The result was auditors, accountants, investigators and field special men, etc., who, while still political friends, eventually

wove such a web of regulations and cross rules that the agents and employees had to be *clever* to graft and get away with it—clever or really “*SOMEBODY’S*” friend.

Of course, the rules and regulations were of such typical government design that . . . as any old army horse knows how to get around army regulations, but they at least reduced the nugget and lump grafts, and slowed up the grafters both afield and in Washington.

Tribal and individual Indian monies have been maneuvered very profitably for Agent, etc.

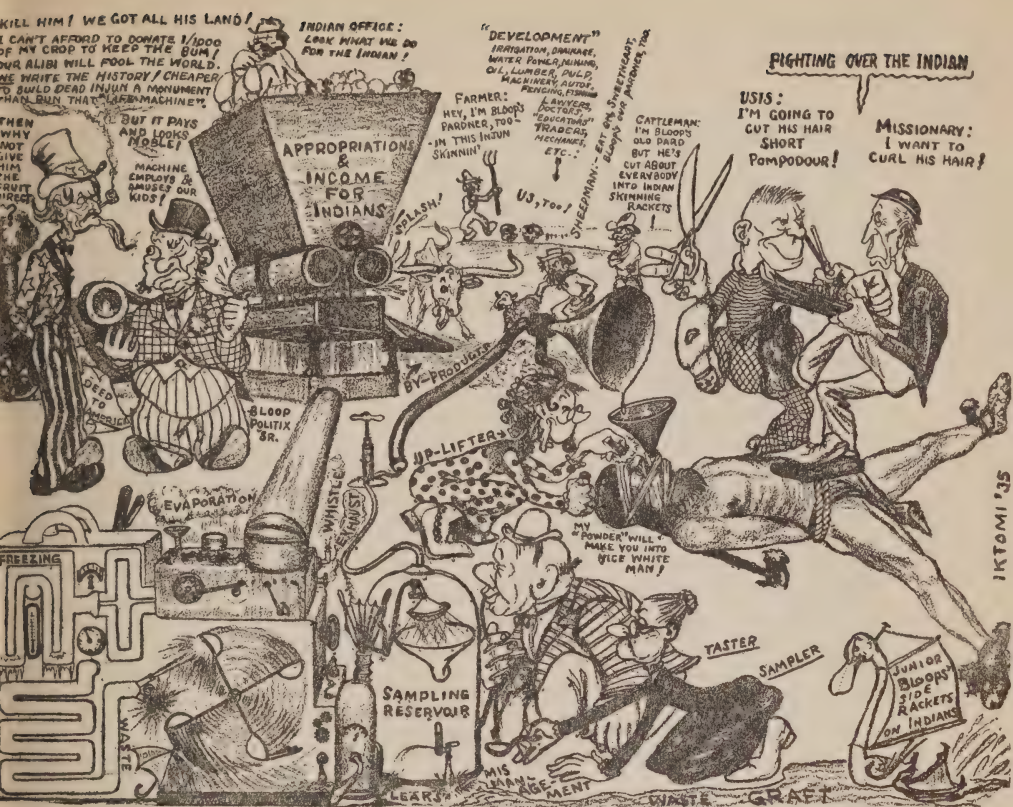
A stockman might apply for a loan a neighboring bank might be unable to furnish when he needed it, but the banker might suggest that he possibly could get him such a loan at, say, 3% higher interest on assurance of prompt payment when due.

The banker might contact the agent and learn of some tribal fund, or appropriation, or individual Indian’s money in the Office, which might be used for a short loan. The bank thus made its interest and the customer was satisfied and so was the agent, probably, with that 3% interest which was added to the loan as a **graft for the Agent**—everybody but the Indian who may have wanted his money meanwhile. He might be a progressive sort of an **Indian** who needed that money for some enterprise of possible importance, and might miss a good or even lifetime opportunity while being side-tracked, red-taped, alibied or otherwise delayed with ingenious bending or inventing of rules and restrictions, or bogus laws. D. C. Indian Office and field offices probably can similarly hold back and use or loan various Indian funds, income, appropriations for grafting legally via investment and securities—and manage to kill time, alibi or entangle inquirers until they pay it back with low interest if need be?

In fact, they slowed up just about everything. *The government has always moved like your tongue on a frosted pump-handle*, but rules and regulations were spun so thick the Indian Bureau became about as helplessly tangled up as the Indian. I would say they have ever since been bound *together*—but *with the Indian underneath*.

No wonder Dr. Carlos Montezuma, knowing this as an Indian, but trained, schooled and acquainted with white ways, campaigned to his end to “**ABOLISH THE INDIAN BUREAU**”—and probably died singing “**LET MY PEOPLE GO!**”

As to lump-larceny, Indian Service appears quite *purged but clogged* by precautions against such grafts and embezzlements. However, there’s *more than one way to skin a cat*. And there’s **MORE SKIN ON AN INDIAN**. Besides, you can only skin a cat *once*. **YOU CAN PEEL AN INDIAN LIKE YOU CAN PEEL A BELL!**



INDIAN SERVICE—INDIAN, SERVE US

How big look the government appropriations and the Indians' own incomes from reservation resources—which the government handles for them—but trace them through the press and see how many by-products there are for cattleman, sheepman, farmer, lawyer, doctor, trader, lumberer, powerman . . . and then follow the "juices" through all the wastes, leaks, exhausts, frozen "assets," crazy contraptions, loose connections and false or useless gauges, et al., to the Sampler, absent-minded Miss Management who leaves the spigot open to get a spoonful and allow waste for side-rackets . . . and trace on past the Taster to see how much is served, finally, to the Indian—who has to swallow it whether he likes it or not, even if it's spoiled, or rusty or oily from delay and machinery, because he's tied in that position by reservations with USIS Fieldman and Missionary "above" him—and Ogosh, the Up-lifter!

Estimates as to how much of the funds actually reached the Indian vary from 10% both ways.

Probably a prize graft illustration was uncovered about 1914, when it was decided to have a congressional investigation trace up the expenditures of a \$50,000 appropriation for the Navajos to see how much actually got to the Indians. It is estimated that the Indians received about \$3.00 actual benefits, or about 1/300 of 1% of the funds appropriated for them!

To serve Indians—Example . . . out of Indian funds or appropriations, fine roads have been built by Bloop and U. S. Indian Service outside the reservation through, or along, property that Bloop was interested in improving for the resultant boost in its value—for Blooping.

Indians to Serve—Indians, to succeed in any Indian Bureau Administration, must—get "something on" somebody; join the ring; absorb USIS spirit and lack of spirit; become anti-Indian!

About then came a marked change in the Indian Bureau's views and treatment of the Indian. The Indian Office apparently

adopted the theory of some “*uplifter*” that Indians belong to the human race, and could be tamed and trained as humans.

To treat the Indians as humans, of course, was to include them in the conscience, so for prospective “*deals*” this probably bothered—but of course this was just a theory started by some buttinsky who’d never had dealings with redskins, so conscience wouldn’t really count.

Naturally, this was not welcomed by most old service employees and agents, or many of the traders and settlers who often had located nearby chiefly because it was easier to gyp “them” Indians than Gawd’s real people.

Indeed, as with the pre-reservation “Frontier Indian,” civilization and white influence was working wonders with the Indian, although many Indians were changing only very little—particularly the least contacted. Dull reservation life, restrictions and white example was causing him to partly lose his natural warp and to come to know, sometimes to like, and to covet certain things of the white life he naturally had no desire or need for—as whiskey—and led him to steal, although just some things he had learned to use, want, or found interesting. He was learning to lie, ever more successfully. In increasing numbers, Mr. Injun was getting ambitionless, begging, selfish, hard to satisfy, surly, even crooked and treacherous—and seeking to occupy his time, he was finding unprofitable amusements and unworthy “honors.”

Hunting gone and tipi skins becoming scarce, and tabooed because of their “Indian-ness,” the fine tipis (and other native dwellings) were discouraged by the Bureau for graftable canvas imitation tipis, and these in time disfavored for the also graftable crowded little canvas government tents and shacks *that were a long step forward toward CIVILIZATION and TUBERCULOSIS.*

Unused to white apparel, food, and homes, and *weakening* physically, mentally, and otherwise, the reservation Indian was becoming lazy, careless, untidy, and the once cleanly were grading into classes—some even down to *comparison with* hill-billies, squatters, mossbacks and poor white trash—*PERFECT SETTING FOR DISEASE!*

Trachoma and venereal diseases were introduced less intentionally than effectively to change the old life.

Due to these changes in his natural life, food habits and sociology, if the Indian was not being transformed, he was surely *being de-Indianed*.

Usually a man's poorest recommendation to get into Indian Service was to *know and understand Indians*, or have their friendship and confidence, and inversely proportionate to his interest and sympathy for Indians, were his chances generally diminished.

So the new appointee was generally an eastern greenhorn who typically had never seen an Indian in his life, and usually filled with tales and stories from prejudiced and ridiculous books about very imaginary and usually *impossible* Indians, he was easily swayed by *old die-hards* of the Service, to note the *worst* side of these reservation Indians—the more conspicuous agency loafer, the drunken Indian, the very worst classes, and how the Indian students returned from school and went back to the blanket—and so most of them were persuaded to see the *futility of a policy to civilize* them. Thus as a rule this wave of unqualified political appointees and early civil service question marks came with, or soon acquired, a noticeable superiority complex, and a challenging air of contempt for these wild “savages.”

And this attitude was hardly lessened by the yarns and tales and prejudiced brags of heroic renegade pioneers and soldiers who had “*fit them thar red devils!*”

I know personally that *INTELLIGENT, CONSCIENTIOUS WHITES* rode each wave of the Service and otherwise. BUT THE GLORY OF THESE EXCEPTIONS HAS BEEN WELL SUNG.

As the Indians had nothing left to live on, kind old Uncle Sam decided to live up to enough of his treaty promises to keep them from *actually* starving on account of there was good graft in this and kindred “duties.”

An agent appointed at a salary of \$1,800 to \$2,000 a year could often retire in a very few years with an estate of 50 or 75 thousand dollars—or invest that according to tips in line with the graft.

When an honorable white (at least represented in a fair minority) came and saw what was going on and made complaint, he was quite sure to be shortly removed, transferred, tied up, set down, or discharged for his meddling.

THE INDIAN WAS A WINDFALL TO THE CATTLE BUSINESS. Stockmen were paid for claims and estimates (counting loss or death by any cause) for stock "killed by Injuns"—although finally in later leasing days, check-ups proved numbers of a "brand" allowed a range were *not reduced* by Indians *BUT FAR EXCEEDED* the numbers paid for in the contract lease.

A range checker might count 5,000 or 10,000 head of stock on a range, but "*forget*" all but 2,000 on demand or bribe of agent, cattlemen.‡

Cattlemen would round up their poorest old scrubs and drive them across the country for the Indian beef issue and receive regular beef prices. When an inspector came around and objected, he was told that Indians *liked* that kind of beef and would have no other. If he refused to okay it and made them bring in a herd of good beef, the agent and cowmen saw to it that he was soon gone. The ordinary civilian inspector was easy to "remove." But "they" hardly dared shoot an army inspector. They had him transferred on complaint.

Or they could arrange to "*find*" any such "*wise*" guy "*killed by an Indian.*"

The agent got a good "kick-back" from the cowmen, and he could knock down again on issue to the Indian.

USIS 500,000=1,000,000!

A checker might weigh in a half million pounds of issued beef on the hoof, while the office would magnify or add to his figures until they charged the Indians with probably double what they received.

Western eyes might recognize some freakish steer being run through the scales or counting chute *several times*—indicating his *whole bunch* (of companion steers) went through with him each time.

The *difference* between U. S. pay and Indians' receipt would make huge profit to agent, cowmen, etc., after bribing "*or*"—any checker or inspector who should be wise.

A steer weighing 700 pounds would be weighed out to Mr. Indian as a thousand pounder. If the Indian tried to keep it through the winter it probably shrank to a very poor 500 pound critter of meager and leathery foodless meat—or died. So it was *wisest* for the Indian to *kill it at the issue*.

Most Indians who had known the fresh buffalo meat did not care for the *white man's buffalo*, least of all the weazened old weather-beaten critters that were issued them. Forced to be idle, the Indian had to have outlet to his hunting instinct, so on beef issue days he modified it to a pathetic "hunting" of the "spotted buffalo." When the steer was sent out of the chutes of the issue corral, the Indian it was issued to, or his friend, would give it a

start, then ride it down and kill it on the run in *buffalo hunt* fashion. *IT WAS HIS ONLY HUNTING GAME LEFT!*

Though Indians used every part of the critter, the *Uplifters* shuddered at that savagery and wailed that Indians weren't civilizing fast enough—or *coveting enough*. Indians' community social system and fellowship spirit *must* be changed to personal selfishness and greed and so each should be "given" a "quarter" of ground and made to *squat* on it like a white settler. Something could be done with them *as individuals* then. While *grouped* they stay patriotically Indian. So in 1889 the tribes were scattered into families by the Allotment Act—designed so land-grabbers* *could get into it*—and agent and Bureau *could graft* with those deals.

Flagrant violations of the trust periods, if not actually premeditated, were a foregone conclusion.

Although Indians aplenty were thus looted of land, most of them did not care to sell and held on to it despite many schemes.

But Indians were being made more dependent. Livestock, by overgrazing, browsing, rubbing and "fly-fleeing," was killing off much of the thickets and ground plants of prairie and plains and border woodlands, which were invaluable for soil and water conservation and regulations; homes, shelter and food for birds, wild life and Indians using wild fruit (cherries, berries), nuts, herbs and roots, etc., fresh, dried or preserved, to considerably supplement their diet, and as valuable medicines and other materials.

The younger generation, changing somewhat, took their beef issues and other chances to start up private herds and became interested in many cases to *actually prosper* at the healthy outdoor life and found it fairly satisfying with its riding and roundup, etc., as a substitute for their natural life.

But Uncle Sam, saintly old devil, encouraged so many settlers to come out and squat on grazing lands throughout the West that stock ranching already established was crippled and doomed. Indians could have private or tribal herds on their reservations where squatters were not yet seriously encroaching their grazing, so white stockmen howled about the unfair competitive advantage

*See also pages 87, 101.

the Indians had on them. The ranchmen would soon have to buy land or lease grazing range for their stock.

So to protect the white stockmen, Indian land "*ought*" to be leased very cheaply. So Indian land was leased by whites for a yodel—even for years without competitive bid.

Plenty never paid for their lease—not to Indians—nor even to Indians' accounts, many times, when paid to the office, as often much trickled away before the relay to the Indian. Even much of the later "**competitive**" bidding was bogus. Many white stockmen could not get a lease despite higher bidding sometimes, because they were liable to be unfair to Indians, or were in "bad" with the office, or their rivals offered more graft to the office.

To keep a progressive Indian from getting a 7-cent range, whites have even bid it up to 40c and 60c or ploughed it up for weed and waste—or set it afire to spoil it and burn his stock and hay stacks—other property, if "necessary." Determined Indians have been found dead "from leakage of the heart," etc.

Besides, Indians should not have stock—it was unprogressive. Very often whites, rounding up their stock grazing by lease or wandering on Indian Reservation, would butcher Indian cattle during the roundup or drive Indian stock in with their herd to market. Rustling or shooting of Indian stock on range desired by whites was practiced, as was high bidding for lease against a progressive Indian.

There were, of course, Indian rustlers, but many were framed by whites "finding" hides of another brand or "planting" a cow bawling for her calf—which would indicate the Indian nearby had butchered the unbranded offspring.

The Allotment Act was perfect!

Indians must be made tillers of the soil by the honest sweat of the brow for the sake of the Service, church, Bureau, and its business friends, ranchers and land-grabbers.

This was worth "something" to stockmen, for, if the Indian farmed, he would have to:

- (1) Sell all his stock—ending competition to white stockmen, and
- (2) Lease needed grazing range to whites at low rates—In addition to kick-backs from cattlemen and stockyards, an agent could "cut out" of Indian's herd at roundup and on trail, and in the weights and shipment to the stockyards. Besides "making" on cattle market variations, and having Mr. Indian
- (3) Buy machinery and implements, and
- (4) Buy plough horses, etc., so agent, et al., could get a "commission" on the imported farm horses and farm machinery, and further knock down on the Indian with the same. **The agent was the Indian's hired guardian, advisor and friend. OR WAS THE INDIAN THE AGENT'S SANTA CLAUS?**

This broke the heart of the Indian. To see the beautiful prairies and plains scarred up forever by the plow of the white invader was bad enough, but to be forced to do it himself, was to the Indian like being forced to skin his own mother. *THIS WAS THE MOTHER EARTH HE MUST SCALP!*

Farming was not for him—or for this country, he pleaded

and warned. But who was the ignorant Indian to tell God's white man, who had been to schools?

Since the beginning of history, whites have farmed and some species have been at times a race of farmers, but would you try grabbing all people of any section of the country and expect them all to farm and do it well? Even if it were the only way to save them, most would rebel about their "rights," and even forgetting the Constitution, very few of them would enthuse and prosper at farming if they'd ever known any other life. Yet even free *Indians who had lived the exciting life* on the hunt were expected to forget their whole life and at once start a barren existence of isolated shacks, fooling with non-farmable land.

Picture yourself having this whole country to live in freely, healthfully, happily until *suddenly it changed underneath you* into a *foreign* world with strange misunderstanding enemies ordering you what to do and picketing you on a solitary spot and forcing you to ruin it, when most of it couldn't be made to produce by farming even by good white farmers with plenty of "fortitude."

The Indian broke out and farmed as little as possible.

A fair crop or so might be raised because the weather in those days was usually regular per season, and the top of the soil was fertile mostly by the plowing under of the buffalo grasses and other rich prairie vegetation to decay and store their plant nutrients.

But the fields soon lost their fertility partly by the crops, but more by the rain, sun and wind washing, drying and blowing the (usually light) soils away into the draws and streams. Sheet erosion and gullying soon bared the unfertile sub-soil remaining as the soil base, and from then *ONLY AT LENGTHENING INTERVALS, when upset weather conditions happen just right throughout a long enough season*, could a "fair" crop be raised.

Squatters, land-buyers and promoters flooded in, offering new graft to the agent. If Indian land allotments* were bought cheaper than similar land outside the reservations, the buyer might pay commission to the agent, and as much below *that* price

*See pages 85, 101.

as the agent dared sell Indian land without detection, he could have as his good margin of graft.

This movement gained momentum as the Indian could see no future for his race as an Indian, much less as a farmer—a life which wasted his health, hopes and ambition. To sell meant *money*, *THE WHITE MAN'S SACRED FLAG AND TOTEM*—plenty to eat for awhile and plenty to buy and whoopie.

When the automobile got into it it was a landslide. What with fences, and the government selling Indians' ponies and importing big stallions to breed Indians' mares into farm-plugs, there wouldn't now be any fun, speed or distance in riding horses.

Wrecks, expense and "soon broke" did not halt the rest—nor could the wise Indians and Indians' real friends and conscientious superintendents (the agent's successor) when they really tried.

If an Indian was held back, some POLITICIAN was sure to EXPLODE about barring Indians from progress—although probably chiefly interested in graft possibilities of Indians as a new sales-field for industry, especially automobiles. Several could graft on auto sales.

It was the Indians' swan song. As fast as a buyer could come across, Indians' lands were for sale (usually, not always or everywhere). And Uncle Sam hatched out buyers with his "wheat for soldiers" plea.

Uncle Sam stung himself but Politix never did—grafting on every change.

A BASTARD CHILD OF THE ALLOTMENT ACT IS WASTE BORN OF HEIRSHIP BRANCHING

The property divides through inheritance until it cannot be used, or its produce even divided. For example, at the Sisseton Sioux Reservation a certain original allotment would now have to be divided into *BILLIONTHS*, due to surprising geometric progression, to find a common denominator for figuring heritage rights in proportion to kinship.

A certain group of heirs to this original 160 acres would find their inheritance so divided that one of them, if he could *find* his share of the property, COULD NOT EVEN SPIT ON IT ON A WINDY DAY! He could not rest more than a finger point on his own heirship land without trespassing on some neighbors' shares. Nor could he even get close enough to accidentally hit his inherited land with a rock without trespassing on *several* others.

Such lands as are too divided for practical use are costly to everyone and should be purchased by the government and turned over to the tribe for tribal use or exchange.

so

The Dakota lost timber, mineral land, grazing, farms, water resources and infinitely more—*everything* they ever had!

So is the story of all Indians who had similar resources. In only two or three spots were Indians lucky. Most famously, some of the Indians in Oklahoma via oil.

Guardians were appointed to guard the Indians' wealth. They guarded it too well—even *from the Indians!* They're still guarding it—for *themselves* now. THE RICH INDIANS OFTEN ARE HARD UP. Practically speaking, the *Indians never had it*. An Indian thought he was paying a guardian to protect him, but actually he *paid to be shown* how they could all have a good time and everything else *out of his funds*. The guardians practically were "*given*" the money, out of which they paid the Indians' bills, gave them plenty to squander, show off, and buy autos and whoopee—until the Indians were shut off and found the guardians had it all and had merely "*hired*" the Indians to have fun for awhile—to keep them from suspecting or caring too much.

And the government restricted enormously wealthy Indians to often ridiculous allowances so it can use their money at low rate interest.*

SOUL BUSINESS

Christianity a la missionary has helped herd the Indian into church and let him loose to raise hell afterward.

I have a great deal of respect for individual missionaries and believe that they have done a great deal of good, but I feel that the general wide movement combined with, at times intensified, and at other times misled, the government's past policies and attitudes, and its further influence and relations with reservation officials and again with the common white has done infinitely more harm than the good and wise missionaries were able to counteract, or can do now.

Sometimes, on the other hand, they have opposed, even blocked the government or its reservation officials and thereby

*See pages 80, 112 and "Why is a rich Indian?" Chapter Four.

rendered a valued service to the Indians, as they did at times also by protesting and altering or easing government measures. Yet at times they have caused much trouble to the Indian Bureau that only made the Indians worse off by delay, or prevention of helpful attempts.

There are missionaries too closely affiliated with politix who play or connect religion with politics into everything—and we have too much of that combination always. *Missionaries* have a surprising depth of *political pull* that enables them to exert a pressure that not only frequently surpasses and diminishes that of the superintendent, but sometimes even eclipses that of the Indian Bureau itself. Further, they are usually able to procure funds to carry out their aims and political purposes while opposing the government program,‡ when the Indian Bureau may be short on appropriations.

In the plea to save savages' souls, though you may destroy everything else that "savage" possesses, including even his "soul" too, you always have a *magnet* on public's conscience, and philanthropic show-offs, wealthy hypocrites, religion-for-businessers and politics-holy-for-vote contributions—and a big stick of voters over the politicians. And this leaves the way open for numerous side-channels to gain an end.

Missionaries have "*got*" the job of more than one government employee who refused or failed to do their bidding or was not permitted to. Some have even resorted to deliberate framing of USIS people and to practical blackmail of such government men to force them into their viewpoint, or co-operation with their enterprises, which seldom are *limited* to just religious work. Sometimes this was of benefit to the Indians, but usually detrimental. One powerful or resourceful missionary is said to have "*scalped*" several superintendents and employees in short order because they did not harmonize with his methods, and about three of them in a row by either the bait or framing up of the age-old, never-failing girl-game charges. I hope he was right, and that he got rid of that many rogues, but feel myself suspecting that he was the rogue. Despite the fact that plenty whites of all classes go for Indian girls, that girl-game has been overdone too

many times, yet works *too easy*. You can always get that one up anywhere and yet it seldom misses if even ridiculous.

Missionaries might be classified into:

1. Indifferent missionaries just earning a living. Organized Big Industry—hence powerful.
2. Busy-body, fire-eating, hell-raising, soul-saving kill-joys who like to **destroy anything different** from their own generally narrow, shallow and stern thoughts, or who otherwise revel in starting anything and keeping it going to **bask in its publicity**.
3. Fanatics, hypocrites and common plain crooks, in the game for a business or graft, etc.
4. Missionaries conscientious, but **ignorant** of Indian ways and beliefs who have thought only of converting the savage. Regardless of a lifetime of association of what the Indian Native Religion held and stood for and hence continue ignorant of real Indianisms. Instead of encouraging that which was good in Indian ways and worship, and discouraging that which was not good, they made no effort, hence no deep penetration of the subject because they didn't want to; didn't think it would be worth while—and consequently with that superior feeling about a non-white heathen faith, they **could not** in themselves, or through Indians, **learn** what the **Indian worship** was, and wasn't. So they set about destroying all that they could of Indian-ness,¹ wherever it hinted of native beliefs.
5. The wiser and beneficial missionaries, who sacrificed sometimes, and often really helped greatly.

Too many were really **SUPERSTITIOUS SUPERSTITION-RIDICULERS WHO THOUGHT THE INDIAN FAITH A SIMPLE SERIES OF SUPERSTITIONS**. Although Indian Beliefs did allow for such supplementary connections, its **religious philosophy** was **not superstition**.

NEW WAVES OF INVADERS AND SENTIMENTS

Some whites came West with Indian experience or superior views. More were converted to a kind of respect for Indians by direct contact and experience, personal and individual friendship and incidents, or by convincing themselves that Indians are of mankind.

As the old irreconcilables passed on, or were replaced by this latter wave, the *theory that Indians are human* grew into theory that Indians are *just* like whites except for their past, and that it is but a matter of education, training, and environment to make them *exactly* so.

Whites were the model—Indians should be made copy. The new policy spared nothing in de-Indianing, aiming via girls, who are more selfish, weak, and become softer quicker. Indian

¹Partial **nudity** of various extent in costume, fitting ceremony, rite or otherwise, was **too horrific** in missionary eyes, and must be banned or the "performance" practiced imitatively only while "covered" in all parts. P. 135.

schools, etc., designed girls' life and surroundings to make them dissatisfied with Indian life thereafter.¹

ENTHUSIASM OUT-RUNNING PATIENCE MET DIS-APPOINTMENT—whites soon cited how the Indian girl made little or no use of her "education" training for the home and for cooking. In both academic and "shop" work courses, Indian boys and girls were seldom schooled equal to whites or fit to compete in the strange white world. They were *kidnaped*² off to school long enough to forget their language, ways, native teachings, skill and associations—and to return as awkward misfits, even strangers, *with a useless "education."* So they found themselves far behind their old comrades who had "escaped" (for any kind of learning, or training)—and probably *surpassing* the latter *only tubercularly*.³

Whites held contempt for the Indian because of his condition and shortcomings. They didn't put themselves in the Indian's place or try to find out what the *Natural Indian* was—they only saw what whites had made out of a caged *Indian* and Indian children *born in captivity*.

That the Indian as a race, scattered but intact among themselves, is, or should be, *just* like whites was another wasted noble gesture of a probably well-meant fostering—like the old hen and the ducklings. Enough Indians, even full-bloods, are adaptable to "white" to indicate environment's control. But most Indians don't "respond" readily—many "breeds" who look and seem all or nearly white, although half Indian (or even an "eighth") can never become happy, contented whites. And this is more characteristic of full-bloods.

Famous examples can be pointed out of Indians who have

¹Yet boys and girls were, "if necessary," **de-injured** by even such "atrocities" as **STUDENT JAILS**, at boarding schools, especially off the reservation, as Haskell Institute.

²Much criticism and resentment was aroused by sending of Indians to an educational institution attended by Negroes. Many ex-Hampton students, however, do not regret having attended that joint-ed school, as a rule, although the **health** of many **broke** there, as in **most** schools. The Indian students had their own dormitory and intermingled very little. Colored "I'se Cherrykees" students have attended most Indian schools, as have whites. Some "Cherrykees" **do** possess Indian blood and usually claim "Cherokee."

³Captivity, poor climate, food—**poor Injun!** Too much school—**too bad!**—TYPICAL INDIAN SCHOOLING THEME.

reached the top of success among whites in their civilized field or profession, but *don't forget* the flops. In many ways Indian and White characteristics are similar, even common, or interchangeable, and I believe that individuals of *both* may fall so near completely into this class that they may fit well into either life, but I feel that, although two ribbons representing each race may overlap, at the opposite extremes they are quite apart and distinguishable.

Some individuals belong only along this far edge, but perhaps with the majority the individual strings personally from one edge to the other and includes varying proportions of both common and distinctly racial ground. Especially if it insures a living.

Some Indians, full and mixed, can do well, even excel, in any line. But there are *traits inherently Indian* that revert, or tend to, enough to *MAKE EVEN SUCCESS A FAILURE*.

I have been years at a time away from Indians in foreign lands where an Indian is seldom thought of, never expected, and would not be recognized. I have had schooling, training and travel at intervals since birth, intermittently interspersed with Indian life. I have tried hard to be white and can have a limited success in making a living, but to be content and happy? I can't fool the *inside ME*. I can never be white. I have to be Indian.

It is *not* a question of intelligence or whether the Indian can learn or know as much as the White. Individuals fail to absorb this kind of learning or work, others that, others apparently not any kind. But whether this is a matter of ability or interest, *the IMPORTANT question* is—are you fitting, or allowing the Indian a chance to do the kind of work, live the *kind of life* in which he can be most *useful, successful and happy*? NO! You “*all*” have always done everything against that.

You always try to *make Indian into something else*—a race of farmers, cheap laborers, or a few skilled laborers, etc. Why crowd a race into *any ONE* thing? Just to fit them so they can make enough to eat and exist cheaply? Why don't you grab all the poor in New York and put them out in Nevada and tell them to raise peanuts?

The white world has *NO PLACE FOR INDIANS except as individuals* who can mingle and compete. *Help* these, but don't crowd a race into white life as farmers, cheap or even skilled laborers to revive racial prejudice, jealousy and labor war.

YOU say he won't work. How do you know? You've never given him a chance at any work he is at all *fitted* for. Should a

born sailor thrill to a compulsory life at coal-mining, for example?—especially if *you* knew it wasted *your* life, health, mind, soul, time and ruined *your* country? Prisoners who work in mines are *fed* and *lodged*, *but* are they happy, enthusiastic, and grateful? The *reservation* is a modified, or children's *prison*.

Whites who look down on Indians as a permanently inferior, unworthy, ungrateful, ambitionless race that will always have to be taken care of until extinct, would rot if "kept in a bureau" on a reservation, not daring to think, speak or act. Oh . . .

But whites are not to be expected to fit into a reservation life. It's so different from White Civilization. The hell it is! *Was the Indian's* active outdoor life, tipi home, with wild fresh meat to eat, more like this wasting away in miserable little shacks and tents, existing on white flour and coffee—than the white employees' previous life in some eastern town or city?

What is there that's *Indian* about an Indian reservation? Life? Just *whose idea* was it to pen Indians up and "civilize" them, anyway? The Indians would *never* ask for such a life as the reservation offers!

One uplifter told me she went up on the reservation to visit some Indian girls she had seen at school—to see how they used their schooling and home economics training—and was disgusted and disheartened to find the lazy things were not even making cake or candy.

"Did they have anything to make it out of, or with?" I asked. She hadn't gone into that. Then how did she expect cake, candy and several trick home delicacies to be made out of flour, coffee and perhaps sow-belly alone? The Indians probably had no other supplies and very few of the utensils and conveniences abounding in a home economics laboratory kitchen.

Still Indian Service, etc., say the ungrateful Indians don't appreciate *all* Uncle Sam has done for them. Any individual Indian should appreciate any help for him *personally*, but none could be thankful for what you have done for him *as a race*. Most individuals were grateful to individuals they knew were trying to help them. A real Indian was a real friend to a friend, usually. The exceptions are now Uncle Sam's nephews.

Most of you are *not* interested in Indians. You work on your job *but* you get paid for it. And many of you do more of the latter than the former—horse around too much and bull even more of the time. You are white—you consider the Indian race as an inferior race of ignorant, lazy, good-for-nothing, low ex-savages.

YOU DO NO MORE THAN YOU HAVE TO, watch the clock to quit and go. *YOU* care *not* what your work *does*, or amounts to—but what it *pays* you.

You say the government appropriates huge sums for Indians, but do the Indians look *rich*? The Indians get very little of it. Some believe “there are more Indian Service employees than there are Indians.”

The government appropriates *money* for the Indian Service, *not* for the *Indian*. If there were no Indians there would be no Indian Service and many of you couldn’t make a living outside the Service. But you don’t appreciate what the *Indian* gives you!

Although *apparently impossible* for a superintendent or such to get away with anything, I guess it still *can* be done—particularly if he’s got a real “*friend*.” The surest way of getting rid of a bad one is to get him promoted.

Seemingly, a superintendent’s best recommendation has been to be so crooked and worthless that Indians under his charge couldn’t endure him longer, and so *instead* of being discharged, he would be transferred to some other reservation, usually at a *promotion*, to make life miserable for another tribe.

It seemed a big enough crime couldn’t be committed to cause dismissal—much less punishment—as long as it was only against Indians, especially if one had a “*FRIEND*.”

And ditto for certain positions in the Washington Indian Office.¹

There must have been good, honest, capable (*always more*

¹An Indian delegation to District of Columbia was apt to be lured by entertainment or, if on their guard, by trick into drunken state “sufficient to deal with,” or their conference allowed to perform in some hotel before a clerk or bellhop Commissioner of Indian Affairs, who conceded their every request, and upon “satisfactory conclusion” had them herded upon the train headed back toward the reservation, practically broke, with no allowance of funds or time to about face to D. C. upon sobering up.

with one or two of the above assets than the combination) superintendents, etc., sincerely interested in Indian welfare, and more so today. True, also, that *almost* EVERY SUPERINTENDENT, *however good* he may be, will be *opposed*, frequently bitterly, by a faction or more of Indians. Some reservations are harder to deal with. Sometimes the opposition will constitute a majority—and I suppose at times, unjustly,

Due to:

1. Misunderstanding by Indians.
2. Lack of tact or knowledge by the superintendent.
3. Lies, propaganda by outside interests.
4. Crooked, selfish, jealous or revengeful Indians, or
5. Indians disappointed over some matter or influenced by something.
6. Skepticism instilled by years of bitter experience.

YET, in spite of my habit of holding my judgment, I usually find myself unconsciously in sympathy—I guess it's only natural—with the Indian's complaint. And I am sometimes wrong. Also natural.

All field people are fine—even wonderful—back here under the Commissioner's nose, but a lot of 'em leave their "wonder" here when they go back to the reservation. You'd hardly recognize them back there as the same animal—*unless* a big shot from Washington is expected. But on the reservation I still know some fine superintendents, etc.—or *believe* they are.

Superintendents and others are frequently very suspicious of strangers and newcomers on their reservations—especially of an "educated Indian," or one that's been around. Most are usually on their guard around a new man in the service or their domain. Even the Washington Office is ticklish. *WHY?*

If they are *honest* would they have anything to hide, or fear will be uncovered? Is it their conscience? Well, it seems when old-timers took in the "second wave" they sometimes taught them some tricks, and sometimes the "second waves" had tricks of their own. And, even up to the present, the now "old-timers" of five or thirty years' service are pretty wise—*especially* if several of them know each other or have worked together there or on another reservation, or in Washington.

So with a scheme in view, or a system of schemes, they can feel out the ground and admit *only* the others they know would

fit in and co-operate with care not to let any evidence out of "the ring." Then they can get away with some graft rule or neglect beyond ordinary check-ups, and it is a pipe to fool a Commissioner, or his chief aides. They might as well come with red lights and bells on.

Of course, some places are *fabulously* credited with rings. But where there *is* a ring, the devil and his grandmother can't penetrate it. Nor an investigator in a short time or by usual methods. Some Indians could *sometimes*. Besides, if a Washington ring interlinks some of the field rings it makes a strong chain. (Although an air-tight ring may not link to the chain.)

A clean sweep would help even though it swept out good ones, too. But I'd fear political replacements.

And again, *A SUPERINTENDENT, ETC., MAY WELL HAVE REASON* to be suspicious and guarded. Someone may be trying to get his job—for *personal* interest or gain, or to get him out of the way because his stand on or off some question *may interfere* with some plan of some plotter.

Or a change of administration, as this New Deal especially, with its *announced reverses of policy*, may frighten some to appear guilty *EVEN WHEN DOING THEIR BEST*. If you don't play with this game, supervised by politix, or if you're too good and honest, you never know when *you* may be framed!

ANOTHER GREAT *DE-INDIANING* FACTOR

has been the promise and hope of *settlement* of tribal claims against the U. S. Government, by which members of various tribes envision themselves playing *Osage* in abundance. *What* are their *chances?* *MAYBE* this—

First they must hire an attorney or a gang of lawyers to take their claim. **OW!** He or they must be **Okayed** by the Indian Bureau. It gets its orders! **Ouch!**

Then follows a long drawn out¹ period of research—or pretense—and another indefinite period of "building up" the case. Tribal attorneys usually solder up to politics somehow—as they may assure Indians of winning if "C. A. Graftman" is elected to House or Senate, as he will push for them, and so tribal attorneys wield considerable **influence for or against** the Bureau and its efforts.

The attorneys may **prolong** it all they can to stretch their fees or allowance **unless** they are to be paid only on a per cent of the winning judgment.

If so, but realizing the **odds against winning** an Indian claim—**AND THEIR FEES**, they may still consider it **better business** to lounge around in sumptuous offices, bask in Capital social and legal circles, ride around the country at will, or play busy at opportune time or graft of political

side-rackets, or, at certain pay from someone or Uncle Sam, to delay their suit indefinitely—or sell out their clients entirely by building flaws into their claim.

Again, they might honorably stall conscientiously because their feelers may, in sounding sentiment of the powers that be, find very little hope for success of such a claim while certain persons, or things, are in certain attitudes. Hence delay may be wisdom.

Certain prospective congressional measures may alter prospects. For example, an **Indian Claims Commission** was proposed to expedite Indian claims because their being held back through regular court channels was making certain that numerous claims would be outlawed by time before they could win hearings by the Court of Claims.

Although Indian claims had been heard in turn for years,¹ probably only twenty-five of near three hundred had been settled (with a majority of the remaining 250 requiring hearings within a ten-year period) of which about twenty had been dismissed or lost on some fool legal excuse,² and the remaining five winning judgments were more than offset by **U. S. counterclaims amounting to more than the Indians "won."**

The Indian Claims Commission was to be composed of five appointed members to end the jurisdictional problem by considering respective Indian claims and approving or recommending the best cases to be heard first, etc., etc. Hence attorneys may wait their suit in earnest hopes of winning the weight of approval of such a Commission.

May we anticipate such a Claims Commission by whom the five Commissioners would be appointed? Not appointed by Indians—paid by U. S. **WHO** would they serve? **NOT** the **INDIANS!**

An Indian tribal claim lost in the Court of Claims may possibly be carried to U. S. Supreme Court—**AFTER A MINIMUM OF NINE MORE YEARS**, according to Commissioner Collier's estimate—but **WHAT CHANCE** has it there?

Supreme Court Justices are appointed for life, but by whom and why? **By whoever is President³ of the United States at the time of a vacancy, and BECAUSE THE APPOINTEE'S VIEWS ARE KNOWN** by the President and his bosses as being the perpetual prejudiced judgment attitude likely **TO CO-OPERATE** with their side, or their party's side, on issues which may arise **DURING THAT ADMINISTRATION**, and preserve that much of the "philosophy" of said administration **THERE-AFTER TO INFLUENCE** decisions on **ISSUES OF SUCCEEDING ADMINISTRATIONS AS LONG AS** that appointee lives as an **ACTIVE Justice**.

A conservative President & Co. appoints a conservative Justice to coincide with his policies, and a liberal President & Co. appoints a liberal Justice—and such they remain in attitude and opinion until "death."

Any Justice must consider an issue and vote accordingly either for or against—

1. Its constitutional legality, or
2. Its worth or harm to party or his personal interests, or
3. Its worth or harm to individuals, groups, nation or world.

The first two groups are almost an impregnable filter for a Justice's prejudice to penetrate before considering the issue from the honorable and

¹Principal Sioux suit about 15 years in main developing stages. After 80 years the Blackfeet Gros Ventres had to settle for about 5 cents on the dollar and deduct government counterclaims.

²9 to 1 odds for dismissal—usually on the grounds that the jurisdictional bill (which takes about nine years to get there) was not broad enough to include the basis of the Indian claim—and thus requiring another jurisdictional bill.

³Only effect of enlarging Supreme Court is to pay more in salaries, pack it with "yes-men" for good or bad by the appointing President, and in the present case, make it semi-permanently Rooseveltian.

reasonable third perspective—and is such a **MIRACLE**, or **MOCK JUSTICE**, to be expected **WHEN YOU KNOW BEFORE** an issue comes up that a conservative Justice will vote conservative and a liberal Justice will vote liberal? To Ikto, it's a ridiculous, gross mockery of justice by Supreme Shysters!¹

JUSTICE sounds nice, but it's a beautiful myth—**EXPOSED BY ITS OWN WORDS OF PREJUDICED INSCRIPTION** on the D. C. Government building—"Justice to our (WHITE) race"—yet phony to our (INDIAN) race. It's even **FUNNY** to **THEIRS**, tragically.

Then how can we expect a majority of any mob of frozen-brained political shysters—appointed and paid to guard the U. S. Government and political "plots," and especially **PREJUDICED AGAINST INDIANS** through a lifetime amongst the lies of history, novel, superstition, race-hatred and government propaganda—to be fair to the "inferior, savage, low, treacherous, ungrateful animal" . . . Indian?

WHAT DIFFERENCE, Court of Claims, Indian Claims Commission or Supreme Court? When it is not the **Indians**, but **Uncle Sam** who appoints and pays them all to guard the U. S. Treasury from the Indians!

IF, miraculously, **Indians do win** any judgment from either court and the decision is **not reversed** after U. S. appeal, the United States Government will bring up counterclaims against Indians for everything imaginable—and probably win the **bigger** judgment.

They'll charge Indians for the "education" they are supposed to have got and be getting, and for the hospitalization and medical treatment, dental harvesting and surgical butchery which Indians think they've been getting **free**—except where it cost life.

INDIANS, they'll charge YOU FOR even the **COSTS OF INDIAN WARS WHEN THEY TOOK YOUR COUNTRY AND LIFE AWAY** from you!

SIOUX INDIANS, I have no doubt **they'll charge you for** that \$40,000-a-day "war" they made on you when, because your people danced for the coming of the Messiah, they disarmed and **BUTCHERED** your peaceful tribesmen at **WOUNDED KNEE!**

But if Indian claims do out-dollar everything, it will take an appropriation by Congress to get Indians anything.

Each Congress will hardly **risk public condemnation** by appropriating the money when "the taxpayers cannot afford it," and so will **set it aside for the next Congress to postpone**, for each succeeding Congress to relay to its successor **UNTIL YOU'RE ALL DEAD** and your descendants dying out on a new trail!

And, Sioux Indians, if you did win and "collect" plenty* over counterclaims, et al., do you think **you'd** get it—or be classed "incompetent or restricted" like a "rich" Indian whose money is held for the government to use? (See "Why is a rich Indian?")

So, after all these years when the stock was **not** being sold, shareholders of the Homestake Mine—which gave Mr. Hearst his start financially—needn't be so alarmed as to circulate stock now **in order to get more stockholders lined up against the Sioux claim for Black Hills settlement**, including the percentage of gold mined as allowed the Indians by treaty—and for which, like the Black Hills themselves, the **INDIANS HAVE NEVER BEEN PAID.**

Sioux claims are **absolutely just** in every way, and so without a true case is the U. S. that any defense must be dishonorable. **No tribal attorneys, or case, would be necessary WERE THERE ANY HONOR IN U. S. GOVERNMENT.** Although ever favoring the U. S., which forced terms on the Indians, the **treaties** here are **sufficient grounds for payment of the claim.**

¹Ikto is grateful that they kayoed certain New Deal programs until better, safer and more practical programs are devised. Congratulations!

"Frontier" **Indianese** indispensable in flexibility and inclusions—with no complete synonym.

I would rather have seen the entire Sioux claim brought up at once, rather than in pieces, for if it failed, the parts might be brought up separately, whereas as these parts fail, the whole cannot be collected and heard. But it probably wouldn't matter. Let's put our minds on what we can do, and leave worries to the Fates, Government, and Attorneys—and if they surprise us, gratefully hail them as miracle men—but if they fail, let's not be disappointed, but glad those worries are over and **NOT EXPANDED LIKE U. S. GUILT**—as **AMERICAN DISHONOR FURTHER CONVICTS ITSELF!**

Old-timers, I hope I am wrong. Telling you what I feel is true may make me most unpopular. I might become a hero by deceiving you and making a phony, or showy but weak attempt to help you win. Were there any way to help you get justice, I'D MAKE THE SACRIFICE. I am sorry to shatter your dreams—BUT THERE IS MORE PRACTICAL KINDNESS IN AWAKENING YOU TO STOP BEING DECEIVED BY YOURSELVES AND BY OTHERS.

These claims and related subjects have monopolized your every council and most of your time and thoughts—always in desperate hope that you or someone might discover some way of speeding up or insuring your payments. For years you have grown old, weak, impoverished, ambitionless and un-Indian—waiting, worrying, dreaming, praying until it has all become an all-absorbing, time-wasting habit many of you cannot break—and too many of you have died miserably hoping!

It has blinded you to other hopes, ambition, interests and opportunities—little or bigger. FORGET IT. Relax—your brains are cramping! I offer you a saner hope—a more practical, safe, comfortable, full and satisfying life—YOUR OWN NATURAL INDIAN-NESS MODIFIED BY PROGRESSIVE SECURITY ADAPTED TO ENVIRONMENT.

The only thing that you or I can do for either goal is to tell the public the “whole truth” and show them HOW THEY CAN ECONOMIZE AND PROFIT BY HELPING US TO HELP OURSELVES—and HOPE that they will develop the honor and foresight to thus aid us, and to bring pressure on the government to give us justice!

There are probably much less than one hundred thousand *real* full-blood, plus several thousand *legal* (government) full-bloods, Indians in the United States, and twice that many mixed-bloods,* but in the United States and Canada there are *thousands of non-recognized¹ Indians*, including some full-bloods,¹ and as many fake Indians, and several million people of *some* Indian blood who have lost their identity² as Indians, and usually, of course, all or most of their Indian-ness.³

*See pages 69, 101, 136, and end of Chapter Ten.

¹Plenty mix and full-blood Sioux in Minnesota variously **Indian** in culture with no Indian status.

²Many whites, etc., have **Indian blood** which some buck secretly or otherwise injected into their ancestry—or from an Indian woman (mixed blood) who lost her identity in “civilization.”

³Several thousand in South Atlantic states, given the name **Croatan** and crazy enough to believe what they read, want to gain “Indian status” as USIS communities. They have lost all **Indian** culture, or nearly so, and have generally a poor living by labor and farming. Supposedly related to **Catawbias**, anthropologically an ancient eastern branch of “**Siouxan**” stock, some resemble mixed-blood Sioux. Although some appear nearly or both. Ditto on a small scale for Long Island, New York, “**Shinnecocks**.”

(Melungeons are people of mixed white and Indian blood living in parts of Tennessee and the Carolinas.

Many of Louisiana's "Cage-ins" (ex-Arcadians) are said to contain Indian blood.

The true Creole of the South is of Indian and Spanish or French extraction but colored mix-bloods are often so called.) Etc., etc.

This has been due to personal preference, tribal or governmental prejudice or nonsense, or state laws, etc. Many have been **removed or barred from rolls** for trivial or selfish, personal, governmental or tribal reasons, as intermarriage with "enemy tribesmen" or others, tabooed place of birth or registry or technical nonsense, although non-Indians have been enrolled to permit "gain" in certain issues for them, or someone.

The Canadian enrollment and degree of blood system has been as crazy and confusing in other directions. One may be one-half, three-fourths or any fraction of Indian under certain conditions and be classed as **French-Canadian**. The average French-Canuck is of some Indian blood on the mother side, but however **Indian** in ways, blood or raising, is usually touchy of any such insinuation, and even if friendly to Indians, feels superior or even contemptuous toward them **despite** the fact that **Canadians** have much **less prejudice against Indians**.

CANADA ENCOURAGES and assists mix-bloods especially as "citizen-Indians" into life and homes outside the reserves, which are generally better used in common by full-bloods, mainly, while the rolls do not bother **so much** about mix-bloods and the mix-bloods bother **less** about the rolls.

Indian blood and status rolls have ever been **anything but accurate**. Some Indians have been enrolled or allotted twice or not at all—usually because there has been **no land to allot** them, or due to some technicality. Most of the younger Indians have not been allotted and many not enrolled. Many of the "full-bloods"*** are **not actually full-blood** because of admittance of white or other*** blood into their ancestry, unofficially or otherwise. But we must keep in mind that **every species of every form of Nature has full-blood "freaks" and mix-blood throw-backs**, so exceptions of each class of Indians may appear as the other. Mix-bloods have been recorded as full-blood **either because** of some desire of an official to tighten governmental grip in special matters, or because the mix-blood expected some benefit to come of it.

On the other hand, full-bloods frequently have desired that they be registered as mix-bloods either because, like many mix-bloods, they want to **"be less Indian"** or because of some **"opportunity"** for them, or their officials, as with such asinine rulings as shattered White Earth (Chippewa) Reservation, which prohibited full-bloods selling land but allowing sales by Indians possessing white blood under the **allegation that such blood inclusion or "discovery" made them competent**. Whites soon got the best lands cheaply,**** Indians got "white" blood and soon got **broke** and permanently impoverished. There are cases where an **INDIVIDUAL** is a **FULL-BLOOD ON ONE PAGE AND MIX-BLOOD ON ANOTHER** page of the same roll, and of a set of **TWINS** being **ENROLLED as FULL-BLOODS IN ONE PLACE, MIX-BLOOD IN ANOTHER, AND DIVIDED IN ANOTHER** place with one as full-blood and the other mixed!

I have always felt that the Indians, even those who have hardly strayed off the reservation, know a heap more about Washington, D. C., than Washington, D. C., knows about the Indians.

See pages 69, 136. *See pages 69, 136. ****See pages 85, 87.

'Iroquois, for example, against "rebel" branch of their tribe. "Outlaw" Choctaws in Mississippi "exiled" by rest of the tribe for fusion of Negro blood by some of the members of band.

And it still goes!

Fifty to 200 years of reservation and other de-Indianing *have de-Indianed a majority* to various extents, *but* made few Indians *successfully* "white." The result is *not* a new civilized race of special whites.

You have made 'AKOTA into *SIOUX* and *ASSINIBOINE*, OJIBWAY into *CHIPPEWA*, KANZE into *KAW*, WAZAZE into *OSAGE*, etc. AND THAT'S ALL YOU HAVE DONE IN FIFTY YEARS OF DE-INDIANING *following four centuries OF ANTI-INDIAN-ING*.

If I had just *one per cent* the money, time, energy, manpower, and support that has been *wasted* in that, I would PUT the INDIANS INTO a LIFE for which they are *by nature, physique, philosophy and sociology* FITTED, and by which almost every one would be happy and able to find his own place—*AND STILL PROFIT THE WHITES*.

In ancient mythology, *Iktomi* was the only one who could save the Indians by thwarting *Iya*, the Eater. Thus to this end has the wandering *Iktomi* returned in modern form and dedicated himself!

CHAPTER THREE

EX-INDIAN SIOUX¹

Lakota

Means friends, allies, of the **Oceti Sakowin** (the seven Council-Fires bands that the original Nakota became, and organized into, to become the great 'akota Confederacy), also meaning: The People (the Indians) of "Our Tribe," and recently, Indians, derived from word root which meant **FRIEND**.

INDIAN

is a nature of the heart and nature of the mind; soul.

Too many, even too many full in blood are Indian of **skin**.

Within is a heart of the white.

So Sioux Soo
is nothing and means nothing—
Fitting the de-Indianed ex-'akota.

Nakota

Dakota

Nadowe—supposed to be Algonkin stock nickname of contempt for their enemies as snakes, especially signifying the Iroquois.

Nadowesewig—said to be a name that the old Ojibway tribe of the Algonkin stock called their newer enemies, the 'akota Indians, to distinguish them from the Iroquois, and meaning explained as little "Snakes,"² which does not, in Indian way, infer that they were any lesser enemies, or less hated.

Nadowesioux—corruption by early French Voyageurs with French spelling to pluralize word.

Sioux—English-Colonial abbreviation.

Soo—A **ME**RICAN mispronunciation of **ENGLISH** abbreviation of a **FRENCH** corruption of an enemy **INDIAN** sarcastic nickname meaning the **opposite** of 'akota, or **Enemies**.

A reservation, or part, reputed to be the **least progressive** is considered the **most Indian** "of all the Sioux." Probably it is the **LEAST PROGRESSIVE**, but the **LEAST INDIAN**—and the **MOST SIOUX**. The people are in a bewildered transition between the two extremes, and are as groups or individuals in usually flexible combinations and proportions of both. Similarly, the descendants of the **Indians** of a majority of tribes have been regurgitated by white influence to stages of **ex-Indians**, or **de-Indians**—even **anti-Indian**.

If I seem hard on ex-Indians, remember, it hurts *me* most to have to *hit myself*. No one is more *Indian*—yet I partly include *Sioux*. No one could be prouder of Indian than I. No one is more ashamed or disturbed by any degeneracy of the race than I am. But *I am hopeful* where too many now despair helplessly of anything but the end of self or race.

I am alone to blame for what I feel to say here as true. Probably *no* Indian will agree with *everything* that I point out; some may not agree with much, but all of it will be agreed to by some; and *most* of it will be agreed to by a *majority*.

Outsiders, to protect their own *selfish* interests, will *misrepresent* this and prejudice some, notwithstanding. I would be far better off if I would make me indifferent to the race crisis and concentrate on my self-interest. But circumstances have helped me to know whites probably better than most of us, and though

¹Preceding but overlapping New Deal era.

²Possibly from a word now archaic.

many whites have befriended me or, more important, tried to help my efforts to help the Indian and ex-Indian race, no one is more skeptical of common white motives than I, or more suspicious of their promises.

I would *prefer* to remain uncommunicative to whites, but we of today are full of infections from the whites, which, being without their immunity, become a serious Indian ailment that whites can't diagnose and being of white origin but Indian form, *neither racial remedy alone can heal them.*

We must expose our sores and tell our symptoms to *whoever* can help us, *even* if this also exposes what we are personal and sensitive about, or we *can't* properly *diagnose* the actual causes of the troubles or *hope* for a cure. It will not help to say we have no sores because we are too sensitive about it, or think it private—it may become too *dangerous a secret!!*

I offer a partially comparative example based on a generalization of the Sioux situation to show *why* self-government there, and most places, is *not a separate problem*, but on the contrary, is really very much involved with outside matters that may be considered as having a direct and indirect influence upon both self-rule and bureaucratic management.

Successful self-government on certain Sioux reservations is *impossible* as conditions are *now*, due to factional and associated factors and a scarcity of proper leadership material.

The Sioux are probably the most factional of peoples. Probably because 'akota fought the longest and hardest of all tribes against the white rule, they were MADE the EXAMPLE target of punishment, or "correction" by white government and institutions, to show all tribes that it did not pay to resist the HOLY JUGGERNAUT of the *Never-wrong* WHITE. Because they were the *most powerful* and unconquered tribe, the pressures and schemes to fracture them were *most concentrated against the 'akotas*. The *result* is the *disintegrated Sioux*.

Main factions are listed **not** intended to be as of **equal** weight as some of them are much stronger than others of the same class opposing them. **Nor** are those listed as semi, quarter, sub-factions evenly balanced or opposed in each class of rank. **Neither** are they listed respectively in order of strength, importance, or as ranking particular opposition, or as connected with those listed adjacently. The **strength** of each, and its combines will **vary**, of course, **with the issue**.

SIUOX

CRACKS AND CRUMLINGS:

Lakota.....vs.....Nakota vs. Dakota
"West River" Reservations.....vs.....Reservations "east" of Missouri River

Rivalry and jealousies between the eleven reservations and several colonies of U. S. Sioux, by **combines** of reservations, or singles, oppose or re-faction, exchange former allied reservations for other ones, etc., and **grow** in intensity and strength or **wane** according to the issue, or issues at hand, and associated events, and hence may all be rated as **sub-factions** of normally **quarter-faction importance** with about a **semi-faction "top"** during times and disputes of high pressure, but with probably none too dormant to be impotent to flaming into the proportions of **major** factioing under careful fanning—as in the cases of the great rifts listed above as **main** factions, split principally by the controversies over the Black Hills Claims, Enrollment Bill and the Old Pipestone settlement.

Similarly potent and versatile, and **proportional** to the relative **importance** of the reservation, are the following **major** rifts and **cross-fissures** of this typical example of a more **factional** large **Sioux reservation**:

Superintendent, employees and friends.....vs.....Anti-Superintendents' Outfit
(This feeling against the alleged "Ring" fluctuates and flares according to issues.)
Full-bloods.....vs.....Mixed-bloods
(The aggressors usually.).....vs.....(Most dependable and representative but often greatest propagandists and crooks.)

Old Indians.....vs.....Young Indians
("Old Chiefs," Talkers, Kickers or Yessers. Some are ablest leaders.).....vs.....(Limited vocational and technical training. Adaptable. More alert to "business.")

Blankets.....vs.....Imitation White Men
(Lakotas, Conservatives, Indians, Native Religion.).....vs.....(So-called "educated" de-Indians.)

Collier New Dealers.....vs.....Anti-Colliers

By 1934 (mainly Lakota, Full-bloods, Blankets), Young men, Grazingers, and aspirants to advanced schooling, technical and professional training, Indian leadership, etc. Young women of more-than-average schooling. Girls of partial technical training. Especially at certain localities, considerably many of the Indian USIS employees. (My Gawd, the Blankets! White imitators, middle-aged men, of about 40 to 60 years, particularly "Progressive Mix-bloods," middle-aged women, returned students of non-reservation institutes, and young women of some limited schooling usually residing around agency, or sub-agency, Indian USIS employees and special church workers ashamed of **Indianism**.) Impatient, desperate "**forgotten**" men, disgusted with New Deal as ALL TALK. **GROWING MAJORITY BY FALL OF 1936.**

In most of these classes of both groups, a minority exists in the opposing group-faction.
Democrats.....vs.....Republicans
Catholics.....vs.....Protestants

SIMILARLY NUMEROUS SUB-FACTIONS:

Semi-Factions

(Old Chiefs' descendants jealousies developed by USIS Politix to break real leaders)
Descendants of Chief Hole-in-One.....vs.....Descendants of Chief Dog-gone
Descendants of (USIS-made) Chief Red Ink.....vs.....Spotted-His-Vest's Descendants
Modern Personal Family Feuds:

Family, friends, kin of Joe Steals Second.....vs.....Folks, friends of John Strike-Three
Grazers (Occupational).....vs.....Farmers, Irrigators
Tetons (Original bands).....vs.....Wiciyelas, Isanyatis & non-Sioux Indians
Watch Springs Gang (Sub-Agency).....vs.....(Geographical Rivalry) She-Wood
"Christians" (Religion).....vs....."Pagans"
Anti-Peyotes (Religion-Health).....vs.....Peyotes

Similar abundant quarter-factions highly explosive.

Here, and **sometimes** elsewhere, such of these "names" as "**Chief Plenty Nuts**" are merely fictitious or in imaginative combinations from "typical names."

Following civilized custom, to facilitate USIS records or flatter the ear or the ego, Indians generally have no names today. "Names" corrupted by mis-translation from Indian names are handed down in white fashion—for, although sometimes so given, names were not commonly hereditary aboriginally—and generally supplemented by an auxiliary Biblical co-"name," have been "coalesced" together into combinations varying from the grotesque to the harmonic or comical. . . . sometimes funny even to the accustomed ears of Indians and even forming odd phonetic sentences or phrases occasionally. Fictitious example: **Noah Plenty**.

True, many Indians are yet given "Indian names" even ceremoniously, but usually these are wornout ex-names presented to the "names" to honor someone who had earned it as a name or borrowed it from one who had. **Indian names** were won by feat, vision, incident, appearance or habit, and thus being identifying were real names and not senseless sounds and noises as are modern meaningless "names," such as **John Shelby**; or the semi-"Indian" gift-"names" (for "Indians" or for whites adopted into the tribe, as Long Horn, Plenty Nuts, **Tehzi Gleshka**, **Onze Ota Win**, **Pretty Bad**), which are more or less **translatable** but BY NOT APPLYING to the person labeled have lost all **FUNCTION** as a **NAME**.

Many Indians today change their "names," most commonly upon changing their residence (especially on going East), but since they do not by **hanblehchehya** or deed **earn** these changes as their ancestors were liable to do several times during life, they merely **acquire** new noise-tags.

And almost any of these minor blazes can be used as a light for the "diplomatic" fuse of those who wish to set off the dynamite.

The factions may be likened to so many horses picketed indiscriminately with varying length ropes, *which are the whites*, that get their prisoners entangled first with one, then several fellows, next with another, or another group of tangled fellow horses. At more frequent, serious, and impatient entangling, each *blames* the other *instead of* the ropes.

Suddenly freed, there would probably be instant confusion, although I don't believe any wild stampeding; soon they would be milling around, and before long they would quiet down to peaceful grazing.

Vocational influence amounts mainly to job competition and individual jealousy, and therefore concerns chiefly *individuals*, *but* with the constant—and at times realized—*threat* of involving the various factions which the individuals may contact. As family ties are very strong among the Sioux, they are frequently the *means* by which these new flare-ups are sometimes quickly kindled into raging fires.

Yet there is today considerable squabbling in families. When a family or relations *do* split, the break is usually wide, sharp and quite enduring. Factioning is by no means restricted to family-tinder, however, for its flaming.

WITHIN THE RESERVATION, *geographic* influence differs with the reservation, terrain and tribe. Among some it is quite strong, as at Fort Peck. Among the Southern Sioux, however, geographic influence does not, under present conditions, much affect the government in so far as factionalism and prejudice go, except in (usually temporary) specific cases, for example: the residents of White Clay Creek, Pine Ridge, combine to protest against the Agency and Boarding School practice of dumping their sewage into their drinking water.

Geographic factioning is usually minor and temporary and does not usually hold long against delay, later factions or allied factions, strong sub-factions (as old leaders' descendants) or modern family jealousies.

Geographic factioning more readily tends toward *social* activities, such as dancing and fighting, but in some places at Yankton Reservation and elsewhere may form into *political* carbuncles, and in many spots, as at Porcupine (on Pine Ridge Reservation), may adhere to about quarter-faction calibre through lingering remnants of original Indian sociological gentes.

Socially now, there are local gangs which "take it out" on invaders, although they sometimes may invade other gang-sites. *For instance*, the gang at "Horse Xmas," which more normally hijacks bootleggers and drunks, may maul any visiting Indians from "foreign" parts of their reservation—but as this generally occurs only at *white man's-style* dances, it naturally comes under the head of *American progress*, or civilizing the savage into a special form replica of the noble, "*innocent*" white country-jake youth of the U. S. A. On the side, there are the anti-Indian dance-hall gangs of Russian, Bohemian, Swede, Irish, etc., communities where Indian boys sometimes climax the social season.

At some places local girls organize in fact, if not in order, to eclipse or discourage (by gossip, ridicule and occasional brawl) the visiting or newly employed foreign Indian girls, or girls from "foreign" parts of their reservation who may threaten to be more popular in amateur and professional manhunts than the home talent—*sub-geographical*? If, however, the *reorganization* of the reservation *as proposed* under the Wheeler-Howard Bill should re-group or re-establish the Indians in new communities, it would be most natural that relations would tend to gather and group together in favored communities.

In that event, *either* everyone would be so satisfied with the arrangements and prospects, and so busy with the set-up and personal opportunities that all else would be left aside and subsequently forgotten until it eventually cooled or practically died, *or* . . . the new communities or family-gens factions would develop and stimulate into *geographic factions* aplenty to take on the proportions of family feuds and gangs, such as on the Rosebud Reservation now.

Probably then each family faction remaining from the original Great Lakota Rock would see so much of themselves that they

would quarrel and fight and *further faction* themselves up *into individual gravel or sand—until* there would be *no factionable factions*—then finally this sand, with added cement and water, under the plan of a constructive “*Architect*,” *COULD* be made into a substantial substitute—A NEW CONCRETE SIOUX.

The Sioux descendant of the old Lakota has been pitifully cowed by the past policies of the Indian Bureau and by local Agency tactics, particularly in the past.

No matter how much he personally mistrusts the white man, he has become so *dependent upon his enemy* and has *lost* so much *faith in himself* that he turns to his ever-advising *enemy* to do all his *thinking for him* (even though he doesn't always use it)—as the white man has been so successful with all evil ways that he must have some sort of a GUARDIAN LUCK. Besides, the white is schooled and used to the white way, and lacking this, the Indian feels he'll have to take another chance and trust his word again.

Younger Indians have more self-confidence and courage enough to feel capable of handling white jobs. But to a lesser degree, this prevailing weakness stains the reassurance of the majority somewhat. *Today* the *old* Indians are *not* as wise as *their** fathers, having lost wisdom through evaporation during the rusty reservation days, so although superior in many ways to *their* descendants, they are in the rut offensively and yet lack modern business ability and defense against conniving schemers. So there is *some excuse* for the younger and more business-wise to object to old Indians as unfit councilors, *although* enough of the elders are the wisers in too many things to junk a whole council in most cases.

Demands of certain “educated”¹ and “popular mechanics-scienced” Indians, for relief work on Emergency proposals, is often as short-sighted and lop-sided as that of whites’ nickel-conservationists, so far as conservation benefits go.

*See page 78.

¹Plenty Indians try to use too big words in speaking, and especially writing English, but plenty others can express themselves well, including many who can speak but limitedly, yet write surprisingly and read dependably.

But **too many** are forgetting the ancient tongue and rely upon the simpler, less eloquent and descriptive limited **modern** Indian vocabulary and pronunciation with all its corruptions, while the more extensive and exact and **correct language** and diction becomes ever more **restricted** to the elderly, and is too often already **becoming archaic**.

The clamor of certain ex-Indians for saw-mills on some Sioux reservations is painfully neo-white, shallow, even stupid. There **aren't enough trees now** for soil and water protection and kindred values and full recreational developments.

On many parts of Pine Ridge, Rosebud and elsewhere, wood is a commodity hard to reach or to get delivered, and somewhere is so precious as to "demand" stealing, while since the extermination of the buffalo "chips" many **INDIAN** practically or actually **FREEZE—or go far IN BAD WEATHER to any fire they can reach.**

Certain parts of Rosebud Reservation, particularly, were **formerly forested** with large pine and fine big cedars, which succumbed to axe, mills and fire, leaving usually unmerchantable pine and small, scattering cedars. Similarly, in many places much of the best underbrush has been destroyed.

Pine Ridge and Rosebud still possess considerable mature pine in "open forest," but as the **reproduction is too restricted** to spots and small areas, and **over-mature forests** soon will be **dying out unreplaced**, except in limited spots where a still juvenile forest grows.

As much timber and grass and water seems to be outside of the Rosebud forest reserve as within the boundary fence, which, due to the allotments surrounding, is **so crooked** everywhere **you can stand on BOTH sides of it at once.**

In one of the reservations the Indians blame a former superintendent for abolishing what the "majority" felt was a good and capable council, composed of competent young men and men further interested in the Indian problem, because the "Old Chiefs" they had defeated at the election, kicked and kicked—until the young council became criticized by a harassing public minority and finally, in disgust, lost interest in Indian "governmenting." In many reservations the present reservation *council is not* considered *representative*, or respected. At one of these reservations, particularly, the council was a sort of complaining ground, easily bossed by the superintendent. They would hardly dare attack any wish of his, and are mainly reliable yes-men. If the superintendent happened to want them to do something wrong they probably would—*unless* it was strenuous. The particular superintendent may have been honest enough, although not so considered by his anti-group, and never seemed to be much of a driver.

Several reservation councils of different types of councilors are complained against as being the superintendent's tool, and some are quite openly called the *superintendent's council*. More than one reservation has what the Indians derisively call "the old chiefs' council." One of these so-called would be better named the Superintendent's Sewing Circle Auxiliary Something. They do no harm—*or anything* else—but talk about the '68 Treaty and '89 Act (which almost all the people know quite well), or next summer's rodeo; ask for a beef to kill for the "feast" of boiled

beef and coffee, and an Omaha Dance to be followed by a rabbit dance. It is a good place to air out feelings and go away satisfied and with *nobody hurt*. In that way it's kind of a *fuse* to protect everyone else *including* whoever they were mad at. Nothing ever happens outside the council house (or tent) as a result of their talk, except personal squalls, family rows and such talk at home.

No matter how much one of them may howl among the other Indians about many wrongs, he will not usually open up against the white offenders themselves, or feel secure enough to openly oppose some white man they feel is of injury to tribe or family, but will kick instead at any Indian near or subordinate to the white, though neither to blame or able to help it. Yet the same Indian kicker will *not* lack *physical* bravery in any sort of match against the same white.

Yet at special councils with the visiting Commissioner of Indian Affairs, I have seen hibernating Indian councilors, etc., rear up and blast away¹ to Mr. Collier against certain men and *in* their presence—though *sometimes* unjustly, or in revenge.² **BUT THAT'S A HOPE!**

Nevertheless, on some reservations it would be hard to select a council of men who are *each altogether* brave, honest, educated, experienced in both Indian and white ways, intelligent and public-Indian-spirited enough to act for the best interests of the tribe determinedly—although the tribe might be properly represented by a *council* that could *include* all these *requirements COLLECTIVELY*.

The "*chiefs*" are not, in most cases, the answer to the Sioux situation. They are principally chief through claim of chieftainship *by heredity*, and *not by merit* and, *failing* to become leaders *in fact* or ability, hence are ONLY INDIAN BUREAU CHIEFS—many of whom are only the *sons of phony* artificial chiefs that the Bureau's old agents created to break down the power of the real

¹But, Indians, **why** will you kick so hard and long on some **trivial** offense by an **unimportant** employee, who **may** only have offended you on an off day, or under a trying circumstance **not** always his fault, and **may not** be a bad egg at all—and yet tolerate someone you know is a **real** enemy?

²Don't complain and pout so much and be so sensitive. Everyone who is **gruff** with you isn't meaning to treat you like a dog.

leaders in order to break up the Indian race and its resistance by confusion, jealousy and lack of faith in its own leaders.

A "*hereditary Head Chief*" would *not* get along with all the jealous "*hereditary chiefs*" aspiring to Head Chief. An *elected Head Chief* wouldn't do because the "*hereditary Head Chief*" and "*hereditary chiefs*" would rebel and jealously kick on and against everything. The people would hardly stand for an *elected Head Chief* but would, excepting his own family and personal following, have nothing to do with anything run by the "*hereditary Head Chief*."

Too many of these "*chiefs*" are just bragging parasite drones living off the shadows of their ancestors, and basking in the glory of their empty title. *Some* are crooks who further their own interests and sometimes may even gyp, or try to "sell," their tribe by posing as "The Chief" and guardian "of his people to protect them"—and take advantage of what this position contacts.

Most of the rest are just professional wooden cigar-store Indians that the people have little faith in. They tolerate them as picturesque posers that with unintentional *MOCKERY remind of a better day*. It is *not wise to antagonize* them, though, and cause them to work *against a good council*. They *can* be run through a good test, their "*good*" *directed* for use to a real good practical purpose, as may be seen in other chapters.

As explained elsewhere, **MEDICINE MEN** have been undermined until almost becoming a **lost art**. A few of the remainder, however, are still almost as **surprising** in their ability as their predecessors. But generally they **NOW WIELD LITTLE INFLUENCE ON THEIR TRIBAL COUNCIL** affairs—except in places for "rain-making," etc., to benefit the tribe or prophesying events or performing health or "search" services to benefit tribe or individual.

Since reservations began, *Indian politics* develop constantly worse imitating all the schemes, means and propaganda of the whites, on a proportionately smaller scale but more or less concentrated. Indian political cunning is well developed, and specialized in its own form fitting local conditions and requirements—both for those "in" and those on the "outside."

Indians in the Indian Service at the reservations sometimes find it to their advantage to join "the ring" and are pretty clever about cementing in smoothly with their white "ring" companions already in there upon succeeding the graduating crooks of a reced-

ing Bureau wave,¹ until both kinds of rogues get usually too clever about keeping it air-tight beyond ability of government investigators to penetrate. Officials, police, councilmen and chiefs usually vary greatly *corresponding to* whites in similar offices. Many are usually ready to look out for their own interests *first*, when they can—so are frequently the tool² of other interests in and out of the “ring.”³

But by no means is every mistake or wrong *premeditated*—often *evil may result from good intentions!*

A killer of Indians' infant **white-type initiative and responsibility** was the apparent **necessity** of governmental **protection** of Indians from whites who had often settled nearby and maintained a vigil to prey upon Indian trade, property or careless concern of money. Even most “honest” folks considered it a **duty** to shake down an Indian before someone else did—or in heroic **pioneer** fashion to swap a glass bead for a miniature North America from the impoverished “savage.” Today a visitor expects and hopes to get beautiful moccasins, tediously worked at great length of time, for **less than the cost** of the materials—if not as a gift of **friendship** because “she” honored the Indian by a smile, a little talk and a lot of foolish questions that every Indian has heard before. And about for the same reasons, “everyone” expects to be “adopted” into the tribe, **even if** the person has been unfair to Indians or has greatly injured them. . . . Therefore was the purchase order invented—with its shadow hiding the Indian embryonic business ability.

Variation depends as much on the Superintendent or Farmer (Farm Agent), etc., as the Indian.

Say an Indian may have a little money in the office and would like to draw it out but is considered incompetent to handle it—a **good rule** in some cases. To **get what he wants**, or what he really needs, maybe he is allowed a purchase order to spend a certain amount of his money for, as example, a stove. So with an order made big enough to buy two stoves or a better one, the Indian buys it from the trader (or trader buys one for him) and maybe the Indian gets **some** of the difference **back** in other purchases, or some in cash, perhaps—and the trader may not forget a cut to Agent or Farmer.

Suppose an Indian wanted a few critters or milk cows: But the critters and milkers might **interfere**, or be the start of a herd that might interfere, **with a white man's stock** lease in the Indian's neighborhood, so probably the request is refused on the grounds that the Indian would slaughter the milkers and beeves and that his relations and friends would soon help him eat them all up. True with many. **So** probably the Indian is given a purchase order for a team of horses—not that he needs horses—or wants them—but he **might**. Then may come more evils:

The Indian may be informed about who has a suitable team or what horse trader he can buy from, as certain ones may be favored and others

¹All former types of whites **still** are represented in varying extent to continue to handicap the Indian . . . through indifference, mismanagement or prejudice. Supplies and rations for needy Indians have **spoiled** in commissary, or even been **burned**.

²Odd examples: Certain required material, as cables, might be installed to pass **safety inspection tests**, and then **substituted** by cheaper materials and transferred to other buildings successively **in time to pass** their respective safety inspections.

³Government coal used by white employees, or family, for various side-business!

banned from dealing with Indians—sometimes or some places for Indians' protection—other times more like this:

Mr. INDIAN, who probably grew up as the UPPER STORY OF A PONY, is informed he is incompetent of buying a horse. (And he sometimes is from the cash standpoint, but hardly from the horseflesh judging.) So the Farmer must buy the team for him because the team the Indian decided on "isn't worth the money"—maybe because the owner had showed the Farmer that he (Farmer) had bought a blind saddle-horse for an Indian recently. Probably the Farmer doesn't know a mare from a gelding, but from one of his friend horse-traders he probably buys the Indian a team of seventeen-year-old broken-mouthed, broken-winded nags with ring-bones or spavin—one of 'em cow-hocked and the other one sweeneyed—at \$25.00 **MORE THAN THE GOOD TEAM!**

The Indian probably says little or nothing or agrees because of little business or money concern (not being developed by this method) and since a team is what he's to have, he is anxious to get it over with and to doing something else and hopes to get a little money out of the rest of the purchase order over what is allowed (it may have been made big enough to buy also harness or a wagon) **TO BUY WHAT HE REALLY WANTED.**

Perhaps a number of Indians are ready to buy horses, and a number of horse-traders, farmers or Indians bring horses to sell. This horse-trader or that gets old crow-baits OKAYED AT TWICE THEIR WORTH, but a fine big team brought by a newcomer is rejected. Why? Too big. Right! USIS "bought" 'em too big for years—too hard to keep and feed to get any work out of them and keep them up through work and winter, and too heavy and slow for most uses of Indian country, and not tough enough or able to rustle.

The newcomer has lighter horses which the other traders admit are sound but the "Government" also rejects. Finally a trader, who has got a heavy big horse and a string-halt mate "through" at three times the value, offers to get the new horseman's rejected horses okayed as his own for so much a head—and he does. Another time the newcomer brings a string of ponies but has no luck until some friend fixes it with a "bonus" for the Farmer, or a certain representative "buying" for the Indians.

So eventually the new horse-trader finds out which employees will take the money from him and let his nags "GET BY"—unless the favorite horse-traders object to such new competition.

Individuals, with or without office, are frequently "employed" if they are gifted of speech, power, influence or guts—and some are for "hire," cheap. Not only do some officials and employees try to influence Indian councils and local and D. C. offices, but naturally some missionaries, traders, other business men, try to influence Indian councils, as well as local Indian Office—or Washington Indian Office for that matter—with some of each interested only to benefit their own more or less hidden interests. And many seem to have an astonishing pull and backing with *Politix*. Government employees, too—too often.

All classes are usually quite versatile and unlimitedly resourceful with their methods of *propaganda*, or practical extortion and blackmail as it amounts to in some cases, and generally clever and careful enough to conceal, or at least protect, themselves—

though *sometimes* they get confident, even bold and raw with assurance.

Certain Bureaucrats, or their outside friends, rustlers, etc., might only suggest or "deal" with the victim's personal or hireable enemy or rival Indian or white, or if not connected, neither attempt to prevent nor expose the act—but might congratulate or protect the offender. If the murderer was "in bad" with the right parties, they might welcome their chance to KILL THE OTHER BIRD WITH THE SAME STONE—unless some tool or innocent geek be framed as the better goat.*

U. S. did well to round up the big gang in Oklahoma that were killing so many Indians to get their oil, land, etc., but the murderers drew light sentences. If it reaches court, a white can usually escape by a plea of "self-defense"—probably even if he tied the Indian up before he killed him.

However, past circumstances have made Indians so over-suspicious they often are *unduly* incensed over a probably accidental accident.

There is *something* to their argument that a murder or manslaughter charge depends not on details or causes of any misfortune (as weather conditions causing car accident) or other circumstances, but on whether an Indian kills a white, or a white kills an Indian.

Ordinarily, an *unavoidable* accident seems sufficient punishment in either case.

Gossips, tattlers and imaginative and poorly informed skeptics start rumors, false insinuations and reports about those Indians or whites who are so employed—or anybody else—including honest, conscientious people.

Some localities, more commonly Agency neighborhoods, are flooded with loose tongues. Missionaries should share the blame of this practice with the government even though it is not boom-eranging back against *them* as it is against the Indian Bureau—although some of *each* class, in places, *still* use this free wireless service as a spigot to *tap current opinion*—as individuals revel in manufacturing, reviving or continuing old trouble and enlarging it—even "seeking" a share.

A bad feature is the concentration of the accompanying *jealousy*, or spite work. Although Indians want Indians in *all* jobs, *any* Indian who succeeds—especially holds government job—is soon very jealously picked on and kicked at to *get him out*. This is due to

- (1) Relatives and friends, who expect favors he can't supply, turning sour on him on his disappointing lack of "family duty";
- (2) Former enemies or present rivals wanting to see him fail, or hoping to get his job;
- (3) Indians with some past or present unfriendliness, differences, or

“EVERYTHING REVOLVES AROUND OR UNDER THE “AGENT.” But he can be the *goat*, too. His is a big job with responsibility galore. Plenty other minds on both sides with less work and responsibility, and **MORE TIME FOR** real and synthetic **PLOTTING**, than his. Can he then really be *expected* to know everything that's going on—and have time to know it first? Or thoroughly? **I WOULDN'T BE SUPER-INTENDENT OF ANY RESERVATION FOR ANY MONEY.**

members of any of the **other factions** than what his family belongs to, who feel he is unfair or prejudiced against them and favors his own folks of faction too much;

- (4) Indians who don't know him but think him "stuck up,"¹ **especially** if from another reservation or tribe; or
- (5) Any who think that he is "in with" the Bureau.

and in each case that they have a right to kick on him, or blame all the government's crimes and mistakes upon him, *because* he is one of their own race and as they say he is no "different" than they are, so they can give him hell as an *equal*.

Instead of *encouraging* one of Indian blood and being *proud* of his success, this form of jealous gossip has outgrown itself to reach out, from at least certain spots, to engulf *all Indians everywhere* with suspicion. At Pine Ridge and Santee, the *most famous of all modern Injuns*, the great *Jim Thorpe*, is a **GREEK**—with *no Indian* blood whatsoever "known to be a fact." The *Sac and Fox* *might* be Indians, but *Jim can't* be a Sac and Fox to those individuals who have heard he'd been proved to be ain't.

With *some*, it seems one has to be born *at Pine Ridge* to be *an Indian*. No Indian blood could "possibly" penetrate into anyone, even illegitimately, *except on* the Pine Ridge Reservation, in the apparent opinion of *some*, and mysteriously or not, most of the some are mixed-bloods, and many of very little Indian blood—part of them showing it *not in the least* in physique and ways, and *doing nothing* whatever *for the Indian race EXCEPT HOWLING* against the government and whites, *but* anxiously grabbing any glory or profit that might come of *being Indian—while* making fun of the full-bloods. Some full-bloods are stubborn too—insisting that anyone is *not Indian unless of full blood*.

So I hope that will be a *lesson* to Jim Thorpe to after this *not be careless about where he is born*. Still, although *Lone Star Dietz*¹ was very careful to have himself born into an Indian family that is known and inter-living on the adjoining reservations of Pine Ridge and Rosebud, and was partly raised by another family there, the former Carlisle Indian Institute star and ex-coach of Haskell Indian Institute is a *German* at Rosebud.

Anyone can start a rumor, and with a little gossip and propaganda have it growing until it can *prove* that any certain someone

¹The writer is neither investigating nor judging **Mr. Dietz**, but feels that, bogus or genuine, Bill is a **credit to the race**.

is not an Indian. Old *Sitting Bull* was probably lucky 45 years ago when he got murdered by Agency Politix, because after he settled down at Standing Rock Reservation and expressed his claim of being the *LAST INDIAN*, if he came to Pine Ridge today some blue-eyed blond Sioux and his red-headed Sioux wife might get in their truck and run over the big *Swede*!

In a more liberal mood, these two classes of Pine Ridge *Sioux-keepers* will admit that the Rosebud Indians speak "pretty good"² Indian and are off-shoots of the *real* Sioux, but that the Yanktons "don't talk good Indian" and aren't real Sioux, but only *Wiciyelas*, although with every reference to them as *Wiciyela* they admit them as the ancestral line, as that means, archaically, the *original* or "first ones" from which sprang *all* the "Sioux" and their language as well³—and the *Isanyati*⁴ (Santee) Sioux aren't Sioux at all, although they might be Indians, etc., while of course the only real Sioux are the *Oglala* of Pine Ridge, which the *Sioux-keeper* authoritatively filters and rearranges in order of proper *Siouxing circles*, of course eliminating many as *unSiouxed*, generally ranking himself as the *Siouxest* of all, and most certainly establishing his family as the *Siouxer* of all real Sioux—maybe right. But this is not restricted to Pine Ridge, although the fault may be stronger there. Rosebud⁵ returns the compliment to Pine Ridge, agreeing with the remaining rating, but reversing themselves into the real *Siouxit*.

The Osages consider a certain Indian a fake who came among them mysteriously, and is vague, even contradictory, about himself, but he could not possibly be anything else *but* a full-

²Common **modern** Indian **fault** is to judge **all** Indians with limitations as to customs and language **according to the LOCAL** band or vicinity, whereas **ACTUALLY** even one tribe **VARIED** widely according to location because of geographical adaptation, etc.

³**WHAT MATTERS WHICH WAS THE ORIGINAL BAND? ALL WERE INDIANS AT THE SAME TIME** and of the **SAME BAND**, BUT as it grew too large to be practical for all to remain in **one** band, some divided off to become separate bands.

⁴Santees, Yanktons, etc., longer exposed to "civilization," generally brought their kind into suspicion, prejudice or ridicule by (sometimes **actually** and sometimes in the **imagination** or jealousy of the other Sioux) bragging, holding contempt for their fellow Sioux, and "horning in" on limelight and jobs, and bossing or "showing their savage brethren **how**," etc.

⁵Although a **racial** and **tribal fault**, Rosebud Indians seem especially prone to belittle fighting ability of other Sioux and other Indians, blame "treaty-errors" on them and claim too much glory for their own warriors and leaders.

blooded Indian from somewhere, camouflaging his past. So goes it! True, there are many fake Indians,³ but I have known of several hooted as fakes, and "proved because," who were genuine⁴ Indians. Many Indians have *never* been enrolled or allotted—probably may have always been independent—but some are, nevertheless, very much *Indian* in blood and *otherwise*.

And some Indians of very little Indian *blood* are much more *Indian* than even perhaps the average full-blood of *recent* years. And sometimes such prove through habits, citizenship, interests, service and sacrifice for the Indian race, to be far more worthy of rating as *Indian* than those Indian *only* through the accident of birth.

Certainly the most abused and downtrodden race of mankind in the world, with the *smallest* number of any *human race*⁴ should take a warning from the two billion humans of the other four or five races of mankind that constantly struggle and fight desperately for a place and existence upon this earth, and realize

³Certain legislation to bar or punish fake Indians who bring Indians into disgrace or ridicule is an idea of enough merit to tempt one to try with, but while this unfortunately does add to the false conception of Indians the public is already steeped with, WE CANNOT CONDEMN IMITATORS who thus injure us UNLESS we are ourselves perfect, and we are not perfect while we include traitors, slackers, and such white imitators as show up our worst sides most prominently. The "smart" Indian show-offs who impress no one by their wit, "smartness," or rowdy "bravery" and importance, nor is it good advertisement to their race nor increase of their "superiority" when these qualities are multiplied by liquor and displayed before others, or the public, since whites are ever as ready to be as shocked or disgusted toward the Indian race at sight of one drunken Indian as at a dozen drunken whites, who are less conspicuous because whites are accustomed to seeing their own drunks. SUCH A LAW would be just as fair and as practical to bar or punish Indians who imitate whites' "civilization" and IT'S HER OWN BUSINESS IF THE FAT WOMAN IN A CIRCUS WANTS TO CLAIM TO BE AN ELEPHANT!

⁴Modern selfishness, CONTRARY TO REAL INDIAN IDEALS, which welcome new blood (see page 136; 48, 57, 58, 59, 60), to prevent inbreeding and improve the race, prompts some to narrowly claim that only full-bloods of their particular band have any rights on their reservation. At Rosebud, a Sicangu leader claimed only Sicangus had any right there and that all other Sioux should go somewhere else, until old-timers showed him that he had some Sioux blood from another band in his veins. At Pine Ridge, an Oglala leader demanded that any not full-blooded Sioux (Oglala) should be kicked out—until reminded that he was half Sioux and half Cheyenne, and therefore a "mixed-blood"!

Since their rapid growth by absorption and conquering took in other Indian blood prior to reservation days, Western Sioux are not typical in features or otherwise GENERALLY of the 'akota race, even if "full-blood." They vary widely from the "TYPE form." Full-blood Eastern Sioux are rare; hence untypical too. In Canada MAY be found "TYPE specimens," sometimes.

it *cannot endure* in competition against such overwhelming odds long enough to justify any effort whatever—*unless* it stops splitting and undermining, discouraging and betraying its leaders, loyal fighters and defenders, its public heroes who bring fame and spirit to the race, and *all* who struggle or sacrifice for the Indian cause. Indians must unite, co-operate, support, sacrifice, and stick it out for each other and with *anyone* who tries to help the race.

Unjust complaints are heaped over an Indian in Indian Service on a reservation until one must wonder that he doesn't despair and give up in disgust. Yet he has to courteously take it and endure it, *and* still be firm and fair as he can—or *else* join the ring where he must still take it, but—other things too . . . with less politeness and more of graft, recompense, and security—and one can't blame him if he does turn sour. Yet plenty do feel for their people but talk and act *with the policy* or locals—for sake of their *job!*

While I can never *approve* of an Indian acting selfishly at the expense of his tribe and race, or doing anything to betray his people, I feel an *Indian* in the "ring," or privately, *might just as well* do it as let a white beat him to it. He will at least *spend* his graft among his people and others while the *white* will *hoard* most of it. ANY INDIAN HAS EVERY RIGHT TO GYP THE GOVERNMENT FOR EVERYTHING HE CAN GET EVERY TIME—and get away with it—I hope—to teach dumb me!

I *wouldn't advise* an Indian to try it, but he's got more coming to him *alone* than *all* the Indians together will ever get back of what *really* belongs to them. I'll even laugh if Indian can skin a white individual, *provided* the individual can afford and deserves it. Otherwise I'd say, "No."

But that's bad policy, and although a white can win pride and acclaim by robbing an Indian, no matter *how* dirtily, the Indian who skins a white throws a *boomerang* that comes back and *hurts his whole race*.

I am much *disappointed in* those famous *Indian celebrities* of position or wealth who take a Mayflowery pride in their Indian blood and glory in being an *example* of exceptional, *super-Indian*, *but* who will do little or nothing for their own race, *unless* they

themselves are helped most by it. If one of Indian blood is ashamed, "superior," uninterested in service to his race, no matter if a full-blood, he is *no* Indian. AND he has no right to call himself Indian, or be considered Indian, *even if he is full-blood twins*—or *A FULL-BLOOD WOMAN JUST BEFORE GIVING BIRTH TO FULL-BLOOD TWINS*.

Ever in contact with whites in government service, and common whites who prosper by shady or strictly dishonest means, with their goal as money (sometimes position)—and no goals discounted for fouling—the Indian with cautious, impulsive or deliberate, avenging imitation of his enemy's worst traits quits being "white" to the white and starts being *white*. Practically forced on him by their examples and demands that he quit thinking of anything but his *own* self-advantage, over tribe, race, or all, *it is no wonder* that the Indian, tutored by the most heartless and skillful crooks of the most dishonorable, selfish race¹ on earth, should become selfish and dishonest too.

Today he practices this against white and fellow Indian.

Rustling of stock by both Indians and whites still goes on in and around Indian reservations, but increasingly by trucking unbranded "slicks"—and others when they can beat the brand inspection—to market or stockyards, or branding, brand-doctoring or skinning in some "back yard"—all facilitated by settlement forcing reduction of herds to farm herds, where branding is impractical. Hoss-stealing never died and is reviving—especially colt-slicking—and, as with games like feed-stealing, Indians usually lose to whites—for nothing is done to the latter if caught.

Taking advantage of trespass laws, some whites in places corral Indian stock they find or bring (even cut Indian's fence to "borrow" his stock) aboard their range, and hold them for "damages" even on weed-stubble ground. Indians cannot collect damages for white stock trespass. Reservation herd laws are farcical, and such retaliation loses "damages or fine" if white goes to court.

The *average* Indian of today hardly steals *any* worse than the *average* white, except petty things the *dependence* upon which has been forced on him by whites, as Indian Bureau, trader and missionary encouraged his coveting—and not nearly as well.² What Indians have no use for are in most cases and places safe—

¹Due to being most "civilized."

²Indians can't even collect for signed leases if white stockmen can bluff or bribe the office, or take advantage of red tape to delay payment until after using the range—and then claiming inability to pay.

Again, stockmen claim to have paid leases the Indians never received, and although some Indians try to collect from both Office and stockmen, YET if stockmen paid their lease to Indians directly, plenty would gyp Indians, "out-bargain" others and break general range prices.

around Indians. But not always among whites, who may swipe anything for gain, use *or souvenirs!*

Only occasional exceptions, mainly mixed-bloods, succeed intermittently in a minor way at various shark rackets,³ grafts with more mix-bloods and full-bloods in petty bribe games—and hopelessly *outclassed* by white competition.

But lately, traders who have been honest, sincere friends of the Indians are learning to their sorrow and even destruction of business that the *Sioux is a new metamorphosis transformation⁴ from the Lakota*; and that his lack of appreciation⁴ for credit, and his modern, thorough undependability spell ruin.

The *modern* attitude is not to care or understand that these friends who give him fair credit at fair prices must be paid in order to *exist* and continue *as friends and helpers*. He does not distinguish that these traders are not unscrupulous and tricky like “most” whites and the average traders who soak him on prices, inferior goods, and schemes, but figures that no *white* man should go broke, and so takes all the credit he can, defaults, and goes to another trader. Often the crooked trader gets along O. K. by his methods and precaution, but even he is sometimes injured or beaten by extending credit.

Traders blame much of the recent rapid change upon the superintendent unjustly, and sometimes trouble him by propaganda, etc., because an old custom of garnisheeing wages or other moneys by making out two checks—one for traders’ bills—was stopped by a Washington Indian Bureau rule. Sometimes a trader who works in the “ring” continues to get his bills paid secretly by that manner, however.

The injured trader claims with truth that this rule makes the Indian more *undependable* than ever, and that if Mr. Indian is to be taught *responsibility* in government, self-rule, etc., he should be made to *realize* the responsibility of his debts and other obligations. Still, *IT ISN'T RESPONSIBILITY* that requires a government to *make* you be honest. You have to *learn* that honesty pays—or *doesn't*.

³Selling fake season tickets for “Indian performances,” collecting funds “to build a church,” etc.

⁴As an old trader puts it: “Today he won’t forget a friend either—if you do him a favor, he’ll come back for another.”

Of course, many are still honest—particularly most old unschooled Indians, and plenty of others. Some really can't pay, for the Indian is now very miserably poor—poor like whites can hardly realize—and few could endure in the extreme cases. But too many could pay but are undependable, even with Indian friends, in money, time,¹ responsibility, word or promise.

The metal god of the whites was dangled in front of the eyes of the Indian until he was taught to covet it by government, church, and common white till *it has become what* at least a large class of Indians "worship." Only whereas the white wants it to *hoard* away, the Indian wants it to *get* what he needs, or wants or fancies—or whoopie!

The trader had a good thing but he killed it through *abusing* government protection by padding the Indians' order slips, stuffing his bill, scheming, etc. And the *honest* trader has to suffer with the shady majority. Trader vs. Injun? Now they *both* all have to become honest—or have a crookathon!

The last great virtue, *generosity*,² is dying too, although lingering in most forms and places very strongly yet, and while the metal god has crowded it out almost entirely from some families and small groups who sometimes rank with the stingiest whites, the majority of Indians are *still* far more hospitable and generous than all but the *most hospitable* whites. The humblest shack or most crowded tent or last bit of bread and coffee will usually be shared by the Indian with his white friend *or enemy*, or Indian—no matter if that person has wronged Indians, even his folks—provided the person is in need of any such help, and is half-way respectful at the time.

¹Injun time may serve as an illustration indicative of the TRANSITION OF THE "STANDARD" INDIAN:

While through blizzard, flood or battle—

Be it near, soon or many moons away,

the **aboriginal Indian** kept his rendezvous, if living, his descendant now needs **RUBBER TIME** to stretch until he arrives to keep an appointment—if it's *only* across the road and he has *nothing* at all to do except be late an hour or day—if, indeed, his Injun time is *ever* due!

²Inter-tribal visits, as Osage-Caddo, illustrate a giving feature. A tribe or band may visit another en masse (as annually) for weeks, and upon departure, the host tribe showers the guest people with gifts. Eastern Sioux, Western Chippewa similarly have a "get-together" as do other tribes and bands, but these reservations are too isolated and remote from others and their Indians too impoverished to make such visits frequent or elaborate. (See pages 48, 57.)

And many a hard-working, honest Indian who manages to get a crop, or earn a food-share, or draws wages, *is eaten out* to the place he can't pay his debts or even feed his family, by poor, unfortunate, or lazy, shiftless, squandering friends, relations and in-laws. They move in on him, family and dogs, and crowd in his log cabin or pitch tents "anywhere" to *stay until* there is nothing left to eat—if it takes all the poor relations all winter to eat up his stores. He can't make them feel unwelcome—tell them to go—as he is generous and feels sorry for them. They are welcome until they want to move, although modernly sometimes one of these hosts has secretly had the superintendent order his kinsmen away to save him when the situation was getting acute and the guests were not so unfortunate as they were worthless spongers who would *try to do nothing as long as* he had anything, or a job, to help feed them.

It is a nice custom that should be revived, in the *original* way, but not abused in this modern way that reservation life has forced into such off-balance. The bigger his *wages* and better the job, the more the host *accumulates relations and debts*—which not only encourages the bums, but discourages the ambitious, who may quit his job because it is HARDER TO MAKE A LIVING WORKING.

Whereas Lakota and all Indians *were* alert, ambitious, hustling, and had to be, a large class of the Sioux¹ and other Indians¹ have been made into helpless, hopeless, dependent, lazy beggars *expecting* the government to "*help me, protect me, give me and think for me.*"

Ambition is not *dead* among the Sioux, or with most Indians—but *dormant*. Many anxious, capable ones have proved most steady workers wherever able. Others keep trying hard. Some tribes especially—others less. But what *chance* have the majority of Sioux or other Indians had in the past fifty years at any sort of living they liked or were *fitted* for, or which offered a *future* to look forward to, or even a decent present? Most of them are lazy only so long as they are *hopeless*. *Truth*, I have shown, faded as a virtue along with *honor* and *honesty*, which were in team, and

¹SINCE "CAPTIVITY," Canadian Indians have ever been more progressive or more Indian, or both—and generally more dependable, loyal, resourceful and self-reliant.

through the wilting of the other form—*dependability*—for the same associated reasons, but *also* because of gossip and imaginative development. The *gossip* encouraged by government, and of the special form encouraged by some missionaries, blossomed into the philosophy that to make yourself “good” or *so considered*, it was best to gossip and slander, spy, tattle, lie or exaggerate to make someone else known as “bad” so that you can appear *good* by comparison. It has quite a hold with women and girls in some spots, although in others the people are still close-mouthed. *All Agencies*, etc., are not bad, but more gossip-holes are to be found around Agencies than in the interiors of the reservation, as a rule. So was killed the final form of truth. Usually the men and boys don’t make a game out of this—or care much—unless for sensation. Of course, many, even gossipers, are truthful otherwise, and *some* are *truthful* gossipers.

Indians have been so showered with *foolish questions*, then mocked by scoffers, that they have come to expect all queries from whites to be foolish, and while the older Indians generally ignore whites’ ridicule or stupidity, “smart” young Indians—who naturally are not fit judges of the *sense* of every strange inquiry—make it worse on their race by foolish answers or mischievous lies which further confuse white ignorance.

The actual *oath* no longer holds the reverence that it formerly did in the days of the Old Indian Worship when they swore over the *Pipe*. Solemn vows were then made and invariably kept, even when *no* Pipe was handy, but when a vow or oath was taken over *the Pipe*, the Indian would hardly dream of breaking it. The old men today usually still prefer to take their oath over the Pipe,¹ although some will take oath on the Pipe with the Bible *extra*, or vice versa.

The younger ones most commonly take oath on *the Bible*. It may be *indicative* of the relative binding properties of the two oath instruments that many old-timers would lie on the Bible when they wouldn’t lie on the Pipe. White imitators frequently *antagonistic* to anything so Indian and unprogressive as the Pipe would probably lie over that. *Some* would lie over both, for

¹Today tobacco is mixed with cansasa usually. See pp. 46, 56, 64, 142.

profit, defense or emergency, and, of course, many still wouldn't lie even without *either or both* Pipe or Bible.

Mostwheres, the oath, and a prayer at the start of the council at the request of the Chair are now about the *only traditions* marking an ordinary council, whereas the council of the Old Lakota was very much interwoven with tradition. For council, the oath is in most places officially with the Bible, and the prayer is ordinarily a Christian prayer offered by minister—usually a fellow Indian missionary—in Sioux, but maybe English or both.

Council is usually followed *not* with the traditional, more religious dances, *but* (after an Omaha or Grass Dance) with the modern innovation, the social *Rabbit Dance*, until late, or later, even dawn—pepped up usually with whiskey and other social aids in the darker outskirts, and possibly punctuated with a fight or two.

Tradition, as I have shown, was formerly closely affiliated with Indian religion, and that remnant which lingers is probably *proportional* to the remaining Indian *native* religion. Many Indians still retain Indian worship in *varying personal* proportions, and some of the older people have *accepted* Christianity *while keeping* all their old native beliefs as well. They say they believe *both* ways to be safe.

They would rather go to a hereafter as they had expected to reach while they were still *Indians*, and *not* reservation-bound prisoners, but as they are a little worried that perhaps the so-called ill-named *Happy Hunting Grounds* may have been *closed* by now, they think they'd better be *sure* of at least "going to Heaven because they want to go *somewhere*," if possible, and *not* to Hell.

Ini-tipi (steam-bath-house) would hardly be set up near the Agency, or rabid white imitators, because such would ridicule or condemn the *bad* "*Indian church*" where the bad wild Indians purify and cleanse themselves "so wickedly in ignorant tribute" to supernatural. During the annual mock Sun-Dance held on most reservations during summer rodeo or fair, a trace of such preparations, including steam-bath-huts are made. Out over the reservations, particularly more remote districts, are *yet* to be found back of the cabin, or shed, down by the creek or in the woods, many *ini-tis*. And though these are used especially in health

measures and sick treatments, it is safe to say they are *still* being used to limited, and some places, to full extent for (native) religious service; as I *doubt* if, in the usual case, they would very long outlive their religious value for *sentimental* reasons.

The Indian was naturally very devout, whereas the Sioux have had this so ridiculed, paralyzed, and otherwise discouraged that they have pretty often absorbed the common white man's worship of making a business out of religion, or using it to fool somebody. The Sioux is *still* very religious in the sense of being a good attender, respectful and willing performer during church ceremony and activities. He *likes* ceremony, singing and the dignities which go with churching, baptism, costumes and plays, etc. A majority have been *converted*, although many do not attend regularly, and plenty attend more as a matter of *policy* and peace for them in everyday life, and even in making a living. He still is pretty regular at praying, although *less brave* about it, and generally keeps his conception of the Christian Deity pretty handy, in his conscious or *emergency* thoughts. Thus Christians and Christians-in-name-only differentiate. The majority hold to Indian beliefs at heart, in part, even some that wouldn't admit it. The younger worry little about it, usually.

I don't infer that the teachings of most missionaries have not in the main been good, as *superficially* most of them have probably been very good, but *in combination* with government and grasping individual examples, they have been an important factor in a non-homogeneous alliance which not only impoverished the Indian of all material, spiritual and social liberties and rights, but further so *upset* his economic and sociological balance that through inestimable confusion, invasion, and disorder, the '*akota Indian* is transformed into *Sioux hash*. Similarly with most tribes.

While these ways are too numerous and involving to permit space here, *a case in point* may be cited which is hardly realized but which represents the wide differences between *aim* and *hit* in this game with *Indians as targets*. The whites in aim have campaigned (and some with sincerest, sacrificing efforts from white viewpoint) to teach the Indian *individuality, self-improvement* and *ambition*, yet due to Indian misunderstanding, and more to

Indian's natural ways of learning by observation, *bad* white example has spoken stronger than words, with the result that most Indians "*reformed*" have been turned into at least somewhat *selfish* channels, *rather than individual* courses, and their ambition has been further *discouraged* by almost everything at hand, including:

The Indian church attender takes his Bible lessons seriously but frequently *un-white-like*—as an Indian may work on a job for awhile, but suddenly quit for no given reason, or with a phony excuse offered to satisfy the whites, who shake their heads and say, "That's the Indian of it," or "Just lazy," etc.

Probably the Indian has his own literal version to a Biblical passage that no *rich* man shall enter the Kingdom of Heaven and so interprets it that he is making too much *money*, as *rich* is a very comparative condition, depending upon the Indian's past circumstances and ideas about the levels of wealth, and therefore he reasons that the "message" in the passage is that *he* should quit work and *let another* get his job and earn a living for awhile. If that is the fault of his not *understanding* his Bible, I would say that he has been trying hard enough, and the instructors have certainly been trying long enough. Rather a natural conclusion for an Indian to form, anyway, to divide up the opportunities and give his fellows a chance. Is not that a *fairer* view than the usual white interpretation? But it *is* hard on individual ambition.

Yet anything the Indian wants to do *wrong* he can now *justify* by white religion and white example, and fit it into his own form. "*Modern*" Indian native religions were still good religions, such as the *Ghost Dance*, although proving truer in *philosophical* results than in the results *expected*. More *recent* intruding native religions are not usually of such fine quality and calibre as the more aboriginal ones, as they are usually either makeshift, fanatical leaks from other religions, or in Indian's quest for a substitute or compromised religion more adapted to Indian ways than Christianity, yet more relieving to Indian problems, Injuns too frequently mistake *stimulant* for *inspiration* and establish some drug or dope as the basis of hope, comfort and zeal.

Such is probably the case of **Marijuana**, a form of locoweed. As it has invaded the Northern Indians very little,¹ and usually without warm recep-

tion, and is probably pretty well controlled in most places, if such is advisable, I'll skip it.

Peyote may be found on most Sioux reservations, but has not noticeably increased¹ since its introduction from Oklahoma quite a number of years ago. Usually at some member's place on, say, next week's Friday night, at Henry Hole-in-his-pant's allotment, Peyote rings meet and carry on at varying length with quiet or great fervor, but not riotously.² They believe much in this **mescal** bean which promotes dreams, visions and inspirations of a religious sort, although sometimes to improve their **ability** in any feat. **Medicinally**, it has sometimes brought almost miraculous cures, seemingly. It sells in Siouxland at about 5 cents (now less) a button—much cheaper than the rot-gut most of those who ridicule it will drink, and is not nearly so dangerous. It seems to be non-habit-forming (they can leave it alone). The only usual **apparent** damage³ resulting from it seems to be tomorrow's sluggishness due to over-stimulation⁴ or perhaps due to exertion and loss of the night's sleep. But most shun it. My main objection to it is as a native rival to true aboriginal religion. **IKTOMI WOULD HATE TO SEE ANY ONE RELIGION DIE OUT OR CONVERT EVERYONE TO ITS FAITH. ALL HAVE MERITS AND INTEREST VALUES.**

Regardless of what argument, testimonials and "proof" may be submitted in behalf of missionary movements, or whether they are less to blame than others, the *fact remains* that most of what was considered *good* by both Indian and white religions has been largely supplanted by what is considered *bad* by both religions *since the advent of Christianity* among Indians. Indians understood and *practiced THEIR* religion far better than the whites ever have their own, and much better than the Indian now practices and understands the white man's faith. Consequently, by combined forces, the white man has too often crowded out, or *is* smothering, native worship that was at least *better for the Indians* than what was usually substituted.

With all Indians' various societies, fraternities, gentes or clans, and their kindred social life, customs, manners, habits, traditions, ceremonies, costumes, fetishes, philosophy, religion, songs, language, dances, native amusements, pastimes and activities, as games, athletics, wandering, hunting, natural game, food supply, cooking methods, habitations, instruments, tools, and natural practices of doing anything, everything, *destroyed as completely*

¹**Marijuana** has invaded Sioux country in places. A missionary on a reservation supposedly raises it.

²Gained considerably of late—and even into **Canada** and **Alaska** somewhat.

³Many Indian police and judges claim certain groups are **truly religious** while others use **peyote** for hilarious "**wild parties**," **carousals**, but that it tends to **CURB DRINKING** and other "**HELL-RAISING**." Some add by so weakening the users, or even affecting them until unable to hold a job.

⁴Maybe the **amounts** used should be limited?

as white de-injuring forces have been *able* to do so far—which varies widely as to relative destruction in many places, but which is everywhere too much wasted and too poorly, misfittingly replaced by factions, crude and ugly—political parties, inner politix, religious sects of jealous churches, family feuds and others—it may be expected that the Indian, being forced to believe against his will that *everything Indian was always wrong* and that the *white* way was the only *right* way, would have an inferiority complex to the *nth* degree—and that he would physically fall apart and sadly degenerate in pride, ambition, initiative, courage, determination, honesty, cleanliness, philosophy, reasoning, self-confidence, morality, respect for race, law, self—even pastimes. He was doomed to a hard fall clear to the bottom and a complete breakup. That he didn't bust on through the bottom and completely submerge is a wonderful tribute to *Indian resiliency* and floating power. Everything was to weight him down, with nothing practical to hold him up except his will.

INDIAN CONTEMPT OF INDIAN WAYS and opinion and disrespect for their race and ancestry have *gained momentum* as a *modern* post-war development, with its most telling effect among the *girls*, particularly at some localities and reservations, for, the *woman* of all races has the *common*, or hidden discoverable *weakness* to petty matters of *self-interest* in preference to consideration of thought and concern over matters of economic *importance*, including their most exceedingly vulnerable specialized form of this fault—To desire to *possess* anything, no matter how insignificant, that will make her the *envy* of her sisters of race, or sex, or help her to show off before whomever she wishes to *spite*—and hence, by bribes, from glass to high heels, from automobiles down to candy, or flattery, the Indian girl is more easily persuaded by petty personal *superficialities* to *trade off her race* and wealth of Indian-ness for those glittery toys of spite or vanity at the expense of *economic* values. Often they outgrow it and some possess this flaw little or much, while Indian men, as most males, are harder to tame, generally, and their form of this desire-weakness is, frankly, *primarily* a forced personal struggle for *girling*.

So, loss of his Life and Self and Spirit left *nothing Indian* for him to do except occasional unceremonious feasts with humble foods, sham councils and more modern Rabbit-dances, except in places, sometimes secretly, *Indian ways* hang on while substitute white man's parties, dances, athletics, distant moving-pictures and occasional rodeos have become the principal *entertainment accessories* to drinking and automobiles.

Indians like *booze* now, too often anyway, although their ancestors never knew of it until whites tricked them into it—and out by it. At most rodeos, dances, etc., drinking is far *less* conspicuous than at most similar white entertainments, particularly in the country, small towns and suburbs. I have pointed this out to white investigators and satisfied them with the high *temperance* of the Sioux. However, *if* I had so desired and could have made them into Indians, I could have taken them around and got them drunk along the creek, in the woods, on the hills, by the dams and in many a car and cabin that could afford hooch *and* many that could not.

Because he had *no aboriginal intoxicants*, and so his drinking is only a matter of from one to three generations,¹ in contrast to centuries or even thousands of years by the whites, the Indian has not the latter's *immunity* to intoxication and consequently his reactions are usually much greater than those of the whites, and generally more apt to prove *dangerous* and uncontrollable. Although occasional Indians can build up *resistance* to "hold" their *liquor well*, with most of them it takes less to set them off, and therefore much less to keep a crowd *high* than with corresponding number of whites. So it takes less bootlegging material, *per state of inebriation*. Also the Indian has quite well learned not to over-inhabit white model dances, etc., when fairly public, or to chaperone large crowds when over-drunk, although he may meet the bootlegger there and stay drunk in the shadows.

If liquor is bad for Indians as is *sometimes* true of even 3.2 beer, which seems unlikely to make the wildest Indian "*wild*," it's most ridiculously antagonizing to permit intoxicants for *whites* living *on deeded lands within* the boundaries of reservations, if

¹Slightly longer with some tribes.

for no more reason than that it is an insulting, mocking reminder of race prejudices² challenging Indians to determined defiance. Such *discrimination encourages racket* and by giving the *white bootlegger* a comparative *security* of location on his own land amid Indian neighbor customers, “spots” him such unfair competitive advantages *over Indian bootleggers* as to doubtless violate the bootleg *N. R. A. code*.

Of late years the *automobile* has worked wonders, or something, with the Sioux. Directly social, it is the FIRST GREAT INFLUENCE with *whiskey next*, but commonly in team. Generally it is the first thing many a Sioux will buy if he can get money enough, or anything that will *do* for money, to buy such kind of a car, or ex-car, as he can. Autos are rather an *Indian weakness, anyhow*—really a national weakness of most races. But after Indian Bureau, barbed wire, and square corner fenced roads discouraged pony raising and riding, and the imported farm Rhinocerhorses proved worthless for riding, it then became a contest between *wagon* and *auto*, with the wagon not fast or flashy enough.

In most cases, don't *judge* a reservation *by* the agency residents as non-Indian influence, modern family troubles, jealousies, inner and party politix, and moral troubles are usually *concentrated* around an agency, and *intensified* by Indian Bureau problems, local office affairs, Washington Office rulings, and *magnified* by gossips and scandal until those who live there are either *indifferent* or *tense*.

People on business, or visiting, from other parts of the reservation, or from other reservations, are naturally looking for things of interest and entertainment, and such is found easier and more plentifully in more populated spots—usually the Agency. So an Agency is oftener the *trouble head* and *brawl center* from which favorite *carouse* spots may be reached, or expeditions launched toward. Some agencies are *not* as bad as *sub-agencies*, and some agencies very much worse than others. *That's* the kind I'm trying to picture. But then, an Agency is the *least Indian* of any part of a reservation, anyhow.

²Ditto for “No liquor to Indians” signs. Ikto is dry but not too dry.

Family dislikes, ancient or modern, are usually more or less overlooked among the younger (kids to 30 years—although the latter may often have been the *cause* of at least the modern inter-family row) especially if there is an automobile ride and a whiskeying to be gained by both companioning sexes of each faction. *But* if they become too conscious of their differences, and get to musing on them while drunk, it is likely to hatch trouble pronto—*maybe volcanic!*

Although usually there are temporary prejudices by each individual against certain others, it is fairly¹ true that “any” man can pick up “any” girl, almost—no matter *how* he may be—scabby, diseased, crooked, dumb, broke, homely, married or single, wife-beater, jail-bird, murderer or white man—in almost “any” kind of car that will run, for “any” event, or an eventful ride, or even more *permanently* (depending on the *car** *largely*).

Yet usually **more** interesting and useful than **other** girls, and as varied or more so now, **whatever** type of mate, wife, sweetheart or company one may desire, such may yet be found among the Sioux or other tribes—if one is able or lucky.

Naturally, some girls, including many Indian employees and those of “better families,” will not be so easily harvested, but with aplenty this is practically true, and *certainly conspicuous*. The men are at times more particular, unless drunk, *if* the girl is *known* to be *diseased*, or etc. Events, etc., socials,² home or a house, or secluded spot in fair enough weather, will do for entertainment, especially if a couple are acquainted, *but* a man without a car, no matter how O. K. he might be, usually finds dating difficulties—although if he can borrow a car, in “any” weather enough girls will pile in like sardines in a can and go with whoever his men friends might be. The *car-less* Indian will do better out in the “country” where girls are less pleasure-dependent on cars and less demanding such as their “right,” and are not steeped with the feeling that, living near the agency metropolis, they *rate* better. The “country” girls, although quite tempting to a ride, are usually much shyer, and more timid inside the car, or slower.

Some places, **over-readiness to jail** Indians on unimportant sex charges, which usually would be overlooked in white communities, **adver-**

*See footnote, page 132.

¹This reads a little stronger than I meant! This is no pretense at saintliness—Ikto reserves the right to be as bad as any.

²Socials by church, school, contests,‡ help offer pastimes for the **fun-starved young**—but aren't **STRENUOUS** enough!

tises the girl and creates gossip and suspicion which may eventually change her life and character.

At such an agency the situation is sometimes so bad that men seldom *marry* a girl from the agency crowd without being *trapped* or *framed*² if he can pick one from up-reservation, or, better yet, another reservation, where all this is proportionately less true. Were *polygamy* allowed today, you would probably not have to worry about two or more women marrying one man, or those other "bad, bad" forms of Indian marriage, so much as you would to get some dumb, hard girl of a "*wild*" agency married off at all to a willing man.

But to missionaries and government Indian marriage customs were bad, bad, bad, savage and sinful, and *polygamy was most wicked of all crimes possible*—so **POLYGAMY WAS DYNAMITED, AND SUPPLANTED BY PROMISCUITY.**

So the Indian women were freed from such "savage slavery" where the woman *paysanpaysanpays* and in 1933 on a large reservation the records show there were 13 official regular 100% proof guaranteed all-wool *bastard* babies born—and nobody knows how many more were *derailed*—nor how many others had *assistant fathers*. And the record seems due to be broken "every year." A big share of these being *auto and booze babes*, the latter may possibly affect the child's physique or mind?

Where formerly Indian women gave *birth* to a child with such ease and very little bother, *now*, under the improved life and a hospital, docs and nurses, or at home with nurse, doc or midwife, the average woman has *some* trouble; some have *as much* difficulty and pain as white women; a few are as *hard* cases as *any* white; and occasionally one is *as incapable of child-birth* as many white women are now.

THAT IS INDEED REMARKABLE PROGRESS IN CIVILIZATION, FOR TWO GENERATIONS, and wonderful strides especially in this *LAST*, for which not only the *medical* profession, but more especially the white women *uplifters* should be particularly proud.

²Ikto would advise girls to make more for their **economic welfare** than sexual satisfaction, generally, or just to get a car in the family, but such "staple" men must especially watch out for **snakes**.

But **why** do so many girls (Indian and white) throw themselves so at a "rich" Indian who has nothing but a lot (or a little) land or money—that he can't use?

With uplifters gaining, by next generation or sooner, when an Indian girl wakes up at noon, upon her husband's return from work to prepare their dinner or luncheon while she reads the book, "*Injustice of Life to the Fair Sex*," before throwing it at him in a rage when he suggests that she might help him with the dishes afterwards so that he can get back to work on time, she will be lacking *only a major operation* or two to put her in the select circle of her "WOMAN PAYS BRIDGE CLUB" at the complete *APEX OF CIVILIZED VICTORY*.

Perfect insurance against race¹ suicide! While such noble progress in spirit and women's health and ability continues, there is no cause for fear that the *Indian race* cannot compete and survive *against* the other TWO BILLION ODD PEOPLE of the *rival races*. Why, we'll probably *swarm* all over 'em and crowd 'em all out, at that rate!

Fortunately, those who live more according to *Indian* activities and attitudes still have very little birth trouble, barring exceptional cases. Indian *women* and *girls* are *less uniform* in groups, localities or individuals in all stages of health, morals, etc., than the men and boys and consequently present a *wider* range, and in most spots a more *complicated* and harder *problem*, in a sense, than do the men and boys who vary more in ability, accomplishments and vocational or professional possibilities. They are usually a fine lot of *potential material* going mostly to *waste* for want of a goal for their ambitions, but which will decay rapidly *if* their possibilities are *not developed* soon. Though sometimes jealous, hot-headed or stubborn, they are mainly good-natured funsmiths, steady, willing—on anything they like or are fitted for—and properly understood or handled, are *responsive* to a chance for a future.

The men and boys are more concerned with their race and more broad-mindedly proud of their *Indianism* than are the women.

So now that Indian women have been *uplifted* and come into

¹As a whole, the **babies and children** are becoming ever weaker and more tender because of IMPROPER NOURISHMENT and OVER-BABYING in feeding, clothing, etc. More are **SPOILED** worse today, naturally, and yet more are **NEGLECTED**, or both.

their *rights*, too often to be jealous and fighting¹ with “every other” woman, girl friends, relations, sister—rarely even a mother and daughter scrapping over a man—or a little property of small value, or some article or object of trivial worth—until at such a hectic environment as a “*worst*” agency plenty have become as jealous-hearted, quarrelsome, hot-headed, pouting, fighting and selfish as can be found anywhere, maybe.²

Although the Indian languages *had* no profanity, swear words or means of cursing before whites came among them, such modern Indian girls can now *out-cuss* an old maid’s parrot.

Many think only *of, for*, not *by* themselves, so without question accept lie or gossip. And gossip³ about everybody, but *welcome*³ a chance *at auto-boozing* or such. Scandal and gossip⁴ where so common take the *sting* out of shame, and so misdemeanor and even serious crime⁵ today is greeted with a jeer, but also a laugh of sympathy or as a joke, encouraging *smartness*.

These sort are disrespectful of parents, elders, leaders and everyone; are *not concerned with their race or future*, or very much with their children’s futures, and frequently make neglectful mothers. If a loose one gets sore at a man or girl, she may organize her gang into an *embargo* against him, or her. If husband or lover is kind, easy and respectful to one of these *loose* ones, she might walk all over him or leave him and tell everybody he’s “no good,” or what a fool he is, until many other women will disrespect or taunt him. The “only” way husbands or sweethearts can get along with these kinds is to knock hell out of them so they either run off or crawl back to him—and when he gets mad at

¹But most of ‘em get “over it” much easier than commonly supposed.

²But Ikto still always *likes* ‘em—darn it!

³Today, while many Indians have the white attitude or imitation to be sensitive or shocked, or to pretend to be though *relishing* it, most still are free among themselves to so joke or discuss *sex or anatomy*, etc., topics and “think nothing of it,” but generally they are much more “*sexy*” about it than formerly. (See pages 53, 69, 91, 135.)

⁴Some just don’t give a damn, while others, so *notorious* they could lose nothing by scandal are actually “grotesque” in their fear that the “equally guilty” other couple will “*tell*”—although each individual of both sexes probably will “tell or advertise” or even brag about it to suit herself or himself as a privilege the others shouldn’t rate.

⁵A murderer gets plenty of enemies—and sometimes the wrath of their revenge against him and his—but his *own* crowd and acquaintances feel more sorry for him than his victim, too often.

their ways again, or drunk, he probably will have to do it all over again.

While looser mix-bloods take the lead in all this, I think it not so much the blood proportions as the training and attitude of the local environs, and although taking the Sioux as measuring stick, the INDIAN communities and COUNTRY *from worst to best*, would only about MATCH *from the worst to the best respectively* with such a range of WHITE ENVIRONMENTS; still, the fact that there is such a "worst" warns of the possible end that the "uplifting" seems to be driving all the "betters and bests" to.

But they'll *all* go to Heaven, for, like white women now—they have their *rights*!

Somehow, since the devil POLYGAMY has been transformed to PROMISCUITY,¹ I'm often wondering, though, if the *next generation* is likely to *know* just *who their real blood fathers are*, and their other relatives. I expect that unknowingly, sometimes, a man might MARRY HIS OWN ACTUAL HALF-SISTER or half-cousin where *legally* there is no relation.²

The modern marriage is *usually* by church but often by Justice of the Peace, although there are still considerable *Indian type marriages* (modified to local "times" in ceremonial methods as well as *courting*) on some reservations, and occurring on all reservations *unofficially*—not accepted and recorded as MARRIAGE in the judgment books and statistics of officials of some reservations, who consider it CO-HABIT and often take such steps about it as they wish, or think wise. Wedding dance or feast, and exchange of gifts by the principals of the match, etc., generally accompany church, J. P. service or "*Indian*" marriage. The latter are ridiculed, especially by white imitators and Agency crowd, while the more common *elopements* are less ridiculed but more "talked" about.

Today, those who COMMIT MATRIMONY generally disregard such traditional taboos* (as innoculating against MOTHER-IN-LAWITIS)

*See page 69.

¹Partial nudity now not only shocks the missionary, but most Indians, including the wildest and most indiscreet, as being the ONE SIN UNFORGIVEABLE—although fear of local public opinion and censure by church or government is the big scare with many who may like to be shocked and others who approve of it in proper ceremony.

²Cousins are now much less taboo for familiarity, even dating or, occasionally, cousins may be guilty of committing matrimony—especially if related rather distantly or by adoption.

and automatically invite domestic discord generally. Some **hesitate to marry**, since plenty **divorces** follow even among Catholic Indians and resultant separation from the church, as many hope to **marry again**.

At present Indians¹ matrimonially divide into two main classes:

1. Those who consider it an **achievement** to marry white, and usually urged on by the advice if they **marry a white** they will **never starve**, so **FAVOR ASSIMILATION**.
2. Those who have **no desire** for whites because **whites do not appeal**² to them **matrimonially or sexually**, and those who have a **special distrust**, fear or prejudice against whites, and reason that therefore the two representatives of the opposite races, and their in-laws, will not **understand** each other, or **be considerate** of each other's **differences**, or sufficiently **respect** each other's ways for happy union.

Indian-White union *may* produce progeny superior to both immediate ancestors or varying inferior to one or both—but commonly creates the *same* unsteadiness, lack of purpose, but slightly *different* forms of discontent, unreliability, etc.

There are few *Negroes*, comparatively, in the Sioux country and on most reservations they have not penetrated *inter-racially* very much, although there are a few such **MIXED INDIVIDUALS** and families in several places and in one or two reservations this reaches a noticeable extent—but not as compared to some reservations further south. During *Indian* days of most tribes, and certainly the 'akota Indians, *Negroes* would usually be treated fairly, but were *not* socially desired—and the Indians were then strongly opposed to any close association of *Negro* neighbors coming among them, and avoided intimate relationship possibilities of even a Negro friend to intimate extent, barring *exceptional* cases, and *ordinary* individuals were not welcome.

¹In 1910, 75% of all Tetons (Lakota) including Oglala, were **full-bloods**. In 1933, 55% of the school children on Pine Ridge (the largest and reputedly **most** "Indian" of all Sioux Reservations) were **full-blood**. See pages 100, 101, 177.

²(See pages 43-45.) **Full-blood Indians** were better looking originally than today **because** of their superior health and physique, and gracefulness, and vivacity, etc., and charm and dress and setting—and because explorers, trappers, traders, neighbors, employees or missionaries managed to marry or breed those **most attractive** in their eyes, leaving **less attractive** masses to **carry on full-bloodedness** with its handsomest **evermore** "picked over" and deleted by succeeding whites of every class and by increasing numbers of mix-bloods—although **many** full-bloods today are most attractive to almost anyone—especially in their way.

Where such ancestry includes the **homelier whites**, selective **Indian beauty** has become **irregular, neutralized or dissipated**, but where such ancestry includes **HANDSOMER whites**, the **BEAUTY OF MIX-BLOODS** **EQUALS** and often **SURPASSES** that of **ANY RACE**.

The present normal Indian feeling is to avoid Negro intimacy and those of Negro blood are still reminded of it during disputes, etc., especially in matters of tribal controversy. All who go with "*Ha-sapa*" are chided about their friend having Negro blood and so although today it is not exactly looked down on so generally with marked protest, it is usually considered a lowering, and *unwise* because of Indian and white prejudices. This feeling is more intense some parts than others.

Indifferent or determined **exceptions**, of course, may be boldly conspicuous in relation with the colored, and others, like **whites**, SECRETLY SEEK SUCH ADVENTURES.

Prejudice may not be due to more than *white example*, but—

As far as I can go back I believe it is partly because the Indian loses respect for a people who would not resist, fight or die rather than be slaves. Also because the Indian considered the black man he encountered was not always as clean and tidy as Indian eyes and nose desired—nor were early pioneers, settlers and white frontiersmen. This refers mainly to **pre-reservation Indians** who were normally **cleanly** and "sanitary" about their clothing, habits, etc.; much more so than their uplifted descendants as a rule are now.

Of course the strange black man's appearance following, or with, the white might strike the Indian as something to be feared, or looked down on as the evident servant of the strange white spirit-people, but this would hardly apply to 'akotas where the first Negro invaders were soldiers.

Negroes and Chinamen have been looked down on by the Indian more probably because the men do "house" work and *women's* labor.¹ But really, *no* people have for long been *welcomed* as a race *into* the Indian race.

So **many** Indians, especially mixed-bloods, through school attitudes and experience with whites' **anti-dark** prejudices, develop the desire of being less **DARK** and a preference for the **LIGHTER**, although **light** ones often prefer to be **darker**, and many of both sexes and each shade find **DARKNESS** most appealing in their **mates**, etc., **BUT** most naturally **dislike** **negroid** darkness, kinky hair, etc., and most realize that any such physical tendency further lowers **white** respect for Indians.

Indian *blood* blends with *white* easily and quickly, especially among Sioux and certain other tribes, often even widely grading the first generation, and by the *second* a la *Mendel's Law*, where two half-bloods marry, part of their children half-bloods may not show any Indian characteristics whatever, some may look more *Indian* than their parents, and others appear like average half-bloods. But sometimes one of very little Indian blood will be a *throw-back* toward *Indian*.

Negro blood does *not* fuse readily with *Indian*, usually. I know of one exceptional case especially where a $\frac{3}{4}$ Indian, $\frac{3}{16}$

¹Yet many an Indian today helps his wife with her housework.

White, 1/16 Negro looks considerably Negro and almost totally un-Indian. *Physically*, they are usually durable and tough, and an *Indian-White-Negro tri-bred* is probably more enduring, and able to stand more physical punishment and wear and tear than a modern Indian. I know of several cases of Indian and Negro union resulting in *good citizens* and even splendid individuals, but such practice *risks* a *mean breed* of worthless, dirty bums, brawling drunks, even criminals and commonly a mean, surly, sensitive type *when drinking*, although often normal and likeable when sober.² But let's realize that slights, insults and prejudice³ are responsible for *much* of this unfavorable development.

Mexicans in a few places worked into the Sioux to a minor extent. Sometimes they are looked down on as foreign, shiftless, drunken, women hounds, etc., thieves or temperamental buzzards. The *attitude varies* in places and with individuals. Some Mex-Indians are very dashing, snappy, handsome. Some are energetic, hard workers, or clever, thrifty and even successful.

So range the desires for:

1. **New blood** to be taken into the tribe;
2. The **end by** complete **assimilation** of the Indian race into chiefly the white race.

The **GENERAL** *primary* desire, however, is to mate from the same tribe, avoiding kinship, but *secondarily* any other Indian blood. *Third* usual choice, white. The majority would prefer to maintain a *purity* of blood, but to *not* be restricted to it.

*Physically,** the **SIoux** is much *inferior⁴* to the **LAKOTA INDIAN**. He is shorter, smaller, less robust, durable, enduring, supple and quick; although at similar work, exercise, or even muscular training, even mixed-blood *muscles* rarely develop thick, short and bulging as whites' do. Though it was the pride of the old Lakota to *stand erectly* and walk with a *fine carriage*, if one walks that

²All races "could" learn from the **colored** people how to make it easier by feeling **happy** at any sort of hard or unpleasant **work**!

³Negroes classed and allotted as "**freedmen**" and given "Indian" rating in Oklahoma often look down on "Negroes" (non-freedmen) and consider themselves as "Indians."

*See pages 43-45, 136, 147.

⁴Many Indians with "Osage rolls" are not fat from over-eating and "good care," but from idleness and an unbalanced diet of practically all starch and grease, and therefore frequently **decline** so **RAPIDLY** in health as to reach a state **beyond recovery** before the "surprised" employees, et al., can realize they were not "over-healthy."

way now the girls of Agency, or Indian school, will whistle a march at him. Both young men and women, especially the taller or more slightly built, are frequently *stooped*² *today*, compared with even a half generation ago. *School life*, especially in past institutional days, *bent children* to fit desks and seats, particularly if they were not strong, or were contracting tuberculosis, a common fate of boarding school and institute Indian students—but somewhat today, school still warps 'em.

But many older day-school students living at home but attending classes at boarding school, and young people finished with school, are probably warping more from carousing around during sleeping hours, until they get into the habit of being tired, and lacking night rest,³ nourishing food, warm clothes in cold weather, or proper regular exercise, or due to tuberculosis, anemia, etc., or to strain of white man's work—or sometimes to laziness, fashion and imitation. School officials discouraged or forced the Indian child to forsake his *natural* easy, relaxed gait of walk or run and strove to *teach* him to *imitate* the saintly plod and shuffle of the Irish washwoman or the *walrus-waddle* of the successful politician. This *multiple proportionate* to recent high heels has been throwing the *girls' carcasses* off their axes so that both carriage and posture, and consequently all *locomotion* is being strained. The "wheels" of both sexes have been thrown further out of line by the issuing of WHITE CHILDREN'S SIZED AND SHAPED SHOES for certain age classes, which, being much larger than the smaller-for-age Sioux foot, not only made for sloppy walking but appear RESPONSIBLE FOR the spreading of foot bones, falling of arches, etc., which were UNCOMMON AILMENTS in the days of the "*moccasin*." NO HOOF, NO HORSE!

Indian (especially Sioux) hands are still naturally small, supple, strong and well-shaped and the *same* work that enlarges and misshapes the hands of the white by his technique of grasp, and by his gripping and straining in all his work and other activities, *doesn't affect* the Indian, who takes hold easily, surely, but firmly enough and handles the *same* instrument, tool or implement *relaxingly*, without strain to perform the *same* tasks.

²But still plenty with "chape"—lilawaste!

³As most people still get up early on the reservation, as was the old Indian habit.

But increasingly many, who for no more excuse than that they do white labor, and farm duties (as the others may do also), but who have acquired the *strain-technique habit* through nervousness and worry, ill health, under-fed or unbalanced food habits, or through imitation of a white instructor, sometimes get warped, stiff, spread, crooked, enlarged or clumsy hands and also the white farmer's stiff, bent clod-hopper walk, and crooked, stooped stance from long, hard, discouraging work with improper nourishment. Yes, I refer to that "*happy, healthful, noble tilling of the soil*"—and its subsequent dust, grime, machine grease, slow starvation and health-breaking "exercise"—strain—in the GREAT OUTDOOR AIR—*DUST*—of plow and machine, and its hardships of housing, cramping, self-denial and worry in the Sioux country, *FOR NOTHING* but to help wind and water wash it away!



IF INDIANS COULD IMITATE WHITES, WHY?

An American is a guy bounded on the North by woman; on the East by stale jokes and opinions; on the South by immature pastimes; on the West by his appetite; on the ground by selfishness; on the sky by mechanical unbalance and revolving on the axis of somebody else's ideas.

Indians, have you no greater ambition? How you react to your last chance is the one test of whether your race is still worth saving.

That this is true in **not only the Dakotas** but in most vicinities of **Indian reservations** may be subtly illustrated by a true story of a full-

blood Indian in OKLAHOMA not long ago. This farmer-Indian was immensely rich from sudden oil wealth, and being a great baseball fan, had collected an Indian ball team, outfitted it with equipment and traveling bus, and so toured the country, competing in tournaments and semi-pro games. Probably due to dumb management and poor advertising, it was a financial flop, supposedly amounting to a loss of \$15,000 or more in a few years' time.

The field clerk of his sub-agency, also ex-Indian, who had long carried out the policies of the Indian Office in preaching **The Holiness of tilling the soil**, sermoned one final lengthy lecture condemning the rich Indian's team hobby and advocating agriculture on his allotment of land as his duty, logical life-work, as well as the most honorable pastime and pleasure for this RICH Indian—ending his plea with the air of triumph in a duty well done, and, in confident conclusion asked this silent, calm, rich Indian if there was now **any** reason or excuse that he could think of why he should continue his BALL TEAM.

And then only did the Indian ball fan blast the bout with the reply—**"CHEAPER THAN FARMING!"**

Similarly, worries, improper food and life activities and living conditions, etc., are causing *considerable baldness* to penetrate some sections of the Sioux country, including an occasional full-blood but more commonly where there is a mixture of white blood. Unhealthy nerves, circulation, skin condition, possibly skin or scalp disease, fever, and gland disorders are the more direct *results of the FORMER* and *causes of the LATTER*.

Usually shading on the red side of *black*, mix-blood's hairs include all qualities, textures, colors or combinations. *Red-haired Indians* are not so extremely uncommon, though rarely with *blue eyes* and *freckles*. *Skin* of mix-blood usually retains the *tough* wearing properties of Indians and usually TANS, often dark, RATHER THAN SUN-BURNED or freckled—and with Indian blood quite resistant to *infections*, most WOUNDS HEAL RAPIDLY and *scar* LESS, comparatively.

Laziness, "tenderness" or desire for *beard* patterns leading to neglect of timely *plucking* and encouraging of growth by *shaving*, are developing aboriginally "smooth" faces of Indians into ragged, patchy WHISKER-MAPS, particularly around *mouth* and *chin*, although sometimes a full face area—even heavily, though uncommonly including full-bloods. While not nearly so commonly as whites, mix-bloods and occasional "full-bloods" (with a strain of white) and possibly freak full-bloods are frequently quite *hairy* bodied, though mix-blood women are much more rarely so than white women, but *some* are surprisingly hairy. However, body hair—chest, arm, leg (pubic comparatively) of mix-bloods is usually straight, rarely criss-cross, curly as on whites.

While "black" predominates, *all shades* are found among *eyes of mix-bloods*, though the blue eye of dark or blond Indian is usually of a *cloudy*, peculiarly "Indian" shade—or tending to "*green*." Malnutrition, ailments, and eye-strain from print *ruins* the eyes of many mix and full-bloods. The eight *incisors* of mix-bloods are varyingly slightly curved "inside," or cupped, and of hard enamel—yet for mostly the *same reasons* as given above *and* a few special mouth disorders, through change of living, including white men's successory food, drinks, chews and smokes,¹ Mr. Injun's *teeth* become a grave new PROBLEM. If a small per cent of the advertised ills resulting from "teeth" are true, then Indian's future will be hazardous indeed, for the smile of many, even in the "teens" and "twenties" reveal *teeth missing like panes out of the windows of an empty, old house*—though even front teeth are NOT KNOCKED OUT BY HAIL STONES either. Nor always by fighting.

I think there are less² than half a dozen dentists in the whole Indian Service to serve *all* the Indian tribes and reservations and, though improving, their practice is more or less crude, hasty, superficial and *not even advertised as being painless*.

Years ago, a USIS doctor extracted one of Iron Shell's teeth. Without de-paining, the "dentist" jerked and yanked him all over the place, *breaking off a little piece at a time*, but the old chief never made a sound. Afterwards he said, "Looks like that *white man didn't have any feelings*, so I showed him *I didn't have any too*."

Anyone *hating Indians* should not be in *Indian service*—and least of all as a DOCTOR—yet even today some USIS DOCTORS HATE INDIANS!

Prejudice may include *both* Indians and their friends.

A young Indian USIS employee was *crippled for life* while in line of duty but thus hampered in usefulness was *demoted* and unjustly *denied compensation* because USIS hospital Head Doctor, through negligence or prejudice, *would not report* his case to Washington, D. C. in time.

A USIS doctor, severely bitten by a dog, supposedly mad, was *denied* Pasteur treatment and even adequate attention by a *jealous Head Doctor*, with the result that his leg is permanently injured, and frequently painful, undependable and bothersome—although luckily for both, the Head Doctor was nearer *right* than *reasonable* in guessing that the dog was "*just angry*" but not *mad*.

As certain USIS doctors have long contended that most T. B., etc.,

¹Iktomi knows many an *Indian today* who will *risk* hardship, trouble, accidents, freezing, and other exposure (even to epidemics in extreme cases) and after-effects to *get the "makings,"* when he *wouldn't* sometimes so venture for family or tribe on duties he admits are *urgent*. PLENTY WOMEN, DITTO, would sell their world for a smoke. SMOKING, all should know, IS at best, a LUXURY and NOT a NECESSITY. See pages 56, 64, 123. Kids, too.

²Twelve (but including five in Alaska) in 1936.

among Indians is due to **prolonged starvation** or undernourishment,³ some take along meat,³ etc., when visiting patients they expected to find underfed—INSURING CONDEMNATION by jealous fellow doctors.

Popular and conscientious doctors who were ready to serve any time or weather often were *framed* out of the service by jealous doctors who expected the INDIAN to GET SICK *only* DURING OFFICE HOURS, and AT the office, and *never on Sundays*. USIS doctors have been *expected* to *cover up* on record other doctors' *mistakes* as carefully as the *victims of their mistakes* were *covered up*—or else!

USIS doctors too often have been expected to fit into the general scheme—especially as a coroner's inquest on an Indian is held unnecessary after the doctor reports death due to natural causes, accident or suicide.

An illustrative case of many years ago on the Rosebud Reservation was that of an Indian, badly beaten and broken up, shot and stabbed in his cabin, and dragged down the road, being recorded as "runaway accident."

An Indian shot in the back of the head might be labeled a suicide. Modernly, a troublesome or "wise" Indian might be "work-accident" or run over by a car, and even if slugged or properly shot by the right persons before being planted where he'd meet his accident, probably no coroner's inquest could be instigated.

Of course better "educated" and more modern doctors were and still are, sometimes less popular and less successful with Indians than "less capable" doctors who can gain the Indian *confidence*, without which doctors get *too little co-operation* from the patient or his attendants, when *such is important in treating him*.

Individual white doctors, and of late on *some* reservations, even *staffs* of doctors, *now* satisfy Indians, and while many are *certainly superior* to typical government *Doc Pills*, MORE of these WOULD BE MORE SUCCESSFUL if they understood INDIANISM better.⁴

And the old doc's experience often beats the *young doc's theory*.

³(See pages 46, 177.) While some middle-aged and many young Indians of most tribes, generally mix-bloods, "un-raised Indian," have become finicky about eating Indian foods, wild game or birds, dogs, (even RESENTFUL OF DOG INSINUATIONS about them or race) or rare or raw meats, or meat habitually, those raised "fairly Indian" still like rare or raw beef cuts and such delicacies as fresh raw kidney still holding animal heat, or cooled, liver, etc., and most wild game, animals and larger birds. Most Sioux care little for pork, mutton, etc., while the reverse is true among many Oklahoma Indians, many of whom also have come to prefer it "well done," although most Oklahoma Indians enjoy "Injun food" of their tribes. Meat is needed by most Indians.

⁴Supplies, medicines, etc., sometimes are kept jealously from needy Indians—yet some Indians waste them in "tanning" very inferior to their native methods and materials.

Doctors and dentists sometimes would make better barbers and stone carvers, as most have little or no experience before entering the Service and are worse than WAR-TIME C. C. Pills, Iodine & Salts DOCTORS. Some are conscientious—others dislike examining or surgery, but generally the Indian is only a practice thing—and many times a surgeon doesn't even know how to start his **butchering** and lacks confidence to try, while another is over-eager to **carve and learn**. An eye specialist so successful in **blinding** his patients he won reward in opportunity for more extensive surgery on another reservation, where the Indians say his **gizzard-excavating** will win him the 1936 CONGRESSIONAL MEDAL FOR INJUN-KILLING.

No wonder many Indians who can or can't afford it will go, or take their sick, to outside doctors or hospitals instead of to USIS hospitals—especially a “bad agitator” who is “in bad” anywhere. IKTOMI now will have to be bad off before he'll ever let a USIS doctor (unless one he has reason to trust) **whittle on his gizzard** or **GUINEA-PIG** him for anything serious!

NURSES are *not* always *modernly* well-trained, or over-zealous in duty, and *yet* some *good* ones are ridden by prejudiced, spoiled, sensitive and fussy “Indians.” Lazy, babied “Indians” becoming over-panicky, fussy or rights-exacting in worry or cowardice over minor ailments have inconvenienced doctors and nurses, particularly on long calls, and *deprived* or *delayed* (until sometimes *too late*) such *service* NEEDED by OTHER INDIANS possibly in *CRITICAL* condition.

The 'akota had no *contagious* diseases² until brought by the *whites*. Then, as with other tribes, severe *small-pox epidemics* took heavy toll. Losing the old outdoor athletic *Indian* life, and forced from the livable *tipi* to the cramped, unfit, weather-bad shanties, or small, low, hot, cold, weatherless *tents*—trading sun and fresh air for smoke and foul air—practically EXPLODED TUBERCULOSIS through the tribes.

Trachoma was introduced and spread like fire. The keen sight that was the heritage of the Indians has been so seriously impaired by this imported eye disease, which quite often destroys entirely, that on the different reservations trachoma is adversary to from 10 per cent to a third the population—and a *constant threat to all* the others.

Venereal diseases were a social gift DONATED BY THE WHITES. These might have been curbed but for:

1. The victim's fear of being found out and being denounced by missionary, or local Indian Office.
2. The former lack of emphasis by doctors on prevention of this disease.
3. The usual case of most uninformed and misinformed—an impatient, gullible yielding to claims, quack doctors and self-treatment, quack cures in preference to careful, thorough treatment.
4. The fact that North American Indians, who had never had any

diseases³ BEFORE transmission from whites, lacked the latter's immunity or partial resistance to venereal and all other diseases.

So now it is quite widely, and in places, more commonly agency communities, sometimes thickly spread.

In some places conditions have been, or are being improved through *educating* and warning *campaigns* by superintendent and doctors *stressing* the DANGERS of "quacking," carelessness and their resultant seriousness and *menace to the populace* RATHER THAN the "GRAVITY OF THE MORAL ACT." Some places *continue* degrading and *spreading* to other areas, of course, mainly BECAUSE of opposition to this view by narrow or stubborn officials or missionaries, while impatience to abstain, or leave whiskey alone, makes the disease difficult to cure—*unless* public opinion is brought to frown on the patient's lack of *patience*.

The LIGHTNESS by which the disease is apparently regarded by the patient's outward front, in *some* sections at least, and with some such *individuals* to be found in *all* places, almost, is a BARRIER to the increase of fear and precaution. Worst of all is the apparent *smartness* of some in many sectors and especially around such of the communities as the "Worst" Agency, where it seems to be considered a smart *joke* or a TRIUMPH OF ETIQUETTE to spread this disease, or a *game* to use for vengeance against others, by *direct* or *indirect* TRAPPING strategy. Both boys and girls are to be condemned for this "*game of surprise*" in some places with either sex more to blame in one place than another. So most reservations are infected about *like corresponding white vicinities*, ranging from a low minority of cases in one part to large majorities in other places.

Where such a *moral and social condition* as I have here described as representing a "Worst Agency" type exists, it is obvious that several of these factors will *affect*, influence or aggravate the problems and spirit of a *boarding school*, or public school of advanced grades, that may be located near.

MISSION SCHOOLS very often won quite a firm place in "Indian" life, as at Pine Ridge and Rosebud Reservations. At Pine Ridge the mission schools pleased the Indians *especially* BECAUSE they looked after the pupils and *kept* them out of trouble. This was largely a *location* advantage over *Oglala Boarding School*, as

³They had ailments, of course.

that government school was close to an agency, while the mission was several miles away.

Due to CONDITIONS of the neighborhood, and the DEMANDS of Indian parents for *similar guardianship* by school officials, a strict discipline, or rather patrol, at OGLALA INDIAN SCHOOL was both seemingly NECESSARY and IMPOSSIBLE. The *freedom* of students attending boarding school as day school students responsible to their parents after school hours, was naturally always *reminding* the boarding and rooming students about the *restrictions* against themselves and of their limited social activities.

A youngster ambitious and willing enough to get through with as much schooling and training as he can will abide by the rules reasonably well and reasonably long, according to the individual, but at about the time he *can't hold in* any longer, some friend from the Agency, or visiting there from some other part of the reservation, or another reservation, will come by with a *tempting* chance that the student *can't resist* and—BLOOEY!—a student, or several, are away in a car or truck with friend, or friends—and accessories *TO RELIEVE THE PRESSURE* at some *joy-spot*. SCHOOL CHANCE BUSTED then—girls *too, maybe*.

Or either (especially around spring) may get a little too desperate and risk a dormitory (rarely) or sneak-out tryst "*down the creek*" or "over the hill" and usually get caught. *Too bad!* GOODBYE, SCHOOL DAZE!

The *Indian school girls* of the present time, in most places, are quite *varying* as to conduct, ability and response, but generally far above the *run-of-the-mine girls* of what I have termed worst-example agency class. *Enough* of them show promise, with any real encouragement, to suggest what tactful and careful handling by teachers and leaders *may* accomplish. In certain schools, particularly of late in South Dakota, there are some such teachers, etc., now being comparatively successful in parts of this improvement of thought, ambition, race-interest, etc.

Thus the girls *in or out* of Indian school are mostly much less bothered about tribal welfare and matters, than are the boys who still commonly inherit a part of their ancestors' manly *concern* over *tribal* affairs and their own possible *place* in these, and in the FUTURE. Men having the great share of the tribes' responsibilities,

except in rare and specialized instances, thus had a developed *practice* of tribe-welfare to be inherited, or salvaged in remnants that linger *ever yet in the boys*. WHITE MODERNISM has really *reduced* INDIAN WOMEN'S FIELD of activities and interests to generally a single outlet, self-interest, which is often further limited to "ambition" to possess or show off, or to get a man. *And* selfishness and self-interest have restricted the intelligence-responsibility *nuclei*, and spoiled dispositions of most Indian school girls compared to the boy students in most places.

It's *not* hopeless, as I may have given the impression, or as one might feel on attending the weekly movie at an Indian school (boarding or mission) *to see the way* the INDIAN KIDS, especially the young ones, get excited and CHEER the *white* "hero" *shooting* down the wild bad, bad *Indians*; a white would think all Indian kids are *anti-Indians*, or *Indians wrong side out*. But the INDIAN OF THE MOVIES is *AS STRANGE AN ANIMAL* or foreigner to INDIAN SCHOOL CHILDREN *as the movie-Injun* would have been *TO THE REAL INDIAN*. Besides, however much these *fake-Indian* and *falsifying Indian movies* are *resented by Indians* for spreading lies, absurdities and propaganda against *Indians*, IT'S ONLY HUMAN-NESS TO CHEER A HERO—even somebody's *idea* of a hero.

The greatest *harms* done by Indian schools:

1. Physical and health disturbances.*
 2. Indians' **loss of their language****—through its prohibition and discouragement by Indian school teachers and disciplinarians carrying out the theory of white government and church authorities that **Indian native communication by sign or language** was not only a **secret** means of talking but also an anchor to PAGAN-INDIANNESS—and a **BARRIER** to learning **ENGLISH language**** which was held **necessary to civilizing**. THE THEORY WOULD APPLY BETTER TO EUROPE!
Many Indians born and raised on Sioux and other **reservations** **REGRET**** that they cannot SPEAK THEIR OWN LANGUAGE. . . .
 3. . . . Coupled with the **break** in contact with their people—also contributing to the loss or destruction or stunted development of all the fineness and understanding of **Indian life and Indianness** during those years of **systematic DE-INDIANING**. . . .
 4. . . . Making young Indians **unconfident of Indianings**, and ashamed of their race. With mix-bloods as **example-dolls** of progress-ability, usually Indians while in school were **BLEACHED IN THEIR HEARTS** by whites' careful, unceasing, tireless, vigilant efforts by force or trick to **breed contempt** for **Indian ways** and wisdom to convince Indians against themselves that that which is nearer **white** is nearer **right**.
- As merely Indian schools' **part** in the whole co-operating **DE-INDIANING** process.

*See page 139, and Chapter Two. **See page 157.

A few years ago the government and missions had to practically *kidnap* Indian children to get them to go to school because Indian kids both feared and hated it, and because their folks dreaded to have their children away from them—worrying that something might happen to them away from home under the care of stranger, foreigner, in an *enemy world* of misunderstanding, indifferent or prejudiced people with unnatural, un-Indian living; or that their own offspring would grow up in school and return as strange, transformed, *un-Indian* creatures; and because of simple, lonely “missing” of their presence.

Since hard times, both Indians and their children are glad to take advantage of:

1. The comparatively good food at **government boarding schools** (no, it wasn't **always** so good, everywhere) or **mission schools** (generally plainer, less varied, sometimes less plentiful but generally wholesome grub).
2. Lodging and protection afforded Indian pupils by either school.
3. Security and convenience of the boarding school or mission school when located **on** the reservation where the kids can come home most vacations, some week-ends, etc., or in **emergency**, or may be **visited** when their parents are able to come; and **day schools** where children would be kept “occupied,” noon-fed, instructed and protected during the day, yet released to their **homes** for evening under their parents' guardianship—where the population of a district is not too scattered to make foot, pony, wagon, or government bus transportation impractical for the maintenance of other than a boarding school.

MISSION SCHOOLS are both praised and criticized for teaching too much *religion* and requiring too much **WORK** for upkeep of the institution, and not enough *academic* subjects, and again is opinion divided about their strict *discipline*. Among the more full-blooded, but especially those most *Indian* in *Indianness*, **PHYSICAL PUNISHMENT** of Indian children is generally considered unnecessary and of at least doubtful advisability. They are not usually so demonstrative in protests, however, as the mix-bloods who commonly disapprove of such punishment of their own children except by themselves. Academically, mission schools are usually considerably behind government schools, and far behind *public* schools of corresponding grades.

MISSION SCHOOLS, however, have for years had a distinct edge on government schools, and still do in most cases, although the latter are improving in some instances and certain points, in their *practical* instruction of both boys and girls in *preparing them to step out of school into the realities of life* so they may **DO THINGS**

WITH SUCH MATERIALS OR SCRAPS AS MAY BE HAD, or as are usually to be found around their homes and reservations. They are thus taught resourcefulness and economies for improvements of local or home life by use of such tools, implements, and equipment as may be reasonably expected to be available to them in normal reservation living.

Meanwhile, GOVERNMENT SCHOOLS,¹ up to now, have so taught pupils to use machinery, equipment, tools and materials such as they never saw before and very FEW ever get a chance *to see after leaving school*, and hence exit school dependent upon well-equipped shops and homes, etc., such as are not to be found, except in school shops and kitchens, on reservations, or in most any normal life commonly, and so are tossed into the world without any practical preparation for their expected life. The only way this could be made practical would be to give every girl and boy a modern, well-equipped kitchen and shop, machines, etc., for a GRADUATION present.

Days of UNIFORMS and militarying amused and helped, or appealed to some, but that uniformity of life and its accompanying discipline probably tired and stiffened too many, or cramped them with rigidity.

ATHLETICS are now the principal disciplinary weapon and reward. Indian youngsters, and men, too, take to athletics well and draw enthusiastic crowds. SOCIAL CONDITIONS, diseases, etc., some places handicap athletics, especially at nearby schools, although these schools safeguard kids pretty well.

Even though other things were not breaking bad for him, a break in the winter with nice mild weather was often too much for the Indian kid, and away he'd go, usually with his *Kola*, or alone, or sometimes several friends. Homesickness, defiance or fear of punishment would send kids out in any weather, but with the first springy days, from tots to tallest but especially boys (though often girls, usually later in the spring) the Indian kids trickle away and run off. SPRING and the RUNAWAY SEASON is on!

Physical punishment, and the more grotesque and barbaric

¹Indian schools, like other institutions where supplies and equipment or food, etc., are handled, have always offered splendid opportunities to some for little and big grafts.

punishments¹ formerly rewarding an Indian child's escape, are now obsolete in government school. Whatever the cause for punishment had been, such old disciplinary measures used to make Indian children cowed or rebellious—to repeat or out-do the same act for *vengeance or spite*—as running away again, oftener and farther, or in fear of punishment.

Many an advisor² or assistant frequently bewails that the passing of physical punishment, occasionally advisable, *disarms discipline*, but time will probably settle the elements and combines as outside affairs become better arranged until a more free but responsible honor system succeeds fairly O. K.

Yet even today it is a most serious urge, or call, which may last or repeat all spring. Roll call discloses the bombshell of spring has scattered runaways off through the hills and country—if you're *Indian*, you just can't help it—*runawaying!*

Runaway children of *mixed bloods* are usually well received when they turn up at home, but their folks commonly urge, or make them, go back to school. FULL-BLOOD PARENTS are more apt to hide the kids, and the GRANDPARENTS much inclined to do so to prevent the school-kid chasers from taking the runaways back with them until the kids are ready to return to school. The *kid-hunters* sometimes find the kids cleverly hidden, sometimes too cleverly to be found, necessitating a return hunt with more authority, more bluff, or more tact, or clever scouting of the home or neighborhood of special friends and other relatives. Saying their *grand-pups* are "not here," or "don't know where," is sometimes the *only* untruth some of these old folks ever told, though more commonly they evade or simply don't answer—playing mum and dumb unless asked in Indian. Full-bloods are not normally so inclined, as are mix-bloods, to hop on somebody, or anybody, if their kids have complained of being mistreated. They are more likely to be sullen than to jump all over the mistreater, or the mistreater's representatives or the wrongly-called mistreater, as the case may be. Either class may act like the other, of course, in individual variation and circumstances.

Sadly enough, but natural under the circumstances of the

¹See page 92, footnote (1) and pages 147, 149.

²Successor to disciplinarian.

past 20 or 50 years, Indians have been led to believe that *just because* they go to *school* they are EDUCATED. This makes them just the *same as whites*, they claim, to convince anybody or themselves. Perhaps this attitude was instilled through an apparent necessity to persuade and encourage Indian pupils to study and attend regularly and for longer, and it may be of some varying value yet—but although young Indians may learn from books, courses and memorizings which their grandparents never had, they are *ignorant* and uneducated AS THEIR ANCESTORS NEVER WERE because they have not the training in reasoning, philosophy, action, and experience which their grandparents learned in the *SCHOOL OF LIFE*.

Although the old Indian may never have learned English, or had his knowledge and wisdom focused by a training to particular trade or labor that would fit him for some civilized, specialized job routine as bookkeeping, typing, etc., that soon can be performed practically by *habit*, he was the one with the brain training, experience and philosophy that *equipped* him to decide matters of emergency, council, or life and to realize the value of *action* for *tribal* welfare, or individual importance—but in his own field,¹ of course.

The INFERENCE that Indians who are $\frac{3}{4}$ *white* are therefore sufficiently white to be *able* to make their own way and get their own “education” is simply *whitistic*, insulting to Indians, and for fair, practical justice and economics, is just about STARK MAD. Seemingly, the average mix-blood has a head start toward school or “civilized” progress, but usually, the nearer *white* an Indian is, the more he *has to go to school to know as much as* the normal FULL-BLOOD WHO NEVER WENT to school (or very much) so far as goes *ability to* observe, reason, remember and philosophize to get a lesson out of *life, circumstance or incident*. The full-blood is usually more observing in certain ways, quicker to learn craft and labor (though probably slower at grasping more complicated mechanics as a rule or going so far with its possibilities, as invention),

¹Don't condemn him for signing phony treaties. Unable to read, he had to trust whatever was explained through the interpreter. How would you do with a treaty written in **Chinese**? Under the same conditions, you'd have to trust the explanation designed to fool you. Besides, his REFUSING to sign a phony treaty only caused U. S. to FORCE or MANEUVER it across ANYWAY.

more patient and steady normally but usually lacks the aggressiveness and tenacity of the mixed-blood in many lines, including books and school expression. But I feel full-blood, normally, would usually be able to think deeper, reason clearer, and philosophize more fully from *natural* life, Nature's relations and work, than mix-bloods usually do *if* the latter depends on books and *ordinary* observation.¹

Who can judge brains that divide so? **Thought** is too invisible and too dependent on desire and determination—an incentive for one may fail to inspire another. Most **dumbness** is only **dormancy**. Find the "BUT-TON" and most dumb ones shed their dumbness. Sometimes a practically white Indian will be a **MENTAL THROW-BACK** to the Indian side in feelings or desires more than the full-blood, **yet** show no visible throw-back features in carcass or actions as clues to their Indian blood.

Both types, usually, are more **SKILLED** of hand, **TALENTED** of voice, music, arts, than whites.

At a certain Sioux high school the recent classes would probably, or maybe not, be about typical of most Sioux upper schools. One can hardly get around and keep up enough on such comparisons to feel sure of giving any fair representation—probably *no* better or fairer than average *statistics*.

But the classes at this school would probably rate about like this:

A few mixed-blood boys
A few full-blood boys¹
A few mixed and full-blood boys and a few full-blood girls
A few mixed-blood girls, most mixed and full-blood boys and some full-blood girls
Mixed-blood girls, some mixed-blood boys and some full-blood boys, more full-blood girls
. . . . Most mixed-blood girls, few full-blood girls
. . . . Mixed-blood girls.²

The above would probably apply to *used*, or *releasable intelligence* of the students, although in this particular case the grades

¹Boys probably lead because they have the **interest** of more varied opportunity, experience and responsibility to plan and develop for.

²As **marriage** is the customary and only logical **future** within the grasp of most of the **girls**, the "dumbest" of the mix-blood girls probably tag because, having been most **de-Indianed**, they cannot find **interest** like the others in **Indian** amusement and planning for the **future**—and if not interested in **Indianism**, **RESERVATION LIFE IS DULL**, empty and undeveloping, **except** for entertainment suggesting **dates** or **marriage**, which occupy their minds as **ALL** that reservation life can offer them—and for which **school** is no prerequisite, but rather a **delay** that **irks** them. Naturally, the **elders** increasingly imagine that the **young** of today cannot be as old, or mature as they themselves were at the **same** age, and cannot realize those "growing up" are as old as their **actual** age—and hence a likely hallucination **WHICH ABOUT BALANCES THE ERROR** of early white writers who picture Indians as much **younger** (**AT MARRIAGE, ETC.**) than they actually were, because **Indians** naturally look **younger** per age than do whites. Thus one may well conclude that **INDIAN GIRLS MARRIED OVER A RANGE OF YEARS COMPARABLE TO PRESENT TIMES**.

seem also about indicative of this ranking. I speak of *free* or usable intelligence because many have intelligence lying *dormant* beneath, or fastened to a crust of bashfulness, timidity, laziness, indifference, uninterest, misapplied interest, selfishness, stubbornness or misfitness¹ to such circumstances as school, modern ways and life—brought on by the importing of EXOTIC, *SMOTHERING INSTITUTIONS*, life and attitudes which hardened natural *Indiannesses* abnormally, and stifled intellect and its development.

NO THINKING ALLOWED! Prohibition of thought assures normalcy!

There are two billion people on earth who can *eat* but only one or less in a thousand in civilization who can think originally and alone. The primitives we under-rate or over-estimate in our enthusiasm or awe.

To my mind, GRADES are *no proof* of relative intelligence, but *only* indicative—and indicators dangerous or destructive, stunting to *individuality* too often at that. Yes, in an inestimable minority, individual values, talents, genius, greatness, promising ability, success, etc., are *too* frequently crushed, diluted, or dissolved in the great leveling and moulding machine called "EDUCATION."

The rare gems of the potentially great, and the superior minority are *not* watched and developed to their personal peculiar *best*, but are *sacrificed* to the improvement and smoothing of the mediocre masses with whom they are mixed up, smothered or lost.

AMERICAN EDUCATION, designed for mass training rather than encouragement of quality for exceptions of value, directs its energy to offer a general foundation of knowledge, and develop a kind of culture that will help the student "*appear well*," but in most courses *neglects* the emphasis on *THOUGHT DEVELOPMENT*.

But *intelligence is an affliction*—the rarest and only potentially enduring value of mankind—for beauty quickly dissolves, charm vanishes, appeal evaporates, disposition stagnates . . . intellect can improve and should in any common sense be appreciated and sought as the highest human quality, but is, instead, feared or shunned as a disgrace by those who do *not* possess intelligence . . . and avoided as a curse by those who *do*.

INDIAN SCHOOLING is criticized by better schooled or informed Indians and whites as being inferior to white schools of *corresponding grades*. That is true, of course, because reservation con-

¹The *philosophy* of Indian school pupils being to *tolerate* teachers, *endure* school but enjoy its odd breaks whenever possible, they laugh or snicker down, or later otherwise ridicule or contemptuously slight, any classmate "TRYING TO BE SMART" or "SHOWING OFF" until the "*bright one*" gives up in embarrassment or joins the spirit for sake of peace and respect.

ditions, practices, handicaps, etc., in most places *hold* the Indian pupil back in attendance and school work at long or critical times *until* the average Indian is considerably *older* than average whites of corresponding grades and *also*, as (excepting pupils who board, room at home) the Indian pupils of boarding school naturally have to contribute to the *work* of that institution's upkeep to keep hired labor expense at a minimum, they have a much *shorter study and class day* and *easier* study course.

Being *older per grade* is a serious *handicap* because the Indian student, upon reaching a certain age, is tempted to *marry*, or feels the necessity of going to *work* to help his folks, or sees an *opportunity* to make a living and thinks *no* opportunity should be missed as there are not many for Indians. So often he feels too old for further schooling, as he would be well along in the late twenties in most or many cases by the time he had finished ordinary college.

Although few Indian schools have given enough required academic courses ACCEPTABLE for entering most COLLEGES, ambitious Indian students and parents, in places, have been or are DISCRIMINATED AGAINST because of the "reflection against USIS schools."

To avoid employing Indians, USIS might tell:

1. A Carlisle graduate that his school lacked satisfactory courses and that he had lost too much contact with his people during school life away from his reservation;
2. A graduate of a reservation boarding school that he should have gone to a non-reservation school like Carlisle, where, un-handicapped by his home people, he would have learned more, gained white-like confidence and aggressiveness in his work;
3. A graduate of a white school that he had lost too much contact with, and confidence of, his people, and that USIS preferred to hire graduates of USIS schools.

If two or three got together for a showdown, they would be confused by explanation that the mix-blood could have been hired IF he had been full-blood AND gone to the school the latter attended—and VICE VERSA.

Indian students or parents usually have had very little choice of schools!

Obviously, as Indian school was *not* adapting its courses, books, activities, interests, methods, etc., to INDIAN SPECIAL REQUIREMENTS, but with less skillful, sympathetic handling, was crowding Indian youth through the *white* school machine at a slower rate, little of *individual* quality and possibilities was noticed or encouraged—so SCHOOLING of the Indian race, rather than educating Indians, amounted to GRINDING INDIANS INTO ROBOTS. Of late, Indian schools are adapting more to race, needs and differences, and to individual variance.

Some institutions of learning are too hide-bound in theory *or* too untheoretical otherwise—although most schools and colleges *are* unpractical and frequently too theoretical—*yet* often they are more practical in many ways than their critics believe.

If a student has not learned *how* to study, despite his grade or scholastic record, that student has *failed* the MOST IMPORTANT PREPARATION value in sub-college schooling. From the end of his high schooling, he will *have* to study *harder* and *longer* by *forcing himself*, and consequently waste time and effort because he has failed to learn the *knack* or ability to study earlier.

Most anybody with enough interest, ambition, determination, health, and time can make “A” in most anything, and yet show *only* an admirable perseverance, rewarded by very little learning. A quicker student may make grades with ease *yet* learn very little by it, and later lose this ability, or fail to *develop* an ability, to conquer later (for him) more difficult, less interesting studies.

Schools figure to arrange preparatory schedules to line advanced and more difficult courses in successive waves so that the student will find *each easier* as he is built up for each wave of courses by their prerequisite courses.

Probably it's the best and only way for the average, as each finds more difficulty usually in his own variation from average, although some find the *first* wave the hardest—and may therefore find the first waves much easier *if* skipped and tackled after conquering some others considered more difficult, *or* after his “individual” brain grows a little more along that undeveloped line.

More allowance is ever being made for individual variance in most places, as individuals do *not* come in lines of equally balanced brains able to uniformly succeed in diverting directions.

Naturally, with individuals unaverage, it is the problem of *each* individual, although instructors could *be* more adjustably helpful. And I believe they are getting to be? Indian schools, public schools and even colleges are similar in this *fault* with most majors. The first two years of college are mainly a slightly more difficult high school extension-review.

Consequently, schools, colleges, etc., although *knowledge storehouses*, are principally *memory courses* and *not* especially think-training laboratories, institutions of learning, or reason fac-

tories, and as such encourage and reward the memory *but* neglect original thought and self-thinking.

The GOAL established for the student, and his own set *objectives*, are stressed as grades, honor societies and degrees, *theoretically* (as actually the average goal *is* probably nearer to social or athletic achievements—getting a polish with a good time thrown in, something to talk about, gainful contacts, or a promising husband), while the chief “educational” *objectives of the institution* are to increase numbers of “successful students” qualifying in these “education factors” (for comparison with other schools) *in order to* gain a higher “rep” or comparative rating, *or* increased fame, enrollment, endowment *or* appropriations for DEAR OLD MORON UNIVERSITY.

THERE IS HOPE!

Emphasis on *Indian* values being made now in South Dakota Indian schools, and elsewhere, and the promotion of interest in Indian arts, crafts and products is starting to re-awaken *Indian* pride and confidence and is reviving Indian tradition, and eventually may aid the other better qualities. This should out-distance white imitating and contempt for *Indianism* and direct the interest, energies, ambitions, etc., of the girls to *Indian* better ways. Boys, too. A two-day event, as an embryo of RE-INDIANING, was sponsored at Oglala Indian School at Pine Ridge under the Indian Education staff, with Indian assistants and leaders from Indian Service or reservation. This potential nucleus was advertised as “INDIAN DAYS” to feature aboriginal field sports, games, dances, feasts, etc., in *sample* form followed by a modern track and field meet. Although only fairly advertised, some thousand Indians came from near and far and enjoyed it despite *bad* weather. The interest and enthusiasm shown by small and large school students would reassure the skeptical. Established as an annual event, it is said to be greatly improving each succeeding year.

The *Spirit* of the Indian is not dead, as it may appear on the outside, although it may be burning low. Deep in the hearts of many, perhaps most, at least the coals of the old Indian Spirit still smoulder.

Often at night at this Indian school and others, before the advisor pipes down—and sometimes after he beds down, boys at



Indian school dormitories and rooms get to SINGING INDIAN, usually are talking* it, and some even sometimes DANCE INDIAN, in impromptu and carefree pleasure. After "lights out" they frequently tell INDIAN STORIES. And over at the girls' dorm it's about similar, though less, where fights and arguments seem more interesting entertainment.

The *interest* with which especially the boys, young men, and Indians employed as Government workers discuss and inquire about things *Indian*; the interest all show in arts, legends, myths, history, opinions and facts concerning Indians, and the confidential views, beliefs and superstitions which are exchanged; the attention, questions and hopes regarding Indian government and tribal and racial future and present white attitudes; expressings and legislations regarding Indians, *would convince* the outsider, were he privileged to be among us and really one of us—as these queries and discussions best come out privately and in groups—that the *Indian young men* and small *boys* alike still WANT TO BE INDIAN! Indian boys, especially, seemingly never tire of *Indian* talks, tricks, pastimes or problems concerning their people when presented to them in this manner.

Most of the kids at some of these schools are well known to me, as are many of their families and relations. I believe that the boys, especially in the upper classes at Oglala Indian School, and plenty little devils, are generally quite intelligent, with varyingly good personalities, talents, abilities, and usually ambition. Honest in the main, well-behaved, although *full of hell*, mischief, frank or sly humor and sometimes *snuce* (lured first by examples "fooling advisors" and fascination of expert sailing of Copenhagen can tops—later forming habit), most are interested in the Indian *race*. They have little *tribal*¹ prejudice, and not super-saturated with family prejudices and factionalism, are usually proud of *Indianism* and looking forward to the future. To me, it seemed that the bunch of the last few years was about the best herd of kids I ever monkeyed around with.

Almost every Indian, whether he admits it or not, gets a kick out of seeing Indian costume, dress, etc.—and even wearing them

*See page 147.

¹Some "synthetically hate" the Crow Indian.

a bit, too (if only in private). But many actually *prefer aboriginal dress* for appearance and also for practical reasons of health, comfort and economy. Against CIVILIZED GARB—discomfort, healthless, inconvenient—aboriginal INDIAN CLOTHES were of superior quality, fitting, texture, comfort, action, etc., far more durable, warm, light, easy, handy, adjustable for sun, air, weather, etc., and cooler or warmer or variously weather (wind, rain) proof as needed. With white man's inconvenient clothes, one must wear so much clumsy material for protection from cold, blizzard, wet snow, etc., and biting wind that he is weighed down until tired from carrying it all while dressed so as to be awkward for everything, yet *still cold*, and in changeable weather one is ALWAYS WRONG!

Traveling Shows, Fairs, and "Injun Stomp-grounds" lure Indians because they feel such a life must be better and through travel, "Indian" costumes, dances, etc., more Indian and more interesting than reservation existence, but they usually are still *suckers* when the promoters get them well away from home. In spite of Indians' great money attraction for promoters, Indians are seldom paid as agreed and frequently left stranded. Examples:

Although the Indian Village at the Texas Centennial supposedly drew \$4,000 a week, Indians got top pay of \$7.00 per week.

The Indian Village at the Century of Progress Exposition in Chicago drew well in spite of its punk location, but Indians got plenty sick of their "bargain" the first year.

An Indian Village set up for Sioux in the Black Hills was a great tourist attraction in a bad year, but although the promoters paid them better, they designed regulations and location to force Indians to exclusively patronize their store, which charged such outlandish prices the Indians spent all their earnings to live.

With similar outfits in neighboring states, an "INDIAN STOMP-GROUNDS" under the very nose of the Indian Bureau in Washington, D. C., carries on, "SEE THE INDIAN IN THE RAW, THEIR ANCIENT AND TRADITIONAL CEREMONIALS, DANCES, WORK AND LIFE, ETC., on their OWN RESERVATION!"

Twenty-five cents admission is charged to see Indians do a few performances that are anything but traditional on reservation ground owned by the promoter. The Indians made things for sale, but the promoter got about everything and generally abused and underfed them—according to report of Chippewas and Winnebagos, etc., in 1935 and Sioux in 1936.

About the only show-break (?) Indians ever got was "\$10,000" a colored man paid for a Sioux name and rights to be a "MEDICINE MAN" in Connecticut—and had a number of Sioux to advertise his medicine show and herb drug store, where, on one good day he got his name-price back—reportedly prescribing to over 2,000 customers at \$5.00 apiece=\$10,000 a day¹ for his fake medicines!

Great public desire to see the sacred and practically secret rain-making dance of the Hopi Indians, whose "medicine men" dance with wild rattlesnakes coiled around their arms, necks and in their mouths, has been chiseled in Arizona by whites dressed and painted up "like Indians" and dancing rainlessly for tourists paying admission—and using BULL-SNAKES instead of RATTLESNAKES so they couldn't get bit. The fool public was thrilled and the scheme made good, quick money, but

¹Not average.

such a thing can't last. All those fake Southwest ceremonials flourish and die from fakery. Having no roots, they wither.

And the inter-tribal scrambling of costumes, outrageously mixed with traders' supplies and promotions, make the "Indian" regalia of today as pathetic as their present "sacred ceremonials."

It's probably little worse for whites to fake Indians than to cause Indians to fake Indian. Even selection of Indians for shows, art models and literature has ever been to prefer the "freak types" to the typical—for the more grotesque, the more they impress the PUBLIC and its MISCONCEPTION OF INDIANS.

Indian faking on "INDIAN GOODS" is common in the Southwest and elsewhere. Many outfits sell "genuine Indian jewelry," etc., made by machinery. If exposed, they hire Indians at practically nothing to run the machines so their product is "made by Indians." Some hire an Indian (?) to sit in front making the product while Indians (?) make the big quantity by machine in back (or elsewhere). This ruins prices by which many Indians could make a living.

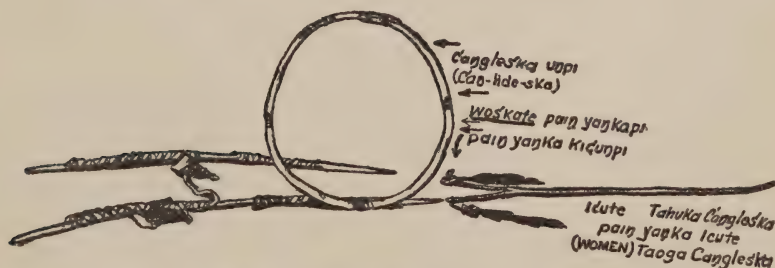
Pawning is another trader's custom that reduces Indian goods prices to even below cost. An Indian may be unable to raise cash or other pressing needs except by something he prizes highly—an heirloom or beautiful creation or unique article which he has refused "good" prices for and hates to sell, but pawns—in hopes of redeeming it—but almost never is able to.

Thus traders, on or off the reservation, can get quite a stock of Indian goods cheap enough to profit by selling at about what it costs Indians to make. In superior locations, traders can sell Indian goods higher—but few pay the Indian more.

Likewise fake are many Indian museums, "freak museums," for tourists.

Fake history sells some stuff high and fast. One trader near a Sioux reservation SOLD OVER 1,000 OF "THE TOMAHAWK THAT KILLED CUSTER'S!"

Though many Indians are ashamed of Indian blood, and most lack confidence due to it, most of those of Indian blood, secretly or publicly, have a certain varying pride in it, and if given a chance to see anything practical about being proud, would release themselves and progress far in re-Indianing, to everyone's advantage. As of late yesterday, all get some sort of satisfaction—phony as it may be for real actual benefits or uses—that they are the descendants of the first, and even now, the ONLY RIGHTFUL OWNERS OF AMERICA.



The Hoop and Spear Game, in variations, was a favorite Indian game.

Under Indian sociology Indian gambling was in no way harmful and was entertaining and often beneficial (see page 50).

Indians who try gambling under the white man's system are soon skinned, generally, and the usual evils often follow it even among themselves.

INTRODUCTION TO FOLLOWING PHOTO SUPPLEMENT

Whites who suddenly become so interested in Indian welfare usually have an axe to grind—

1. As a possible way of muscleving into a good job,
2. Exploitation of Indians directly or indirectly,
3. Commission from projects that they may put across,
4. Purely political reasons,
5. Notoriety, uplifting, and adoption by "The Dear Indian"—and seldom do they get the right background and perspective to really accomplish anything of **real** benefit to the Indians **but** usually only stir up excitement . . . preceding disappointment for Indians, and trouble for the USIS.

Many white celebrities or "friends"† have been "adopted" into most Indian tribes, including Sioux, as "reward" or for sake of diplomacy, or pay, but almost always such "recognition" has been merely honorary and meaningless.

However, although Iktomi was not at the time upon Pine Ridge Reservation and consequently no witness to any of the "fun" evolving and revolving about the following example—so conspicuous as to rate mention as an historical event of the times—evidence and sample opinion of friend and foe of this white man would indicate that J. T. Ward was, in 1935, genuinely adopted into the Oglala Sioux "tribe" with full membership and rights as no white man has ever received—except a few squaw-men of earlier days with some limitations—and was in 1936 formally adopted as son by George Little Wound, with special privileges and "heirships" in presence of "several thousand Indians."

Most notorious and unsolved is the mystery of J. Thomas Ward, adventurer and world traveler (who, according to rumor, several Sioux found wounded in 1900, in the Hole-in-the-Wall country, and took care of . . . and were again hosts to during much of the year 1901) for seemingly none could get much on him or find his axe for the above grindstones—although the government collected various biographical data on him—but then such a D. C. ordered government investigation often unofficially implies a request to "get something on" someone or frame something to beat, shut up, or embarrass him or ruin his prestige.

Well liked and well hated, Mr. Ward financially aided many an unfortunate Indian. He ran some bluffs and backed some up . . . and lost on others. But although a Democrat when he bobbed up on the reservation in 1935 and 1936, he seems to have been influential in the election of Republicans as governor and congressman for the district in the face of the greatest Democratic landslide in history.

He visited the reservation's remote spots and mingled and stayed long and close enough around Indians to know general conditions. He got no real solution to the problem—or **else** has not chosen to reveal same as yet, **but** his criticism of the whole situation sums up to **FEAR**—from the lowliest Indian through the super-intendent, to include even the Commissioner of Indian Affairs!¹

His enemies charge that he increased splitting of Indians against each other—which does no good . . . but, good or bad in results or intentions, and right or wrong in facts and conclusions, he created **interest** in Indian conditions—publicly and to government—and that should be valuable for . . . (1) If USIS is **right**, but conditions are bad, such publicity should help to get funds for USIS to correct matters, and (2) if USIS is **wrong**, it should be exposed!

¹Among other things, Mr. Ward cites the order of April 30, 1934, by the Secretary of the Interior, Mr. Harold Ickes, denying any government employee constitutional right of free speech in any opposition to the policy . . . under penalty of dismissal.

Life is and has been so tough that Iktomi condemns "no one" for "anything" he or she does **personally** for a mite of happiness, gain or security, but hereafter Ikto must concentrate **all** condemnation upon anyone who, realizing the situation, knowingly contributes against the welfare **or** continuation of this near-extinct race.



ACTION PHOTO AT THE ADOPTION CEREMONY SHOWING: Willie Davidson, founder and one-time president of the former "Indians' Protective Association" . . . but more recently famous for his "rooster fight" with Mr. Woehlke, whip-snapper for Collier, at the 1934 Indian Convention in the Black Hills; J. Tom Ward, now "Wicarpa Wiyakpa"—"Blazing Star"; Chief Little Wound, who has just officially adopted Mr. Ward as his son; Frank Wilson, president of the Oglala Sioux Tribal Council; Supt. James H. McGregor, representing the Government, standing between Mrs. Dave Mills and Mrs. Joe Ecoffey, two prominent Indian women.



WICARPI WIYAKPA (Tom Ward) in the beautifully beaded costume† trimmed with scalps† presented to him by his foster parents . . . which certain rumor has contended provided the grounds for the Federal Warrant† and Government efforts to apprehend him . . . as the anti-Wards claim the outfit was not a gift but a loan or a sale on unfulfilled promise to pay—while the pro-Wards insist it was a gift and that Mr. Ward paid well before and afterwards in various ways.



PHOTO OF WARD AND HIS BODYGUARD, which he entitles "Sioux protection before election." Ikto is in possession of letters and copies of telegrams† which indicate that the government **was** trying to lasso Ward, but for **what** charge, Ikto does not know—as his only visits upon the reservation during these times were short and on urgent matters not justifying "investigation" of what seemed to be a prolonged and clever Game of Fox and Fox Hounds . . . spiced by conflicting rumors that Ward was being sought on federal charges **varying from** his alleged removing of an antique gun relic of the Wounded Knee Massacre to conjectures that he was "wanted for something in the East."† Ikto has never asked either Mr. Ward or the Superintendent about it, but the Ward faction has declared that it was a plot to cool him off to Deadwood on any old charge until after election.





"Picture of an Indian laying in the camp some times through the warmer parts of the year and than in the Log cabin through the coldest part¹ of the year for the past Ten years. who is unable to stand up or help himself this Indian is still living at Porcupine, S. D. Paul Mose. no medicine no aid of any kind, only little rations such as given out by the Agency. The Indian has plenty of real estate but on account the red tape of the government and the Indian Bureau. this man would be better off if some one would go there and administer mercy death. No

Doctor. No nurse, only his wife has been caring for him the past ten years. Sleeping sickness a paraliss of some thing no knows the nature of the sickness. Salva running form the monuth continuously."—Frank G. Wilson, President Oglala Tribal Council.

"Children share same tent. Dying like dog, he blesses Wicarpi Wiyakpa," Tom Ward adds.

¹Many Indians live cramped in old tents through the severest winters.



"Mr. Eagle Pipes, of Porcupine District, Pine Ridge Sioux Reservation, tried from December 15, 1935, until July, 1936, to procure medical aid—feet swollen, ossified† . . . I got him into Pine Ridge Hospital."—Tom Ward, "Wicarpi Wiyakpa."

Mr. Ward declares that there are spots of four hundred square miles in area on Pine Ridge Reservation that have neither doctor nor nurse . . . and that some 40% of the Indians have tuberculosis. Mr. Ward's anti-anthropologist campaign is interesting, and his contention that anthropologists, "tourist" officials (on pay and per diem)† be replaced by more doctors,† should be noted as doctors† **are** needed and much of the work of many anthropologists† is impractical under past and present systems.

As this period runs through the administrations of several superintendents and head doctors, and as Ikto knows that during part of this time there have been **some** doctors on this reservation who would have attended to any afflicted Indian, Ikto wonders whether the doctors ever were notified or whether the appeal was lost in delivery or pigeon-holed, **or** whether the unfortunates were discouraged at some time and thereafter made no further efforts for medical attention?

Ikto blames "The Individual" less but the Economic Systems mostly.



"A CRUCIFIED OGLALA SIOUX INDIAN"—TOM WARD (ALSO SHOWN)

This photo of a ghastly specimen of emaciation is not from a page on the "Horrors of India," but is of your landlord **and** benefactor, the American Indian—starving because of **you!**

"I never heard of an Indian starving!" is an expression voiced by both USIS men and Congressmen.

Iktomi also heard the accepted endless superstition—"One thing you'll never see is a bald-headed Indian! . . . or an Indian with whiskers!"—expressed by one of the same USIS officials **while he was at that time facing** 2½ bald mix-bloods and an almost totally bald full-blood . . . who also had considerable beard-stubble.

The answer to that one is that the official, like most people and some Indians (mainly younger ones) had never seen a **bald-headed Indian because** in 25 years' experience with and among them he had never **SEEN an Indian!**

The photo is conclusive evidence that the American Indian can do a good job of starving in his "glorious land of opportunity and abundance"—for you!

The reason plenty do not **officially** "starve to **death**" is because most of these have been terribly undernourished for so long that they contract T. B. or pneumonia, or some other disease or ailment in their weakened condition, and **DIE TOO RAPIDLY** from it **TO HAVE TIME TO FINISH** the job of unassisted **STARVING TO DEATH** either "at home," or, if "rescued," for slow death in hospital. Again, in their starving, weakened condition they may die of exposure, freezing, heat prostration or exertion or during their efforts to live or reach aid.¹ Such would be **recorded** as death by disease, accident, over-exertion, cold or heat, heart failure, natural causes, or old age—though **actually** 90 to 100 per cent starvation.

True, other Indians will divide their last food with them and keep final starvation away until **other** causes finish the job—but it only amounts to mere morsels of malnutrition to prolong the slow starvation—and especially isolated cases (resulting from efforts to break up Indian sociology) may not have visitors during lapses of time which may turn critical . . . and bad weather may block efforts of Indians or USIS to bring them supplies in time to delay death.

Such isn't seen, of course, by local USIS employees who can't or don't get away from Agency, community or roads, **or** by inspectors who come for a day or a week of inspection to see and report on what they can reach easily and quickly—or by ear from "eligible, informed" folks—without delay, effort, inconvenience and discomfort of going to such isolated spots.

New Deal's community plan could help somewhat on such reservations.

Yet starvation is kindness compared to such existence, and to the existence of one (who has starved and frozen plenty, intermittently at varying lengths) futilely trying to arouse from dormancy those who could and should help the plan he has developed to change the guilty economic foundation.

¹For evidence of an actual **admitted** case, and of Indians hunting food in the dump grounds, see "Conditions of Indians in the United States," House Indian affairs, Committee hearings. Printed March 11, 1936, part 1, page 35.





Photo provided Iktomi Kc'ala by Mr. and Mrs. Tom Whiting-Iktomi Luta-the Red Iktomi (so called because his wavy hair is red).

WRINKLES IN HIS BELLY!

Old White Bones, who, under the name of Titus Scout, traveled with circuses throughout America and abroad . . . now subsisting on baked flour and water (without even seasoning for days), in a wretched hovel near White River, South Dakota, on the Rosebud Reservation.

US IS—U AIN'T!

The Superintendent isn't to blame for this. Blame the economic principle—farmless farming, low range fees, cheap labor, loose connection, short circuits and some "rations"!

As of 1936, at Pine Ridge Reservation, one out of every nine Indians if very sick, crippled, or over sixty years of age, receives about 20 rations a year, each consisting of:

12 pounds flour, 1 pound coffee, 2 pounds sugar, 3 pounds beans, 2 pounds salt pork (sow-belly, fat-back), valued at 83c a ration or about \$17.00 a year, and which usually finds one to five hungry non-rationers to help eat it during the two weeks to a month before the next ration issue—which only recently and rarely has had any added items to supplement the standard invariable ration, and has not included meat in over 17 years, **despite all the commotion of late years about beef over-production causing lower prices,** except during 1934, when Indians were given dried-up cattle slated to be killed anyway because cattle were starving from hunger and thirst.



CHAPTER FOUR

JUNK CODLIVER'S NUDE EEL . . .

I DON'T KNOW

(REMEMBER, THE AUTHOR IS ONLY TRYING TO IMPERSONATE A HUMAN)

As it is impossible for anyone to be entirely **right**, and as Iktomi has been as conscientious in arriving at conclusions at one time as another and therefore may have been as "right" about certain observations as when again he formed **other** opinions, sometimes quite different, he feels that to give you a FAIR VIEWPOINT, he should not sum up these views because he could not then help but exert the influence of whatever his feeling might be at **that** time—which could not be as true as the **total** of his views or **ex-views** under **all** occasions—so, therefore, **all** is included **as written** at each time.

. . . For INJUNS didn't excite me overmuch, or the Indians in general, I don't think, at first. Mr. Indian has so long looked upon the exit of each administration with relief, and the succeeding outfit with fear, that the Indian version of "What will they do *for* us?" is "What will they do *to* us?"

New Deal, but same old jokers showing up and same old hands! USIS and missionaries still fight over (*on top*) the Indian—or keep pulling him apart.

All still encourage **selfishness**. While not necessarily unfair, reservation authorities and Indian Office representatives still favor pet "Indian sheep" over sometimes more capable, original, conscientious or genuine Indians when giving school aid, position, etc., although the loudest kickers are often pacified with employment, as "bribe."

Honest service? MR. ITCHES, Sec'y of the Interior, is said to be death on crooks—but probably *slumber* is the word. Maybe crooks and parasites crawl over him—even hide in his eyelashes!

I think I know several who have been getting away with everything including the goal posts in the National Pastime of Injun skinning. In this game they may score against both the Indian and the Government. Probably they could be caught without too much trouble if anyone really wanted to catch them.¹ Why not send government investigators? No use. These birds may not be brainy, but they are slick. The Big Shots in the Service are advertised, the regular investigators are labeled, and there aren't any investigators in the Service smart enough to catch them. Why don't I name 'em? They do enough damage now. I don't want 'em promoted!

I include this sketch **only** for the sole purpose of defeating any gossip that I am writing this to please the Commissioner. . . . What and how I write wouldn't please **anybody** or "make it good for me"; or that the Commissioner is helping me because we used to swipe watermelons together down in **Gawjuh**. The Commissioner absolutely is not my grandson! Neither have I adopted Mr. Collier for my son. I don't belong to his party, his race, his alma mater, his state or home town, fraternity, lodge or church—or even know **which** are his.

But when the New Deal was born, I had my most important plans bound in my most important manuscript. I had heard of various organizations for the alleged purpose of championing Indians, amongst them the outfit of which John Collier was Secretary² and the works—but as these were all located in the East and out of Indian

¹Part of these caught since writing, but only transferred or dismissed.

²Was this the real John Collier or just the larval stage, which is now in the pupa as commissioner, inside its self-spun cocoon, and if so, what will it be upon its emergence as an adult?

country, I had never got excited enough about them to read or find out what they were doing, if anything, or thought, if also any. Consequently, I never heard of John Collier until the question of the appointment of the Commissioner of Indian Affairs. Outside of the Southwest, the Indians as a whole were unfamiliar with him, but as the Indians down there who knew him were so strong for him, news of his appointment was a hopeful relief to us.

Then were published some brief outlines of some parts of his plans and proposals. The man must think along my general course—partly—not opposing. I had built up my research, studies, conclusions, writing, and plans by years of untellable sacrifices and hardships, and had written them into shape while perfectly reconciled that I would be at least jailed for what I wrote. As no one has ever been able to get a saddle aboard this old fence-buster—me—I must be honest or crazy.

And now the new Commissioner of Indian Affairs was coming out with some practical proposals that mine would fit into. He must be honest and sincere, or he couldn't have got such a mind. He must know Indians and the situation in part, at least. It was a birth of hope. I got in touch with Mr. Collier. It sounded too good to be true!

I tried to catch or intercept him several places in the Southwest and West, but my tip-offs came too late and I always just missed. Then I went into ambush to wait until he should scout through our hunting grounds. As I was loaded and under the wary eye of some bureau skeptics and labeled as a mystery-explosive, and as they were cautious and even a bit worried about the new mysterious Indian Commissioner, I was not to be a welcoming committee in any part, or to be permitted to get playful with the Collier at any time. One bad egg spoils another. Near the end of the year, the Commissioner charged through with his war-party, and I wiggled through a hole and engaged the Commissioner in a couple of hasty games of tiddledy-winks.

The Commissioner surprised me by his memory and knowledge of our previous correspondence. He was most courteous and friendly, and apparently seemed interested, but I think he was a bit disappointed that I had not been born before the **ice-sheet**. I was too old for the age and too young for my years. But it all was a tonic to me.

More correspondence. Then came the Plains Indians Congress at Rapid City, S. D., in the Black Hills. A tired, worn-out Commissioner and scouts met very skeptical Indians, and not a few hostiles. The Commissioner recalled me, but I am sure he wished I had only existed during the **Ice Age**, and maybe been caught in the ice with the mammoths and mastodons and museum relics. But just as this old **POST-GLACIAL** stood ready to walk out of it, the Commissioner gambled a promise of **Manana**.

Manana never came, but I believe during the council and sub-council Mr. Collier realized that I was proving somewhat right in some predictions, and of some influence and respect among the Indians and of some aid to his staff and the council—though sometimes I got skeptical and suspicious myself, and very disheartened and bewildered. Like too good to be true being proved un-good and not true.

A dream threatened! An idol tottering! The Commissioner froze me up twice but thawed me out quickly. His staff was warm. The hope was renewed stronger. I think he was glad I was not extinct now.

After a special group meeting, where I briefly sketched two of my plans, he congratulated me and promised support, co-operation and future interest.

The only favor the Commissioner did for me was after Indians from several reservations and an acting superintendent requested he have me brought to Washington to present my plans, etc., in detail, he sent a transportation request; and after my stuff looked promising, he found the delay had eaten into my funds and that I had no income but much outgo, he put me to work on a temporary appointment at a very low wage. I have always refused consideration of permanent employment with the United States Indian Service because I too highly regard the faith many Indians have in me and don't wish it jeopardized by entering an outfit that, justly or not, they generally disrespect and mistrust, nor do I want to become just another nut in the machine. I can bolt much better from the outside. I have not asked nor wanted special consideration as an Indian, although some of my temporary appointments may not have been possible were I not known to be of Indian blood. Nor am I a politician, job-chaser, or **Buffalo Nickel Indian** from which the Indian Office and most whites have gotten all their ideas and opinions about Indians. I have made this fight without preference or politix—rather, I've lived in spite of politix.

I have sometimes received courtesy from the Government, but no real favors, very little pay, no reward or much of anything else I didn't earn, and very little of what I might have a right to expect. Yet sometimes it has been felt I am **unappreciative**. I appreciate all consideration and help extended—especially to my efforts. But the kind of flattery you want is a reflection of yourselves, and not **Indian**. I'd be suspicious of any Indian who over-did the kind of flattery you thrive on.

I might command more respect by a more guarded manner. But I am no yes. No backslapper. You can usually tell where a faceslapper stands. A faceslapper usually stands in your ahead, but even if he slaps from behind you know he slaps you back. A backslapper may slap from anywhere and very often he stands in front and actually in your way.

Some office sub-heads criticize **Iktomi** for time-wasting and clowning. Government people of the 8-hour day, my day has 24 hours. I use dark and non-government hours as few realize possible. I waste government hours between apparently promising appointments not usually arranged for my convenience, and therefore far enough apart to leave **loafing** time, yet so close I can go nowhere, do nothing but wait—or clown. I drive my rudimentary brain, worn-out nerves and dried-up carcass daily, so why keep up a strained front while forced to waste pressing time playing **dignit-idee**? When not busy I relax by clowning. People expect and suspect little of a clown. So I am just a clowning "upstart."

Many neo-Colliers, semi-Colliers, sub-Colliers, pseudo-Colliers, non-Colliers, anti-Colliers, de-Colliers, super-Colliers, and other Colliers strata of the Indian Office with whom I have played Leap Frog, have been very friendly and sometimes helpful to me.

So have they generally in the Forest Service, Biological Survey, ECW, Bureau of Fisheries, Soil Erosion Service,¹ etc.

As with New Deal, I criticize Indian New Deal for continuing boners and paralysis of the past, but realize it hard to avoid under the past-present system. What I *really* condemn is that SYSTEM.

The *old* Indian Service never made a quick move unless it saw a graft chance fading. I think the main stink coming up around the Indian Office now is not so *much* from its *rottenness* as from its *dead* service. Heap dead, over-cautious about new steps—even old ones.

Graft and indifference, nevertheless, still exist and in spots abound.

I favor many Collier principles for many places, but not all his methods nor all places.

EXAMPLES:

The Indian Office is right in contending Indians are eligible to receive benefits of the **Social Security Act** because Indians pay sales tax. As Indians have less money to buy with, their payment of tax amounts to less than average whites, but their per cent of tax payment is higher since reservation store prices are much higher for the same goods.

The **BUREAU'S Indian Arts and Crafts SYSTEM** will help traders more than Indians. It is at best a feeble gesture and insignificant in its employment of Indians. The best that can be said for it is that it's better than **nothing**—which is what we had before. Indian arts and crafts really can help Indians only by Indians producing articles by the dying-out superior native ways and materials, which no trader can duplicate, and at prices fair and/or exclusive justified by rarity, superiority of articles, **for sale only through traders okayed by the tribe**, which has a protective trade-mark guarantee on each article turned over to trader by tribe as genuine, and with Indian patrol on Indian lands to stop export smuggling.

This does **not** mean to imply that Indian arts and crafts should not also evolve to meet modern commercial, industrial or tourist demand. In fact, an Iktomi program is the only stable foundation for the development of such a modernized form of Indian arts and crafts **for a worth-while supplementary income**.

Insanity, practically unknown among Indians, is **increasing**.

Iktomi has become skeptical of **Government investigations**, whether by USIS or called by them—especially when an administration **wants** to find and spotlight “glaring” evidence of **predecessors' faults**. . . . BUT inquiries including interrogation of Indian mental, nerve patients at St. Elizabeth's Hospital, Anacostia, D. C., seem to **justify** and **substantiate** the action of Collier's administration in closing the “**National Indian Asylum**” at Canton, S. D., where hospitalization and housing were inadequate, antiquated, and according to USIS, care negligent, supervision lax—as testified by their reports of a **child being born of mental patients**; inmates being kept chained to beds, even underfed and unwatered, and of **sane Indian** being **railroaded** to the asylum by certain superintendent and detained as insane because of being “troublesome.” But give credit to Canton's superintendent for **trying** to return such a case “because of overcrowding” though he failed to persuade or over-ride the “agent” and D. C. indifference. Little chance of such stuff now in a National Mixed Asylum at D. C.!

Indian patients at **St. Elizabeth's** seemed content and well cared for—many improving, some cured, recall **Canton** with a groan in comparison.

I DOUBT if the Administration welcomes criticism and suggestions so much as it advertises. Let's **TEST** them by *this*:

At a congressional hearing was brought up a question over Indian

¹Now Soil Conservation Service.

Office employing out of FIVE CIVILIZED TRIBES' funds a person at \$300 a month absent, or on, in, out, or under his desk in D. C. office—while his assistant was allegedly ordered to do all the work and take care of him on his **six months' drunk** before he quit for a better Government job. The person supposedly had great wires to pull—through one of the doors of the White House.

Iktomi's fossil mind supposes that USIS withdraws certain funds allotted to Five Civilized Tribes, or asks their office at Muskogee to pay from those funds a person, or persons, in D. C. or elsewhere in the United States, designated as working for D. C. Indian office or the Five Civilized Tribes, although their work may **not** be connected with the Five Civilized Tribes in any way. Probably USIS can put Five Civilized Tribes funds to loan at a higher rate of interest and use the difference, or possibly make some charge for certain administration of Five Civilized Tribes affairs—as proposed under the **Thomas-Rogers Bill**¹ that rich Five Civilized tribesmen requesting extra draws from their personal funds be charged for the **extra service**—and such fees diverted to relief of poor Five Civilized tribesmen. Any such possible phenagling may be good or bad.

Plenty of skulduggery has been attempted on **Five Civilized Tribes funds**—and more would succeed were it not for an alert, most efficiently stubborn Buddrus at Muskogee.

WITH THE MOST PERSISTENT, VOCIFEROUS AND RECKLESS ATTACKS ON COLLIER'S ADMINISTRATION COMING FROM MUSKOGEE, OKLAHOMA, WAY AND THE ADMINISTRATION'S ATTITUDE BEING THAT SAID ATTACKERS, INDIAN AND WHITE, ARE MAINLY TOOLS, SHAMS, CROOKS AND GRAFTERS BACKED BY BIG GRAFT INTERESTS AND STUBBORN OR FUNDAMENTALIST DEFENDERS OF PAST POLICIES NOW UNDER FIRE, LET'S TAKE A GLIMPSE FROM A NEW ANGLE:

With estimates of 70 to 90 per cent of Oklahoma's population primarily or indirectly effected in income by Indian income, holdings, business, or relationship, it is commendable that the Government should "**protect**" the Indian, particularly the wealthier, from leeches, parasites, sharks and buzzards.

Indian and white shysters and quacks spring up so like mushrooms² around the richer communities that the best way to start a town was to have a rich Indian move to wherever you wanted it. A rich Indian couldn't have a tooth filled without a major operation, and his wife would have to have her tonsils taken out through her abdomen, and she was lucky to get out with her gizzard in place. And no 2-for-a-nickel jobs on anything.

Merchants had prices and "**Osage**" prices—double. Shysters ingeniously "**received**," borrowed, used, invested, swindled, or swiped.

BUT a lawyer may have to be guardian, bodyguard, interpreter, peacemaker, bondsman, errand boy and bootlegger. And I know what it is to handle a big, tough, drunken Indian, especially if when sober you hardly understand the same languages—and liquor exaggerates his wealth and importance and makes him distrust everybody.

USIS should generally co-operate more with Indian lawyers³—who do understand the Indian side better—and because even without prejudice of Government or citizens, an Indian attorney is handicapped enough by his own people, who expect him to oblige, or otherwise assist or defend, a

¹Special bill for Oklahoma Indians, and re-costumed stepchild of Wheeler-Howard Bill they rejected.

²Plenty of each class are O. K.—couldn't guess percentages.

³USIS should be for all Indians, and favor any Indian regardless of type, and aid any who struggles to be independent of Bureau nursing and tries to make his own way—rather than penalize him and only help the helpless.



"ABOLISH THE INDIAN BUREAU!"

Has long been a spasmodic but ever-increasing cry from everywhere, and Old Iktomi laughed in glee to see the worry and scare of the Indian Office when the McGroarty Bill to abolish the bureau worked through The House—for Iktomi knew it would not get through the Senate because it provided no better substitute.

Iktomi would fight any plan to abolish the bureau because the throwing of Indians to the public between congressional snores would be tossing cats into a catbird's cage. And Congressmen can graft!—and on Indians!!

Doubtless, the Indian Bureau will, and should be, abolished—but Iktomi hopes, by improved substitution whereby white employees will be gradually absorbed by other government services as Indians replace them, but as such is no solution to the Indian problem, since IT WOULD ONLY AMOUNT TO FOSSIL REPLACING THE ORIGINAL MATERIAL.

Iktomi proposes abolishment of Indian Bureau's perpetual economic failure by supplementary establishment of a PROPER LAND UTILIZATION PROGRAM for adaptation to areas otherwise profitless to Indians, and for acquisition of areas now unprofitable to whites, which could be developed and conserved by a scientific management under this program with great benefit to Indians and secondarily to neighboring country and varying elsewhere, and which, financed by government or otherwise, could work without interference with USIS on lands fit for their supervision until these proposed test areas prove advisability of adapting Iktomi's program to other areas until eventually Indians everywhere become financially independent, and in time, capable of handling their independence.

poor Indian unable to pay a fee—who probably won't when he can—whereas, such service isn't expected of a white lawyer.

An Indian attorney's popularity and business would suffer from such refusal to so help one of his race, yet usually when a rich Indian needs legal assistance he uses an Indian attorney for incidentals and advice at nominal fee, or gratis, but hires a white attorney for important cases where

considerable fees will be involved because he realizes public, and possibly court or jury prejudice will be against him, and he fears to add "ditto for his attorney" against his chances.

Indian with money=double excuse for many a white lawyer to try for it.³ Possibly believing he has as much right to graft off Indians as white lawyers have, an Indian attorney may consider it's fair for him to get whatever he can from an Indian who is rich by luck or accident (as oil allotment,⁴ etc.) and not by brains, ability or industry . . . for most Indians who struck oil, luck, etc., were among the most backward tribes and little schooled in the white way, yet not Indian enough in suitable surroundings for pursuits and wise development as Indians.

Sudden wealth pursues show and **whoopie** rather than cultural, educational and occupational advancement, as a rule.

Only those Creeks, Seminoles, etc., lucky enough to have land which happened to yield oil (or by heirship) are wealthy in proportion to its oil values and the honesty of its handling, whereas, even neighboring fellow tribesmen remain generally poor, while hope, envy and jealousy agitates their backwardness or shiftlessness.⁵

The **Osage** distribution of wealth by headrights (and heirship division) to all members of the tribe is fairer and handier. But as few tribes in Oklahoma are native of that state, one tribe or tribesman has perhaps as much right to a share as another, for the ancestors of all were robbed of **everything** wherever they were driven from.

So an Indian attorney, or any Indian, may consider that he was cheated by rulings and by luck, and therefore has better right to a share of lucky one's wealth than they have, since he will be **earning** his "cut" by brains, ability and industry.

On a fuller scale this idea would have been even fairer—all Indians in the whole country should have received a share of **all**⁶ wealths developed for Indians on all Indian lands, and a per cent elsewhere. It would not have provided all with extreme whoopie as the "lucky" ones have had, but offering less bait in lump wealth to white grafters, more would have remained in a **National Indian Pool** to make **all Indians secure forever**, and far more civilized or far more Indian as desired—but **INDEPENDENT**—and would have **avoided** the starvation, poverty, disease and degeneracy dogging most Indians.

Definite non-propaganda proof rare and ever questionable, this illustration of IN MEMORIAM LOYALTY may serve as a dependable base for several surveys:

WHY IS A RICH INDIAN?

Walter Wise, the Seminole Indian who⁶ backed this book when Iktomi's funds were exhausted, was rated at about \$700,000, yet was restricted to \$30.00 a week for himself, his family and his son's family. Fellow Indians, friends, relations and whites took advantage of his great generosity—though he resented people thinking they were making a **sucker** out of him. Generously, he aided some he **knew** were gypping him—but he became wary, although he never punished or betrayed plotters. Countless schemes maneuvered money from his "trust," sometimes with his assistance because of promise of a small kickback to him for supplying the funds. Thus often he was paying **900% interest** to get someone to help him "borrow" some of his **own** money for himself and families for certain extra things they couldn't get or do on \$120 a month. Sometimes worse:

Once he donated **\$1,000** to a certain Church School whose "honorable" refused to return him **\$25.00** he needed himself.

The Government allowed him to donate several thousand dollars for an American Legion post, pay off a mortgage on a church he **never** was inside of, buy a new roof for another he didn't **belong** to, and countless other benefactions for **whites**, but when he wanted a new car, or a trip, or a business to occupy his time, or to do something for his **Indian** race, he usually heard: "**No**, save your money—you spend too much!"

Favoring the proposals and exposures of Iktomi's books, Walter drove with Iktomi back to Washington to personally appeal for permission to donate \$6,000 to promote the books in the way we felt would most benefit the Indian race. Iktomi refused it as gift but offered Walter the writer's full share of profits until he was **fully** reimbursed, and fair interest in royalties **as long as** the books should sell. Although Walter backed his plea with a long signed typewritten explanation detailing his many views for wanting to subsidize the work, the appeal was denied on ground that the books might **not** sell, with USIS excuse that they might okay it if the books were about **Seminoles** exclusively and not Indians in general—**contradicting advertised sentiment** of the COLLIER ADMINISTRATION TO ENCOURAGE INDIAN **RACIAL** pride, spirit and co-operation

³The white lawyer will invest his money in securities and **hoard** it, but the Indian lawyer will **spend** it in his community among Indians and whites, or in traveling, sporting events, etc., or paying off his debts his bigger struggle causes him to run sometimes.

⁴Similarly other tribesmen from galena, lead, zinc, etc.

⁵Iktomi is **not** advocating this now.

⁶Enrollee 1385.

ABOVE TRIBAL jealousies and **PERSONAL** selfishness that the Indian Bureau had been beating into Indians since its origin!

This was the **BIG TEST**—of **sincerity**—Indian vs. Indian Bureau.

On the **show-down** on the greatest possible move toward their **advocated** policies, they ducked!

Even to Commissioner Collier, the independent Seminole was near contemptuous in manner, showing his disgust at excuse and delay. However, **John Collier** (and Mr. Zimmerman) did **not** try to wiggle from previous verbal assurance that if Iktomi found an Indian sincerely interested in backing him, and able to afford it, they'd okay "the unusual."

But others in relays tried to discourage the Seminole privately and, fairly, in the writer's presence—led by the **author's** best D. C. **friend**, who further surprised by requesting that the Seminole should receive **at least** fifty per cent royalties on all book sales **permanently**.

The Seminole—who would have walked out had Iktomi not persuaded him to stay—was immovable. He was interested in **ideals**—not profits! And the "author" felt that having spent the best eight years of his life against exhausting odds, in addition to probably a sum equivalent to the Seminole's offer, he should not sign away **half** of his royalties **permanently** and carry **all** responsibility **and** the future work involved.

But Iktomi's Bureau friend, really a swell guy, dutifully killed the deal because Iktomi never had approached any publisher and so had no idea as to publication costs, and because the Indian, **with** \$700,000, a few oil wells and land **standing between him and starvation between him!**

But **Money**, not purpose, is **Sacred** to Civilization! Exhausting hours against the silent Seminole ended when a query as to whether he was convinced was met by a determined, "NO!"

Then followed a verbal agreement that **after** a publisher accepted either book, the six thousand dollars would be allowed, and a written contract was signed, which the Commissioner successfully recommended to Secretary Ickes for necessary approval, allowing the Seminole to furnish a **total** of one thousand dollars to the "author" for expenses for living, completion of his work and its promotion, with no obligation to repay if books failed, but 50% of author's royalties to go to Walter Wise until he was reimbursed without interest or further royalties—**much less fair to Mr. Wise and fairer to Iktomi than what Iktomi offered!**

Walter went back to Oklahoma, but returned soon by train with a lawyer for something. **The Office blew up.** He had no business in D. C.—no excuse to travel so much—no reason to bring a lawyer when the **Office** would handle his troubles. He'd have to go home right now! **WHOSE** money did he think **his** was, anyway?

Walter was broke—owed hotel bills for two, lawyer fee, needed fare and expense for two to Oklahoma. "Reckon it's **their** money?" he cracked. Iktomi supplied him—which repaid \$300 of the \$400 so far allowed the writer. Sometime later Walter's little boy died. As a man of "wealth," Walter wanted to arrange a nice **funeral**, as **everyone** expected—except the Indian Office. Possibly thinking it a stall for more money, they refused or monkeyed and paralyzed around. So Iktomi sent him a good part of the expenses. So it went until the Seminole was repaid over \$700 of the \$1,000 (as receipts, money order stubs, etc., prove) authorized to promote Iktomi's books—but which proved nearly as much **hindrance as benefit**, due to unavailability of the checks sent "monthly" by the Wewoka Office and the D. C. Office refusals of money the "Spend-thrift" needed.

Such violation of contract freed Iktomi of obligation to repay—but there is honor among rogues, and Iktomi would rather be the sucker and tough it out than seem ungrateful to his "benefactor."

The Government's real concern about Mr. Wise's extravagance likely was due to a jealous guarding of the principal, which they could use at 1½% interest (or skip it?)—which would amount to over \$10,000 a year—over seven times his allowance, and as oil wells probably still brought him income, Mr. Wise perhaps was living within his income even including his extra withdrawals and gifts. But personal (not government) spending horrifies the white—especially government folk—who think an Indian should have his money to read high and talk big, **not** to spend, enjoy or put to good use.

If every month the Government allowed him his share of his annual interest, Walter Wise would have lived well, no doubt, **in spite of** those who would have leached off of him. And he might have lived out his full life and died about as rich as ever—but having to use the "**Oklahoma System**" and pay "**Oklahoma Rates**" when he needed or wanted more of his own money, made him a bigger "**spendthrift**" than did his actual **philanthropies**. Possibly D. C. Indian Office hasn't got wise to this practice, but "**everybody**" in Oklahoma has—including USIS. Denying **EXTRA** draws **without increasing allowance** hurts owner, et al.

So USIS saved the "spendthrift's" money for USIS to use in his old age and Walter died a few months later—as **everyone** should have seen he would not "outlive" much of his money. A year later his **funeral** was still unpaid.

His lawyer holds Walter's duly signed contract to furnish Iktomi \$6,000 for publication, etc. And Iktomi has a letter from him, signed with another lawyer, reiterating that contract offer, which Iktomi probably could employ to persuade the Indian Bureau to stand by their promise to allow him the funds—if he would re-edit this book properly? But a broke Iktomi would rather lose the six grand than harness the truth as he knows it!

I guess I am disappointed in Collier's program because I championed it and believed so implicitly in its opportunities. I still do, *but* I guess it is like when a kid who has idolized Santa

Claus finds out it is only an old fat guy with false whiskers. I didn't know much Santa as a kid, but now in my second childhood, I thought there might *be* one—and found it only BLOOP behind the beard.

Probably Collier plays no more politix than needful to keep politicians at bay. But I kind of hoped he wouldn't play any and could just run 'em off so they'd leave us alone in his charge—but I should have known he couldn't do that. He had to meet, educate 'em and plead, sidetrack, hold, soothe, and too often compromise with 'em. He has unheeded pleas of "good Democrats" **for jobs or promotion** or for friends or relatives, though some have campaigned for New Deal (although many of these are non-Colliers, or Antis) . . . unheeding some who knock those with jobs or "in line."

But *NOT always!*

Some, although not all, of the sub-Colliers and semi-Colliers seem more on the make and inclined to play Bloop.

Maybe Collier & Co. expected to do things which common sense and humanity demand, only to find that leadership alone couldn't do. In their enthusiasm at Rapid City and suchwheres, he and his aides sometimes **over-promised**, to find later they couldn't break through unexpected selfish, stupid and political obstructions to deliver, while other promises born of desperation or tactful maneuvering are harder yet to produce. Their promises to me have not been well kept, but I think I see why. Two main whys.

They probably found more regulations and entanglements to straighten out, avoid, or try to cut through than even Collier could imagine, from outside.

No wonder so many firms, etc., refuse to employ anyone who has been in Government Service!

No business could endure such waste, inefficiency, laziness, indifference and stupidity as a Government machine runs on. In the field, and in the Office here, they seem off-balance in their work.

There's a fair remnant of the old "first wave," or their pupils, left, and it's my observation that Mr. Collier, the New Deal and the Indian do *not* have a majority really co-operating among the USIS employees, especially in the field.

Just as there were die-hards of the first wave that hung on and hindered or polluted the second wave, so now are plenty the second wave die-hards, now in majority, bucking the New Deal aided by anti-Colliers and lukewarm Colliers under him in D. C. They know their onions better than the Commissioner knows his Indians.

But don't think there aren't bums, blimps and boondogglers, and "beat Injuns" schemers of **every** calibre of pro and anti-Collier in the **new** wave!

Generally shingled "Rehabilitation" houses, cutely but not substantially built to please **eyes** of inspectors or passersby, are located near "highways" conveniently for **car-window inspection**—but too frequently miles from any **water**! Many have been empty ever since construction.

It is said 80 cattle of the E. R. A. herd bound for drought issue¹ on Pine Ridge Reservation were **lost** to Indians when they stampeded across the Cheyenne River bridge and the herders were told to "let 'em go!"

¹Iktomi has an abundance of affidavits, photos, blueprints and records, etc., as what he believes an adequate **supply of proof** for most of his facts, and to substantiate his assertions, logic and "guesses."

In addition to the faults of the stock-killing, re-stocking loans, Indians "lucky" (?) enough to get "rehabilitation" cattle, instead of receiving heifers, too often received **weaned calves**, and also many, unable to get feed or feed loans, slaughter their "issue" before such starve beyond food value. But they must pay back—though how?²

Poor selection of Indians as to ability, ambition and circumstances to pay back loans is also a fault that will reflect on the **Indians** more than on the **policy**—which is chiefly to blame. Indians forced to wait will find it ever **harder** to get loans from the revolving funds, as the ones first loaned fail to pay back—which is hard enough.

Simply because they were **cheap**, worn-out, fake-agricultural and other useless lands were purchased, or option-bought (transfer of title to Indians often held up by county or state opposition to restoration of lands to non-taxable status) from resettlement and sub-marginal funds "for Indians."

Such buys at \$3 to \$10 or more per acre are cheap **only if usable by Indians to realize net income amounting to purchase price** and are otherwise expensive, or **loss**, at any price.

Grazable forest-lands, etc., were **not** bought on contention that they were not worth \$8 to \$12 an acre **since** better forest-land, etc., could be purchased in the Pacific Northwest, etc., for comparable prices. South Dakota forests and woods (including grazing) do not compare with such forests in lumber value **but** their important other uses and features make them valuable, especially to Indians—and for their wood, shelter and recreational values alone they are over-worth the **difference** in price compared to neighboring fake-farm lands described above. And since superior forests on the Coast are **not available** for Dakota Sioux, and as scarcity of a commodity increases its value, especially when useful, this "**best they have**" forest is practical where located—and would be **more so** if the system were improved.

In the Office and the field some are hard working, even sacrificing, fair, loyal and obedient—even though some of these are conscientiously against Collier.

But others, so busy when they come here, or a representative goes there, or someone is expected, are only busy playing busy. Some of those are just too busy to even acknowledge an order or letter or even certain important urgent matters, which would take from a minute to an hour and little effort, and which are instead delayed for months, or perhaps *never*, or only in part and evasively attended to.

I'll probably see them waste many minutes shooting the bull, or telling stories, and even waste a whole afternoon many times during that interim.

A Bronx cheer to you on your field men's defense! The very *busy* ones, who usually carry extra loads—they, I³ notice, always have time, or find time, to crowd in an extra effort.

And in the Office some work until all hours of the night, and almost every night, and sometimes Sundays and holidays—including

¹Only beef issued in 17 years.

²Yet, why isn't a **progressive Indian** who, surrounded by a generally white community, can yet stand off USIS and big stock interests in such a range war as previously described of varying severity and consequent losses, expenses and very high lease rates, and **yet** build up, free of debt, a good ranch and fair herd on a limited range, and acquire other property, a **better example to hold up to Indians** than the big ranchers who operate on loans and mortgages which they could not pay off if (without help) they had to suddenly make a settlement? (Such Indians had good grass.†)

³I don't like I-ing either, but it saves time and thinking how to tell it and the worry of **personal substitutes**, as "the Writer†"—so to **hell with rules and formality!**

ing some Big and Assorted Nuts in the Government Machine—but not always for the Indians or for Collier. I have worked until 1:00 or 2:00 A. M. several times and usually left while *at least someone* kept on.

Some work requires you to request services of a stenographer a week ahead of time, and work is so heavy you have to drop everything when one is available.

In other departments of the Indian Office, stenographers and typists play drop the handkerchief with their little bosses for want of something to do; some go shopping and are never missed; some are glad to type for you to get something to do; others get mad when asked in emergency because you interrupt their *reading a novel*.†

"Parties" and showers during work hours are nice for the employees and make for good fellowship and catty squabbles—but are of no benefit to **Indians**.

All this opposition, lack of support and enthusiasm, obstacles, hampering rules, hindering outsiders, slow and listless insiders must almost discourage an energetic, speedy dynamo like the Commissioner. He won't bog down, but he must be aggravated beyond despair at times by the anchors, barnacles, and reefs ahead, when he knows we need action. He's too **fast a horse for the wagon**.

Between dreams, the Commissioner seems aware that he doesn't get co-operation in the field (and even here); that many work quietly and cleverly against him; but he likes to believe in the good in people and will trust them a long way, helping them to fool him? I think it even irks him to be told or reminded that those on whom he counts are often subordinate enemies? He is an optimist, I suppose, and wants to fool himself to keep on believing confidently in his success and aides. Maybe because **he believes so** in his plan, he therefore thinks all his subordinates cannot **help** but be for it?

Probably he is just philosophical—there is very little that can be done about it. It's hard to remove somebody's "friend." It's hard to remove someone off the politically entrenched Civil Service, especially if they have "friends" too. He probably could have removed more by abolishing positions as a last resort—and shortly afterward re-creating them with someone else in the job. Others **could** be removed for **PLAYING POLITICS WHILE IN CIVIL SERVICE ROLES**, but he was usually lenient.

I'd like to see the Commissioner¹ get mad and scare some Bureau buzzards. Many quaked in fear of their jobs, knowing **they** had "got in" with previous change of administration, but they have gone back to sleep now, as he was much softer than expected.

Collier seems too tender-hearted for his own good. He could make it easier for himself and his dreams if he could forget individuals more. Individuals who stand in the road could be "cured" or run over. Individual Indians' cases could take up less attention, of which the **race** is in need. But that is not **tact**.

But don't take to heart these gibberings and guesses about the Commissioner and his Collierites—or wrongs. Take it for just what it is—the war-whoop of an old warrior who **should have been killed** by Columbus the First at the Battle of Tippicanoe.

Except to those nearest to him, Collier is quite as much a man of

¹Sometimes I'd like to be commissioner long enough to fire **everybody**, good and bad, below me and fire **myself** the same day!

mystery as before he went into Office. I have felt at times that he is a whole by himself, having to be and do it all! And catch all blame.

The present administration came in at a time when the Indians believed in **no one**. Its advertised reversals, changes and arguments brought **hope**. It looked promising!

Although handicapped by lack of transportation and capacity before, I think I was of quiet but steady help to reorganization preliminaries—and **could** be more influential from now on. But after all, I'd like to be **showing results** and real **possibilities** to my people—something **more material than promises**.

Indians have been **weighted down** wearing unfulfilled and betrayed promises by white men and Indian administrations. They have every right to be suspicious and they **are skeptical**. To keep faith alive you must do, give something that will **show** and **prove** to them or they will lose faith at inaction and delay. They can't all come here and stay as I did.

I wasn't much account on any regular job because I couldn't get my brains focused to the system, but while in D. C. I wrote several papers for the Office on matters I thought would show how to best help Indians. Some good stuff was salvaged from each, but many of my best tips they have muffed or let die. Most of my predictions and warnings **have** materialized.

The Commissioner has invariably okayed the idea, plan, or suggestion I have discussed with him, and usually promised support, and has commonly had me take it up further with others, who were generally dead—or **should be**.

Most just pass the buck or can't be bothered—yet may waste time on unimportant callers, trivial matters, etc.

And if you **win**, you **lose**, for the majority of those with stuffed shirts who may possess the white standard of integrity—**reasonable resistance to temptations of financial dishonesty**, hold to its limitations, which do **not** include refraining from filching and appropriating on the idea of another without paying or rewarding the originator by either position, credit or otherwise.

The Commissioner, of course, is very busy.

I don't go in Colliering often, or for long. Out in my country when I met him I could talk to him, but here in his kingdom I feel like a little boy. I have had several games of marbles and mumble-peg with him, but he's too good.

He is very abrupt; that is fine in debate or argument, but to get started and "click" efficiently I have to express myself in my **own way**. Collier recognizes this in old full-bloods, but me he rather expects to speak as a lawyer or a politician. I make my sketch brief, to consider his time, but I can't think clearly, speak plainly or carry good thought in my miserable, hurried English when I feel under the strain of haste, and his habit of thinking faster than I can talk, and understanding me ahead of time, punctures my cohesion. His mind is lightning, and each time I leave not having said what I meant because he shot through to my end before my beginning. And **READING**—while I am holding one word down with my foot and wrestling with a second, **HE CAN JERK THE HIDE OFF A WHOLE PAGE**.

Collier is exceedingly busy, active, fast, brainy, cautious and conscientious (?) but I **no longer** look to his office as to a shrine and expect miracles. He is not without faults, but maybe it's **flaws** that make a great man—and weaknesses enough to be human—common in streaks mixed with genius. But visiting superintendents and other field men **complain** that they have to hang around D. C. at expense for a week or more in order to get a fifteen-minute, or hour's talk with Mr. Collier, although they are, or are supposed to be, very much rushed for time back on their reservations,¹ or have come to D. C. on urgent business. Meanwhile, local office people and other D. C.'s may elbow in to see him several times a day, seeming, according to some interviewers' later discussions, to have access on routine or rather unimportant matters.

Doubtless the Commissioner's time is wasted thus, often delaying important matters.

Due to artists, poets, crack-pots, society women, and authors, the Southwest Indians are so well known that such people in the East as have finally learned that Indians are not *still* riding around on horses scalping Daniel Booms and Davie Crickets, think that all the remaining Indians are up on the mesas. Information that Indians exist there has even penetrated the Indian Office.

¹See also page 178.

Surprisingly, some sub- and semi-Colliers have really (?) learned (?) something of them and got interested.

Mr. Collier gained an intimate knowledge of some Southwest Indians years before he was Commissioner, and his insight to their problem is such as none so important has ever had.

With the Commissioner so involved in Southwest improvement, all the semi-Colliers likewise became ultra-absorbed in those parts. Some might have discovered Indians in *other* areas, instead of playing follow-the-leader. Instead of the Indian Office, I felt I must be in the Bureau of Navajo Affairs, with Collier the Commissioner of Navajo Affairs. The Indians throughout the country started to grumble that every time a *Navajo* sneezed the Commissioner, Assistant Commissioner, Field Representative, Chief of the Medical Staff, and Director of Emergency Conservation Work zoomed down there by plane.

"We, too, are Indians; why don't they help *us*?"¹ arose in complaint in at least the northern and central areas, Oklahoma and Pacific. Maybe they needed a Mrs. Ickes!

The Commissioner can't be blamed, at that. His administration must make a showing and public interest support justifies concentration down there.²

Probably the Office has found some loopholes in the regulations maze by which it can get at that work down there to show worthwhile results. Besides, the Navajos and Pueblos are easier to aid, having clung to their Indianese and, being **more Indian**, are more willing to work unselfishly for tribal welfare—and to co-operate with the Administration. The Indian Office sounds like it's carrying out a generally good and quite practical project for these Indians.³ And it should improve.

Yes, they are ahead of the rest of us, and **staying Indian**, not only will they **exist** longer, but will soon **leave us** far behind.

Collier will help those most who co-operate with him and among themselves. **If** the Indian Office can help Indians **anywhere**, I cheer both because it will be the **first** time any Indian Administration ever did anything to help **any** kind of Indians. Maybe when Collier gets them along where he can relax, he'll turn to our project and attend to our needs. Maybe he only **knows** the **Pueblo** Indians, but if he **knows** them well **enough** he'll eventually get insight on others?

Though it justly angered us, there is considerable truth in the remark by the late E. B. Merritt, "**Give the Indian a pickle—he'll howl anyway!**" It is both a blow to Collier and weight to the excuse that Indians are ungrateful and hard to please or satisfy, as the **Navajos rejected** the Wheeler-Howard Bill, supposedly on account of **bear** stories circulated by mission-

¹Navajo project **was** over-balanced in proportion to total funds spent for all Indians, some of which were equally needy but with **no** Santa Claus.

²Some Indians protest that the enigmatic Ickes and the mysterious Collier advertise the Southwest Indians, improve Navajo country and develop highways, etc., only to increase the value of their **own** property (and interests) in that neighborhood and along its courses of travel?

³Some claim that a federal demand for a detailed **itemized** statement of the huge expenditures for the Navajo project would be embarrassing to certain Indian Bureau officials handling, or formerly connected with, that program?

aries, etc., that the Government would confiscate all their sheep and goats.³ This fear was probably intensified by the Government's replacing many Navajos' goat herds and four-horned sheep with "human" sheep.⁴ As the goat has become almost traditional to the Navajo, it would seem more tactful if the Government introduced a superior fleece or milk-producing goat, instead of sheep. My hunch is that propagandists might have been aided by lack of tact in trying to apply "Pueblo" methods to their "old enemies," the Navajos.⁵

I think, New Deal, you lack foresight regarding opportunities and methods, real leaders, projects, ideas, and in your judgment of helpers. I am disappointed that sometimes you stay in a shell of over-caution when we need action, fight and guts, like against a political excuse handicapping what you realized and stated was practical, beneficial, necessary and argument-defying. Well, that's *Politix*.

But to follow aware of flaws is proof of faith in a man's purpose. He is friend who is friend **aware** of shortcomings. He who is friend through ignorance is **not** friend, but **fool**!

Though heavy-minded with the weight of Indian Affairs and both internal and external opposition, Collier has got to fight good on both offense and defense. He has got to be cautious, especially as we Indians have in part added to the attack on him. So far, he has been kept too busy defending to be able to come out and fight. Let's give him a chance. If his plans do not apply to your spot, and would be harmful, **defend** yourselves against him until you can **make** him see what you want him to see, but don't attack him so that he is kept too busy to help some other Indians that he **can** benefit!

We have never had a Commissioner of Indian Affairs who was the *combination* of honesty, sincerity, knowledge and interest in Indians and country. *All* have been losses—Collier with some

³Day schools for Navajos seem impractical to Iktomi, who sees the Navajos as naturally nomadic and habitually following their flocks from one hogan to another a day's grazing distance away, and generally **only** tarrying near each in turn long enough for their herds to feed off the local sparse vegetation.

Can their children attend a day school and come home every night for supper, sleep and breakfast, and return to school next morning? Navajo parents **cannot** camp that near the schools because the flocks of these families would almost immediately consume all feed plants nearby—and the flocks are the traditional livelihood of the majority.

⁴Milk cows would be wise and suitable for many Indians in some places, but **goats** are superior to sheep or milk cows for most Indians because they are able to live off anything chewable; require no care; are more intelligent in self-protection and foraging; are hardier; not so susceptible to diseases, weather, fear or exertion; not so injurious to the range; yield better hides and better meat to most Sioux and other Indian taste; give more milk proportionately than cows do—and without feed; and produce a better quality of milk which has **not** the **danger of transmitting tuberculosis** and other diseases to a T. B. harassed people; and, being "disease-proof," goats' milk helps Indians resist such sicknesses.

⁵Or can it be that the **Navajos**, unable to see substantial benefits from this "roaring and churning," are not to be satisfied by just seeing **benefit in print**? Perhaps their close vision reveals something we cannot see from afar! Iktomi hears Navajos will have little to do with the town and expensive capital Collier built for them—too "Pueblo"?

benefits to balance his continuance of some old faults and new errors, gives the Indian about a draw.

Land holdings of Indians in seventeen states have been increased by 2,100,000 acres in the last three years.

Next term—gain? Well, if Mr. Rickets has caught us our first safe Indian Commissioner, he is a better Secretary of the Inferior than his crook-catching would prove him.

And don't be over-impatient about dumbness, blindness and paralysis of Indian Office or all affairs signed "*Collier*" (about a dozen "*Colliers*" can sign the name).

You know certain matters may be held back until circumstances or psychology favors, or Commissioner is so busy he can only lightly consider (maybe under subtle influence or pressure) or assign the matter to some Big Bolt or Assorted Nut for action. Sometimes they seem to have him riding on a merry-go-round!

I say to you to help Collier or let him fight the common enemy—and I say to him to be cautious but to *watch* for an opening, see it—and hit—or *make* the break and follow it through. Me, I will help *any* aims in any places as I think will help Indians.

But it's a mistake to match Collier in a race against Time, and handicap him with the Indian Office as a drag. Time is fleet. No one can beat Time in a marathon, and not in every sprint. Collier is very fast. But it is like hitching a racehorse to a plow and expecting him to win the Hambletonian Sweepstakes.

Maybe Collier is as bad as his enemies rate him, but probably if you give the Collier a dozen good men, including some of his aides, and a hundred good field leaders, endow them with funds equal the annual Indian Bureau expenditures, close up the Bureau with the employees in one drawer, and call the junk man, and remove all rules and regulations for a year so the new force could work freely, they could deliver more immediate and permanent benefits to the Indians, and the nation, than the Indian Bureau will probably do from now on. Precautionary measures developed to discourage graft are necessary evils, but some are too superficial, as for appearance—and in time-wasting, worse than ordinary graft.

As an EXAMPLE, let's take a matter of IMPORTANCE on a reservation. Eventually, or later (sometimes sooner with some superintendents and their aides), the reservation's particular assistant in whose field it falls, gets around to make an INVESTIGATION, and after awhile gives a REPORT to the superintendent, and if it is considered necessary, in time the superintendent sends a LETTER to the Indian Office at Washington, D. C., to the Commissioner and eventually it gets to the Commissioner or to the semi-Commissioner in charge of that field of business. Probably it involves much initialed and shipping around to all the other semi-Colliers that it may interest, and then follows much searching of files, assembling of lawyers, and at least one special council of semi-commissioners and sub-Colliers.

Some day a letter is dictated by a SEMI-COLLIER, sent on more rounds to the semi-Collier's secretary, Mr. Donald A. Goosebury Aberdeen-Angus, who re-writes it, his semi-Collier boss initials it and it is sent on to Mr. Patrick Timothy Michael McCouch, the official letter regurgitator.

Mr. McCouch thinks large is a better word than BIG and sends it back to Mr. Goosebury Aberdeen-Angus in a day or two. Mr. Aberdeen-Angus re-writes it, sends it to Mr. McCouch, who, in a day or two, gets to it and sends it on over to the INFERIOR DEPARTMENT to Mr. Heinrich von Dozenex, departmental last word in word lasting, who, in the course of time, following his two-weeks' vacation, discovers a loose comma, and a semicolon out of joint, and sends it back to Mr. McCouch, who, upon return from several days annual leave and a couple of days sick leave to de-hangover,¹ relays it tomorrow to Mr. Aberdeen-Angus, who, after again getting it re-written and signed by Mr. Semi-Collier (after he returns from a month's field trip), starts it again back to Mr. McCouch, who relays it O. K. to Mr. von Dozenex, who may O. K. it—maybe never noticing what Mr. McCouch failed to see, that Mr. Aberdeen-Angus forgot to fasten the loose comma, and then it is off for the mail-room, the reservation, and the superintendent, who asks his special man detailed to the case to explain the meaning of the second

paragraph, make a more careful field **survey** and send in his **report** to go to **Washington**. Meantime, the Indian has probably died—unless perhaps a Navajo.

That **whosis** to **whatiz** to **whyiz** puts the old Cubs' **Tinker-to-Evers-to-Chance** in Class D.

If I were the **SECRETARY OF THE INFERIOR** I would put **Messers Hooziz, Wyziz and Wotziz** to work where they could use their talents to some practical good, and I would have all the letterheads printed:

Refer in reply to the Wallowing:

Undress only the
Committee of Indian Unfair.

UNITED SNAKES
DEPARTMENT OF THE INFERIOR
Office of Indian No-fairs
WASHINGTON

(This department considers that in emergency promptness is more courteous than correct grammar, spelling, and punctuation. Pardon such errors.)

Of course, that was an extreme case, **but** it actually happens as extreme as that more often than you might imagine. You could even find them **worse**. Also, if you want to see how they used to pass the buck, and horse around on important matters, come and look through the files. And they still do. See the new files. **It's an old American custom.**

PROPAGANDA has undoubtedly reached a new high during the Collier administration:

ANTI-COLLIERS principally charge that Collier in fostering **Atheism** and **Communism**. The former charge is entirely false and unnecessary, and the latter is practically groundless and of no importance. Both claims are probably partly instigated, and certainly partly promoted and exaggerated by sour grapes, simple enmity, selfishness and foolish ignorance—but also **supplemented** by conscientious opinions and fears of Indians and whites.

PRO-COLLIERS, including Collier himself, allegedly, continually flood the newspapers, magazines and lecture chambers with propaganda equally **untrue** and **harmful to the Indians**.

I challenge particularly the repeated statement credited to Mr. Collier that the **fastest growing¹ population in America today is the Indian**. That may bring a sigh of relief to well-meaning and "self-satisfied friends" of the race—as a sort of **conscience food** and as an acquittal for Indians' enemies—but it is a lot of custard.

The only **important** example of population increase must be Collier's favorite and standard Indians, which he uses as type for race—the Navajos—and their expansion² has included such **absorption** from other tribes as to render **statistics unsatisfactory** and uncertain. **USIS ENROLLMENT AND POPULATION STATISTICS* HAVE ALWAYS BEEN UNDEPENDABLE.**

And by the **statistics** of the Indian Office you can prove everything, anything and **nothing**. The Washington Office has depended largely on its field for compiling statistics to prove something, or less. Nobody cared or bothered to investigate. Some fill out blanks carefully; some make simple pen errors; some guess; some just fill the figures anyway; and some are careful to show how **they**, or theirs, have **improved conditions** since somebody's time.

If a superintendent or field man wants to show that more Indians have permanent

*See pages 100, 101.

¹Recent rule to count **sick** leave **DOUBLE** if taken after annual leave or on such **hangover daze** as Monday,‡ because so many were "making the Department look bad."

²Short cycle increases are not dependable—one "periodic" epidemic wipes out the gain and shoves the **trend** below normal again. For example, from **flu** and other causes this winter (1936-7), **30 Indians** died in the Spring Creek community while only **one** baby was born. This may be exceptional, but by no means extreme in remote Sioux lands.

³The Collier argument that increase of Indian population makes situation more acute unless lands are purchased for them is **right** there and all other places, but most of the land purchased and practically all the concern has been for those Indians with the largest reservations, which, poor as they may be, are more practical than those of some other areas . . . and could have real possibilities under an **improved economy setup**—even if the states,‡ do block further land annexation for them.

homes and less live in tents than **before**, he can count all the relations and families crowded into an Indian family's piano-box shack or log cabin. There were maybe **five** new shacks put up, or repaired during his term and probably **ten** fell down, but if Indians living in the collapsing habitations moved in on relations or friends they could be all recorded as having permanent homes because there was a (one) **roof** over all their heads.

Of the **thirty-two COCOPAH** Indians living on the **HAVASUPAI** Reservation, **thirty-five** are recorded as having venereal disease. That's **batting 1100 per cent** in their **venereal gymnastics!** (I don't know if they included Siamese twins and hermaphrodites in these statistical acrobatics?)

Such disguised self-praise circulated by Collier's administration as camouflage to win undue credit for **stopping the vanishing** of "THE VANISHING AMERICAN" might, if true, be **discrediting**, for inasmuch as the same administration is following precedent of doing practically nothing towards Indians' **permanent economic improvement**,⁴ such **increased population would increase** the seriously acute Indian situation—and accomplishment in either direction⁵ is belied by what should be the **COMMENDABLE CASE** if Indian population were increasing under present Indian economic stagnation, exemplified by:

The "Chief" from **Snohomish** tribe in **Washington State** who claims that the **Indian race will have to become totally extinct** so that its unappreciated values, nature wealths, traditions and other contributions to civilization can **benefit the white race** after America realizes her loss, and American people, by means of the better literature⁶ and records⁶ of Indians, try to **imitate⁶ Indians** and incorporate **Indianism** cultures and spirit into future "civilization";

And the **Sioux** who claims that the Government will let the Indians die off to the **last man**,⁷ who will be zealously protected and preserved so that the graft and employment of thousands will **not die off—or orientals** adopted to **take the place of Indians**;

And it becomes international as supposedly the pitiful little **Lower California⁸ tribe (Seri)** recently announced a **mandate for complete birth prevention** TO **PURPOSELY END THEIR TRIBE'S EXISTENCE, SO UNENDURABLE HAS LIFE BECOME** and **SO HOPELESS THE FUTURE'S PROMISE!**

Even if recognized Indians were increasing numerically, the **Indian race** as a reproductive species would continue practically **ONLY PROPORTIONATE TO THE CONTINUANCE OF ITS FULL-BLOOD NUMBERS**, which are rapidly* decreasing—for although mix-bloods may be as **INDIAN** in every other way, **RACE PERPETUITY** from the **BIOLOGICAL STANDPOINT** is entirely the responsibility of its pure-blooded propagators. Hence, as already diluted, mix-bloods cannot even by strict resistance to interracial marriage avoid gradual blood dilution (which process generally dissolves other **Indianisms**), mix-bloods cannot conserve Indian blood and race from rapid practical extinction.

Thus perpetuating the pure regeneration of pure-blood race perpetuators is the duty **challenging the honor of all the World** and the ability of those who would, could or should, **STOP the vanishing** of the Indian race!

Although by running on his own political track Collier hasn't probably co-operated as much with Senate and House Indian Affairs Committees, or tribal delegations, etc., as may be advisable, remember the vague and darkly worded Wheeler-Howard Bill is not so much *Collier's policy* as it is a *compromise* that he has been able to maneuver through *political* gauntlets.

*For typical statistics symbolic of the "Vanishing American" see page 136.

⁴Don't show me figures, show me RESULTS on the reservation which you can't make on typewriters!

⁵Economic improvement; population increase.

⁶Noble thought, but with such poor understanding and imitation by whites of live Indian models, such will be but Indian veneer if based on the "best" works so preserved and pitifully unstaple and nauseating if founded by the typical stuff!

⁷After an old horse dropped dead near Little White River this winter (1936-7) its owner found it being eaten by neighboring Indians—the race always so particular that its meats be fresh and healthy! See pages 46, 143.

⁸Mexico—on a desolate island.

IKTOMI'S PETRIFIED MIND concludes that the **WHEELER-HOWARD ACT** has fine merits and possibilities¹ but also glaring errors, dangerous faults and clever weaknesses, but leaves the good points to sound better in "Indians at work."²

ACCORDING TO IKTOMI'S FOSSIL BRAIN—

- I. ³These seem among Reorganization's **worst** points:
 - 1—Discrimination regarding degree of blood.
 - 2—Penalizing intelligence, resourcefulness, ability, ambition and guts by demanding forfeit of right of those who **leave** the reservation to make their living—because **no** measure should restrict the rights of happiness and opportunity of anyone.
 - 3—The Secretary of the Interior, bad or worse, is made the **Czar** and whoever is empowered to handle any reservation matter automatically becomes the **Czar's Ghost—or Goat**—while Indian self-government appears practically **SYNTHETIC**.
 - 4—Sue and be Sued—like matching a catfish against a cat in a catnip orchard! Since, in the history of this country, justice has never included the Indian, **being sued** can make Indians "**Ouch**" plenty, while Indians couldn't win against judge or jury even if there were **no** defense!
- II. ⁴These Reorganization features seem to exemplify the **mediocre**:
 - 1—The educational loans are too trivial and hard for northern Indians to get and are **not** directed enough toward **technical** training and **specialization** for **REAL** advancement.
 - 2—The reimbursible loans are too infinitesimal to give **enough** Indians a boost big enough to make any **headway**—while bigger loans to a smaller number will fail for economic reasons and because those aided will have to help all their relations and friends, so as the first ones granted loans can rarely succeed and pay back so that the next line can borrow, few of the rest can **get** loans. **Japs might do it and succeed but not Indians—NEVER ON THE SAME OLD ECONOMIC BASE. REPLACE THAT WITH A SOUND ECONOMIC SYSTEM AND THE PLAN WILL WORK—MAYBE SURPRISINGLY—**on reservations that adopt the community system and on those that don't.

The New Deal seems to shove **more** authority, responsibility and work onto the Superintendent. A Superintendent may, upon succeeding another, try to introduce what **might** be an improved system, but Indians, inclined to tradition, on becoming accustomed, have formed the habit of the discarded system, and so form instant prejudice to a change, or prefer to anticipate the worst rather than reason or try it out.

A bad or poor superintendent can make things proportionately worse, but even a good one can do little to really help bad conditions under the same old economic frame.

The Bureau's special trainer of the young Indian self-government act (a regular Resistant to the Committer of Indian Un-fairs), **Mr. Diaper**, often seems like a **wet blanket** against the new ambitions of many Indian leaders-to-be, but **also** serves to sometimes **dry up** some who are **all wet** and protect the rest from the discomfort of enduring a **wet blanket** on their immediate future!

Iktomi is watching interesting developments on large **Siamese-twin Sioux** reservations which he is figuratively holding in his **test tube**:

The President of one reservation is an Indian half-blood who is extremely **cautious** in procedure with the Indian Bureau, Indian employees and Indians and content to be in the superintendent's shadow.

The President of the other reservation is an Indian half-blood who is extremely **bold** in procedure with the intention of being **the PRINCIPAL** of government according to his interpretation of the Indian Self-government provisions of the Wheeler-Howard Act.

As there was little to choose **between** these reservations at the time both accepted the Wheeler-Howard Act⁴ but rejected the Charter, this showdown between Indian

¹Certain features of the Wheeler-Howard Act tend to nullify old hunting† rights for Indians, but would, if followed by wise **conservation** programs and energetic enforcement, provide for greater hunting† values for Indians, and would gain their co-operation, if well explained and accompanied by **material evidence**, instead of promises.

Possibilities—Under the act the Indians gained a veto power over the leasing and disposal of their natural resources and over expenditure of funds held in trust for them.

²Indian Bureau publication.

³Ikto has been converted to the USIS explanations—but they wear off.

⁴W-H Act would probably lose in Supreme Court test of constitutionality. As with everything, however, Ikto favors **Justice over Law** and hopes it would be judged by its merits and demerits, possibilities and liabilities—not legal limitations.

leaders' and superintendent, and between methods of boldness and caution, provide a very interesting, if not useful EXPERIMENT.

Who is nearer right? Which will result in the greatest gain or loss for each reservation, and who will be most to praise or blame?

To really learn, one must observe fairly without influencing the test. Iktomi will be the scientist—he will not interfere in that!

Since return from D. C., Iktomi has visited several reservations—finding Wheeler-Howard reorganization discussion hot and cold. Santee seems the only² Sioux reservation that had “taken everything,” Charter.³

Santee Agency Indians were much disgusted with it, while Indians nearer Niobrara claimed it was “doing lots of good.” Maybe those agency Indians are prejudiced because of being defeated in opposing it, but they charged the others “ought to like the reorganization because they are the ones getting the benefits—for putting it over.”

Several Sioux reservations accepted³ “the Act” but keep rejecting the Charter⁴—and are right in refusing it while it doesn't satisfy them and until it is drawn up to suit them, if practical.

When I see a man bite the back of his neck, I'll believe in the feasibility of that funniest of legal pieces called Social Law and Order Code as drawn up for a Sioux reservation by a Priest and a Lawyer, whose main job and interest was Republicanizing. Imagine it! Each for his own business—the Priest worked it out to make divorce “impossible” and the Lawyer arranged it to make divorcing a popular habit—so it's all mixed up in there like oil and water!

In order to get married you have to be able to read deaf and dumb signals blindfolded and speak Braille fluently from both nostrils!

Iktomi meanwhile has been absolutely neutral because his proposals and program can be adapted to reservations accepting Wheeler-Howard reorganization regardless of approval or refusal of the charter, and they can also be adapted to reservations rejecting the act.

Iktomi refuses all temperature over the controversy because he feels

¹Compromise? Suppose an Indian Council President might be given an office beside a superintendent as sub-agent or co-agent to help or co-handle all matters, or observe and practice as training to succeed the official in time—but this would insure “riots” for awhile, and although probable success eventually in some cases, would generally aggravate dissensions on good moves, or over-co-operation on bad as an Indian leader fossilized into a bad superintendent's form.

²Rosebud largest Sioux reservation to accept while this is being printed.
DIRTY WORK AT THE CROSSES:

³There seems to be foundation for charges of Indians on certain Sioux reservations of innumerable voting irregularities, especially that if Indians eligible to vote did not do so, their vote was counted as favoring acceptance of the Wheeler-Howard Act. As sickness, or care of the sick, business, transportation, bad weather and road conditions and other factors were liable to keep away many who would vote negative, while those who would vote “yes” were saved the trip and their vote, such must be obviously unfair—although Iktomi feels sure that some who arranged that system did so in conscientious enthusiasm that such a shenanigan was their duty because they believed implicitly in the Act being of vital benefit to the Indians. As the plan was announced before election (possibly not too widely), it was probably legally fair. Without that arrangement, maybe enough Indians favoring the Act would have personally voted it in, but likely as big a per cent would have been unable to come to the polls for the same reasons as held back the “Noes.” Of course, many do come long distances through any weather and roads for any excuse to see the crowd and excitement, or just to be coming—but always some are hindered from coming—SO ruling that the opposing must vote or be counted as favoring the Act (and hoping that they be too late to vote), may have swung elections to favor the Act on reservations which it might have failed to carry in a regular election.

⁴One large Sioux reservation recently accepted it by 100 votes majority—amid claims in certain communities that ballots were stuffed—one community charging eleven more votes at their polls than eligible voters.

that, good or bad, the act will make **no real difference** as long as reorganization is grafted onto the **same old economic root**. The tree may now raise **nuts** instead of **lemons**, but it needs a **HEALTHIER ROOT-STEM** before it can **PRODUCE ENOUGH OF ANY FIT CROP TO SUPPORT INDIANS**.

My kick on Collier is less for what he **has** done than for what he **has failed to do**. His **stopment of allotment sales** and splintering, and even his feeble protection of Indians' religious, sociological, artistic, cultural and governmental values, denotes a necessary permanent **improvement**—but maneuvering of synthetic self-government, **however perfect may be its design**, onto Indian leaders, dooms such excellent possibilities to the fate of **prematurity**, as practically unaccompanied by more than **temporary and dubious work stimuli to REAL ECONOMIC IMPROVEMENT**, it can only make Indians chafe with disappointment at **failure of the program** and of their own leaders to relieve the acute and extremely hazardous situation—and as such **negligible evidence as promise of betterment and future security cannot cope with the obvious critical conditions and the menacing uncertainty of Tomorrow**, both promoters of the policy and Indian leaders will be subjected to the abuse and blame while **INDIAN RACIAL CONFIDENCE** will even further **collapse**—with all its relationships!

The Indian reorganization policy is merely a nice **chocolate frosting spread largely on the OLD ECONOMIC QUICKSANDS of FARM-LESS FARMING and CHEAP LABOR**.

Last summer (1934), shortly after Ikto's invasion, USIS employees, on request, met in the Inferior Department Nod-itorium to hear the Commissioner explain the famous Wheeler-Howard Bill.

Both Indians and reservation whites having chewed and regurgitated it for months out West, I had to keep pinching myself to realize the average Washington person's ignorance of the Bill. The Indian Office had **heard** of it, but had no idea of its contents, although frequently bills and circulars of information were sent around the Office with requests to be read, and employees were given (free) copies of the semi-monthly **official organ** of the Bureau, "**Indians at Work**," which deals with important phases and explanations of this program.

The meeting was well attended because it was during work hours. The Commissioner began, that having received many requests, he would explain the Bill.

I attended because I had heard the Commissioner discuss it at Indian councils out West; heard his representatives present it again at councils and again I had discussed and heard it with only Indians in Indian councils, and later attended the First (and last) Annual **Congress of Plains Indians** in the Black Hills, where the Commissioner and staff explained it until late evening for over four days and nights.

Here was a **special opportunity** to hear the Commissioner speak in his **own way** to people of his **own race and training**—even his OWN DISCIPLES! He was bound to bring out careful details and designs too deep for us ignorant "savages."

Collier sketched through the Bill, including some possibilities and goals, and (can I be mistaken?) pointed out, to my astonishment,¹ that whereas the Indian Bureau has heretofore been maintained as a **TEMPORARY BUREAU to be abolished gradually**, it was now to become a **PERMANENT BUREAU**,¹ and hence a means of livelihood to chosen chimpanzees—added a little philosophy, and

¹Collier (and his staff) **only the previous spring** at the Black Hills Plains Indians' Congress had led us dumb Injuns to believe the opposite . . . Indians were to take over their administration and all positions!

just as I got settled for his *main* talk, he *finished*. A light 20-minute talk suitable for *children*!

Collier *invited* acquaintance, suggestions and *criticism* of his policy and office system. Some didn't know yet who he was. Some mistook him for Mr. So and So or Dr. Such and Such and expressed disappointment that the *Commissioner* hadn't spoken instead of his representative. Hardly one could have passed a simple exam on it.

Just about two dozen here are well informed. It all proves that the Indian Service is not for the Indian, but for Indian Service employees who do not know their alleged Indian objective any better than they know Indians, or/and¹ do not care—except for their pay checks.

Maybe Commissioner Collier, conscientious champion of Indians, through intent or discouragement, cares only for his job‡ . . . who knows? *I don't*. But at least one chief aid has to Ikto so declared his own willingness for a job not connected with Indians.

So, Indians, do not expect wonders. Should we *expect* otherwise? Some, including Collier and staff, do plenty extra—but . . . Maybe if they do their eight hours of efficient (I hope) work for five and a half days a week, at simple, unfeeling labor, they are just as good as any government machine.*

But it's lucky for *cows* that Nature didn't build *machines*—if a cow's *tail* was connected to its head *only* through its body and backbone, muscles, sinews, skin and blood, the cow's tail would keep in *living* condition and never get *too far behind* the cow, but if the tail was not connected to the head by nerves for *control* sense, *and* nerves for feeling, the *flies* and the *bots* would get a lot more out of life than would the poor critter!

The CIVIL SERVICE COMMISSION deserves a bouquet for crowding out, from Indian-herding, the main class of old-time *political-appointee gorillas*. But it deserves a *bee* in the bouquet for letting down the bars on a lot of trained *monkeys* to keep books for the Indians. Lo, the poor Injun! He never kept his books up to date. He never had a book. He never had a secretary—until kind old Uncle Sam was touched and created a great government accounting institution to do the Indian's wholesale bookkeeping to employ nieces and nephews *of Uncle Sam*.

¹Or in some cases, *and* with other individuals.

*See page 182.

These **trained apes** vary. They can tickle typewriters, scrawl up tablets with pencil marks, push buttons and pull levers about as well as the average **animated robots** in the other government bureaus. All of them react to certain stimuli, as heat, cold, pain, etc. They are almost as efficient as robots, more **interesting** because they are **animated** and sometimes **BETTER LOOKING**. But I doubt if one in a ton ever had an idea all his own in their whole life. **Not a thought in a carload.**

Nevertheless, some bureau apes have been very clever **pen-acrobats** and almost **magicians** at beating the law of **gravity** in order to **balance** some books kept for Indians—who can **only** idle around handy for the bookkeepers!

And keeping books for the Indians is all the Indian Bureau has ever done!

Now, I have no real quarrel with Bureau baboons.

Can we condemn them if they do no more than just the job as clock sentinels? If **you** couldn't see much **good** from **your** work, which was mostly routine nonsense uninterestingly reaching no end, wouldn't **you** lose enthusiasm and drop into a rut? It's only a living and even **too** many Indian employees soon fall in the **same** rut.

My kick is on the Civil Service because its **STANDARDS** are so *easy* AND *impractical*—that just about *any Orang-Outang* could pass, while its **REQUIREMENTS** are so high, or so warped and isolated, that *Indians* can get no chance to qualify as one of its trained monkeys.

I can see a preference in the Service for ethnologists, anthropologists,¹ as social workers, economists, investigators‡ and some other "specialists," especially foresters, grazing experts,‡ doctors, dentists,‡ but why should somebody from New York City or Boston, just because he **majored in Roman History** and **Greek Philanthropy** at **MORON UNIVERSITY**, be eligible to a position in the Indian Service as **assistant boys' advisor** at an Indian Boarding School . . . while a **white** who lived with, or near, Indians all his life, is interested in them, well used to their ways, and might be well liked by them, is **barred** for not being a graduate from high school—or a **trained Indian**—of at least routine and monkey-skill, is **ineligible** because he didn't finish Indian School.

Yet, what good is it sending Indians to *school* if you won't *employ* them afterwards? It's a reflection on your *schools* if you don't consider them educated enough.

I still say the *less* you know or care about Indians, the *better* your chances of getting into the USIS. I know the present administration worked with the Civil Service Commission to give "qualified" Indians a non-competitive rating for appointment to the Indian Service. That was partly a good move. It gave some Indians permanent, and quite a number temporary, employment. But *not* to the extent it pretended . . . for it even spun a web few Indians could penetrate.

¹If you direct their ability to **practical** Indian modern economics. Some of these **Igmu-tankas** now do good. Most just monkey. And is their importing of Europeans‡ into USIS as anthropologists‡ a good idea or not?

The employment system has been fortified until virtually impregnable to Indians lacking evidence of family² or personal makeup containing considerable sheep blood, although both³ whites and cross-sheep Injuns may be successfully maneuvered and manipulated via secret passages of the maze by guides of the Bureau, or inner political circles and outer affiliations. The complicated employment system of the mechanic-shop "branch" may work out O. K.?

Including mostly temporary help, the Indians employed at Washington Office have now (1935) passed thirty³ in number and Indians are supposed to hold over 40³ per cent the total USIS employees—mainly in the temporary, less important, less paying jobs and relief work.

Much publicity about employment of Indians sounds and reads nice—as, for example, the 56 Indian employees compared to 55 whites at a large Sioux agency, but as USIS private figures show, the 55 whites get 80% of the wages—4 to 1!

... This comparison is somewhat deceiving in the opposite extreme, since it includes big salaries of a few whites in special jobs, it hints that Indian pay is even less than it is and that ain't possible—but it does prove no Indians are in big jobs here. But then no Indian is in any real big paying Big Shot Job in D. C. or USIS Field Service anywhere. Well, it's an improvement—with plenty room for more!

Untrained Indians on minor jobs can't expect much—but how about such whites? Though the Commissioner is probably unaware of it, some of the Washington Office Indians have practically kept their bosses up yet are seldom promoted, although they may have their bosses' work, responsibility, at lower pay.

In the field, many an Indian with status of "laborer" does the work of his superior, or coaches him. Yet that rating as "laborer," regardless of his duties, injures his chances of later promotion—and he may even be framed for out-knowing his superior.

Furthermore, I knew an Indian enforcement officer on an open reservation who had been so successful at his job that his superiors couldn't afford to promote him for his fine services to positions deserved. He probably would have been rewarded if he weren't so good at what he's doing. The job's tamed down now.

I knew an Indian college graduate, athlete, musician, ex-teacher, group foreman in the IECW, experienced with Indians and reservations, who couldn't qualify for a regular Service job, due to a petty technicality in his education because his college did not teach a certain course, and substituted another. No effort was made to give him position for which he was eligible, until this throw-back to the cliff-dwellers rudely awakened various and sundry sub-Colliers.

I know of several others who were eligible, even college graduates, but had a hard time to get appointments. I also know of any number of Indians, some institute or high school or business college graduates, and some not, but able to be typists; and such ordinary trained monkeys in regular service or relief. I asked why they couldn't be employed for temporary or regular appointments that were now being filled by whites—mainly from Civil Service rolls, or friends. But I darned near grabbed my stone ax when an assistant to a semi-Collier laid down her novel and looked like a dog in my face, saying, "Well, we've tried to, but the Indians don't want any of these jobs, or can't do them." And I get letters every week (and would every day if I encouraged it or could do anything) requesting jobs for Indian friends, relatives, or just Indians—variously eligible, frequently capable, usually interested and always in need! I promptly shoved some more of these under their noses, as I had done before these new help were added, but as they were added, others are being, and others will be added—white.⁴

I haven't fought to have competent whites in the Service kicked out—but say that the only way the Indian Service, as it has been is now, could serve Indians, is to get Indians into the Service—where Indians too can serve themselves caterfially. Enough Injuns in Washington Office might give it "Injun atmosphere" or enough Indians might get interested in Indians to do something.

Anti-Indians and others persist, with some truth, in their contention that Indians, knowing the government will not let them

¹Most of the Indians in D. C. Office are somebody's cousins.

²Too many carouse away their pay checks, even publicly, instead of helping their people.

³Doubled preceding election (temporarily?) to "over 50%." But very few promoted or made permanent.

⁴This prediction has been borne out conclusively since the writing.

starve *entirely*, will make little effort to help themselves. It will oftener be *relation* Indians who keep them from starving.

But it's true that too many have become so "reservationed"—and as with whites, dole and work-relief which inspires some, wrongly impresses others who want pay or rations for any personal or neighbor or family service they might render.

Indians! Don't get the idea that you ought to be paid for swimming ashore if you are drowning!

MAIN REASON, USIS fears Indians will get USIS jobs eventually, so oppose *training* Indians for USIS, and in *fear* of their *own* jobs they say Indians *can't* or *won't*.

An Oglala writes me his almost identical expression of mine which I will condense: "The Wheeler-Howard Policy let us out of the zoo, and those who as keepers treated us like animals, now in jealous contempt view us as race and labor rivals not deserving opportunity to compete . . . and regard us their natural enemies and prey!"

Indians can be found who could fill almost *any* job in the field or Indian Office and relief work—as well as *is*. But *not* enough Indians could or would fit *most* jobs. It is to COLLIER's‡ credit that he has caused some Indians to become SUPERINTENDENTS, etc., in some cases, even *including* some *opposed* to his policy.

BUT IF EVERY JOB, *from the Commissioner's down*, WERE FILLED BY INDIANS, LESS THAN TWO PER CENT OF ALL INDIANS WOULD BE EMPLOYED IN THE SERVICE. Hence, this was only a *minor* step in solving the *Indian problem*.

IT IS ONLY FAIR TO USIS to stress that *many* of its members are personally accommodating, courteous, friendly, kind, charitable, and fatherly (motherly) to needy visitors, Indians and workers. I know there has been a fair per cent of well meaning, and even well serving, government employees in *each* successive wave of the old Indian Service. Some were just conscientiously doing what they thought best and will always think so. Some were really doing good and what would be *good* under *any* plan. Some even had some very good and NEEDED ideas, others temporarily good only, but there was NO ONE who would listen to them and NO way of doing anything about it. I have known a number in EACH CLASS and it makes me *almost ashamed* of myself to give the N. G. to the outfit which they serve.

BUT LOOKING AT INDIANS and WORKING IN THE INDIAN SERVICE for half your life doesn't mean you *know* Indians. And I think

that is true with the majority of you. You could do it ALL your life and not know really ANYTHING *Indian*.

One thing, the white—as a whole—does not know *how* to observe. He doesn't even know, understand, or recognize what he *sees*.

SOME NOSE!

A late case in point was that of a lady from Nebraska who came upon the Rosebud reservation to visit a couple who were in Indian trade. She had probably seen Indians visiting her home town frequently but never recognized them as such in *street* dress.

I don't know how long she stayed on the reservation, or how much she got around, but she was in a place to contact many and seemed satisfied that she had got quite an insight. One day she visited the Yankton IECW Camp and was shown around by the Yankton Camp Manager, himself an Indian, although she probably thought him a German. She told us what a revelation her stay had been. How she'd always been interested in Indians, and had enjoyed her stay around here, and how happy she was to have learned so much about Indians.

After looking over the boys at their meal in the mess, and greeting them with a friendly word, she asked us all if we had noticed her husband. If we hadn't, we did while he stood and smiled kind of sheepishly. "Of course you saw his *nose* at once?" she beamed. We could see it, yes, and at once. All of it. We could see he had a NOSE, all right, and then she enthusiastically triumphed:

"You would just *know by his nose* that he had *Indian* blood, wouldn't you? Wherever he goes, his NOSE gives him away! You see it?"

Yes, his nose was still there. We all smiled, and she and the rest of the party, and her husband *and* his Indian nose were off for Nebraska.

When she had gone we began feeling our noses, and looking at them and at each other's. Everyone of us wondered if we had Indian noses. "What was wrong with her husband's nose?" asked the Camp Manager. "Did he have an Indian nose?" asked the Group Foreman. "He *musta* had an *Indian nose* if he was an *Indian* and his nose belonged to him," I reasoned.

"But would you recognize that as an *Indian* nose anywhere? Do we have to have that kind of a nose?" "She kinda gave you the idea that all his *Indianness* colonized and settled in his nose." Says the cook, "I wonder how much Indian he was—if he is considered an Indian by the government?"

"Well," I observed, "If all his *Indianness* is in his *nose*, it would take a WHOLE LOT OF *nose* TO MAKE A QUARTER INDIAN!"

Now I greatly appreciate that good lady's *interest* in the Indian, and I am sure we all appreciated her good INTENTIONS, and I only wish that her enthusiasm and interest could have been harnessed and diverted through practical channels that would do the Indian some real good, as I'm sure she, and doubtless MANY OTHERS LIKE HER, would delight to do, if they only knew *how* and *what*. If we'd had enough people like her in the old Indian Service under a few good head leaders, the Indian might be well off today. In fact, I'd like to inject her enthusiasm and interest into most of the present employees!

But *the point I make is this*: There were FIFTY INDIAN NOSES—or should I say fifty noses on fifty Indians—forty Yankton, five Santee and some Rosebud and Poncas right around her husband *and his nose*. Yet not one of us could have traded noses with him and fit anybody's face. Probably there wasn't a nose there very much like her husband's. His nose might be like *some* Indian's *somewhere*. But couldn't she *see* OUR noses when she compared were not like HIS?

Maybe I can pick a typical nose according to some certain tribe and maybe even that tribe's mix bloods, but I can't say her husband had a nose typical of *Indians*. Nor the buffalo nickel!

But white people are like that. They get something in their *head* and they can *only see* what is in there in *their* imagination. They read or hear something and never *see* from then on. They *only* see through their books, movies, and papers and *not* their eyes.

She came with an IDEA of *Indian noses* in her mind. She went around among hundreds of Indians, OBLIVIOUS of their *noses*, or *noticing them only through that* NOSE PICTURED IN HER MIND, and left with the *same nose idea* there.

Indian Service employees are like this story of a nose.

INDIANS, YOU ADD YOURSELVES TO REINFORCE YOUR ENEMIES

(See pages 108, 110-115, 117-122, 126-129, 132-134, 142, 144, 151, 152, 158, 159, 164, 165, 184[†])

by not realizing your enemies', friends' problems and duties—with **too** many of you, a little:

Smile, promise, flattery or bribe, or job or favor, will win you **or** blind you;

Envy of another (Indian's) success will set you to jealously defame, frame or double-cross him and his efforts, which **may** be worthwhile for Indians—**and you!**

Notice or success will spoil you and your effectiveness;

Threat or punishment or speech will scare you;

Temptation¹ will lure you from duty **at** critical times;

Disappointment or rebuff or teasing or embarrassment will prejudice you, and minimize values **and** exaggerate faults in your eyes—and cause you to **unjustly** influence your people!

Too often you let the "nice people" fool you, get around you—you **help** them to do it—and someone who may be your friend, or potential benefactor, who could or would help you, you fail **or** fight because he hasn't tact or time to help **and** "handle" you at once, or because he tells you the **truth** you may not **want** to hear if it sounds more bitter to your ears than the sweet noises of a tactful, evasive liar.

Babies! Look ahead for the **reason** before you balk or pout or fight the one who seems to "drive" you. It may be for your race as with the individual who is freezing. **Is he who lets you give up** to sleep and false warmth and comfort of freezing to death **your friend, or is he who shakes and curses you and rubs you with scratching, burning, painful snow and shoves you on to safety?**

Remember, it's **easier** to let you freeze.

It may be kinder to let you die—but if one's life or his message or pack are worth more to others than his life is to himself, it's selfish cowardice to die or let die!—and you who are too selfishly yellow to struggle on to safety with your life-pokes for your posterity's future, realize it is **not just your death** that you die—you are committing race suicide **and** contributing to race murder!

Stop robbing your superior ancestors of their well-earned glory by continuous bragging on the fighting ability of your people to overshadow their other splendid and important qualities, while you yourself show **no** real courage in action and perseverance in important matters!

Is the greatest fighting race to become a race of sissies, ever immature? **Be as brave but true, fair and wise as your forebears—the real Indian who won and willed you the fame you cheapen!**

Direct your time, energy, attention and brains from time-killing fussing with unimportant individuals, and aim to learn and reason out your vital issues **worthy** of effort and sacrifice. **Revolutionize economic fundamentals.** Calmly reconcile yourself to a long, hard test of your worth—and don't quit! Attack the **biggest and most important problems FIRST—relentlessly!**

And when you **do** believe a plan is satisfactory as a solution to the **real** enemy-conditions, take a vow and live up to your oath like a **real** Indian, and with the courage, sincerity and resourcefulness of your famed ancestors, adapted to this greater war against race extinction, battle it to death—or **DIE FIGHTING, THAT YOUR CHILDREN WILL BE CLOSER TO VICTORY!**

¹Drinking is okay **if** properly used by those who can afford it in health, time, money, and other circumstances, but **not** when it jeopardizes tribal welfare through affecting your ability and duty—or the respect or intent of those who may influence your dealings.



MR. ITCHES AND MR. JUNK COD LIVER—

The Secretary of the Interior and the Committee of Indian Un-fairs—might do something for the Indian and America through **true** conservation . . . if they only knew anything about what it was, and **not** just how to talk about it. . . And in fairness to both, they are the first combination to help the Indian regain any lost lands—but in unfairness to the Indian, they try to make him exist by "farming" such farmland acreage. See pages 174, 180.‡

That his criticism including pardonable mistakes and unexcusable blunders of "New Deal" execution is **not** merely "second-guessing" or borrowing of opinion, Iktomi can show, with witnesses, by:

I—His tattered, yellowing manuscript, "**Maka Ihangya**," which included his conservation policies and warnings and was **bound before advent of the New Deal** . . . but unpublished because of—

1. Inability to reach certain localities to do indispensable drawing;
2. Lack of funds for private publication inasmuch as he could not trust a publisher.

II—The original writings and manuscripts for "**America Needs Indians!**" including original proposals, warnings, and—

III—At the first rumors by Government & Co. about certain possible projects,‡ adding **warnings** not only into manuscript, **but** by letter, word and written "reports" submitted to government officials he more or less had faith in.

If Iktomi didn't offer a **superior** substitute, he wouldn't so tear down the present and past systems.

Yet there are people in the Indian office and in the Field Service so fine and conscientious, and plenty others O. K. though just "on job," that old Iktomi must feel ashamed for honest attacks he is honor-bound to make upon the outfit—but duty disregarded would hurt his conscience worse—**no** criticism can compete against his conscience!

CHAPTER FIVE

WHAT'S WRONG WITH CONSERVATION?

TOO MUCH OF IT IS CONVERSATION!

As easily as the transposition of these two letters results in two different words, i. e., CONSERVATION and CONVERSATION, so do they carry out this practice in the material transposition of the idea.

"REGULAR NORMAL" CONSERVATION OUTFITS,‡ I class:

1. THE LADIES' AID CONVERSATION SOCIETIES: Which will endorse anything that claims a purpose, regardless of whether it is false, anti or non-conservation if it bears a conservation title. Such men and women will wear a conservation button if it is free.

These outfits will talk a little for or sign anything unless it costs them money, work, or effort, but will do nothing else except follow the lead of anyone "way up" or any big outfit.

2. BIG BUSINESS CONSERVATION: These birds must first see gain for their outfits' or individual investment or bother, and a boost to their prestige when they will back anything as conservation, or disguise it as such. They will assist materially, co-operatively, or vocally only in proportion to their own chance for a cut.

Such will talk, write, radio, wear conservationist badges for securing special privileges and favors such as to violate hunting, fishing, etc., laws, rules and ideals.

Some of our biggest, loudest, most noted so-called CONSERVATIONISTS are the biggest FRAUDS AND GAME LAW BREAKERS.‡

3. Exceptions—Outfits and Individuals, but generally split up. Because of petty jealousies, rivalries and selfishness, quarrels over details, methods and personal ambitions, the good outfits, otherwise able leaders and individuals, each usually standing for some favorite plan of its own choice or creation, do not co-operate for the success of real conservation.

Real conservation is then retarded and replaced by *pseudo*-conservation until one who is really interested in it and originates a genuine project, on finally gaining audience with some advertised outfit he has faith in, finds that having *nothing but* conservation and practicalness to offer interests *not* the conservationists, and gains him only empty congratulations.

They're all broke or all too busy. But a crook could make a sucker out of any of them and a nut or pretty girl could slave 'em to death. Sometimes an outfit invites you to speak at a club or luncheon and an individual of importance, or semi- or pseudo ditto, will have you as a dinner guest and maybe keep you on the subject until the wee sma' hours to supply him with personal information and talk topics. Such is considered doing *you* a favor by sympathetic (or mercenary) interest listening, and moral support and praise, and the night will end by thanks and

promises of "doing anything I can." One will introduce you to a friend *he* would like to have you talk to—and who would be entertained by you—to show *he's* up with current-topic acquaintances. Then after a spurt they forget your stuff because it's not sensational enough. They soon cool off if you can't keep at 'em and though they might vote for a bill you rig up or advise, and influence a friend, that's all. They pursue new interests. Conservation takes time and work and these vacuums only waste it and your strength, energy and "edge."

You can't talk to enough hosts, individuals, and small groups in a lifetime to make any weight and *by then* the first converts are as *dead* as they have acted. Some who have labored hard and even won recognition can get no real support. And without such necessities provided for, you can get nowhere. There are countless societies, institutions, foundations to lend, support and endow *everything* on earth from a SCHOOL FOR EMBEZZLERS to a SOCIETY FOR THE BEAUTIFYING OF BANDITS—EXCEPT CONSERVATION AND INDIANS.

There are societies, institutes, etc., galore to aid, endow or support "conservation" *and* as many more "for Indians" or "Indianisms," yet while these will campaign or contribute as outfit or individuals to charity, "education," *homes for blind mice*, or ASSOCIATION FOR THE CONSERVATION OF CRIME, *all* they'll give a conservationist or Indian is *excuses*.

As Illustrations—

THE GREATEST COMPOUND CRIME POSSIBLE was the extermination, reduction and "replacing" of all forms of Nature, including Native Man, and *secondarily*, the separating of Native Man from his fellow native species, but . . .

PSEUDO-RE-CONSERVATION

. . . Introduction of **exotic** species of anything is distinctly an **anti-conservation** act, and with birds, not only includes pests like English Sparrows and Starlings, but game birds as **CHINESE PHEASANTS**.

These birds probably kill enough harmful insects to average up for their damage to farm crops but they drive out **Prairie Chickens**, **Sharptail Grouse**, etc., which are not only fine food and game birds, but valuable as destroyers of insects and weedseed—and wholly beneficial in harmony with nature. Pheasants destroy nests, eggs or young of all ground-nesting birds, as **Prairie Chickens**, **Quail**, **Meadow-larks**, **Plovers**, etc., and certain waterfowl—all of which are highly beneficial.

Every Indian or white ranchman, farmer and sportsman should feel it his **duty** to shoot or trap pheasants whenever and wherever possible in spite of the "law's" folly. But eat the evidence—don't **waste**.

NON-CONSERVATION

. . . **New Deal's restoring** enough Buffalo and Elk‡ to a few reservations for **Indians** to look at enough to become contentedly "milk-fed" without allowing Indians

‡Etcetera.

1. To kill them for meat, hides, etc.—except when a politician or official comes by at "strategic" times for them to "give" Indians a barbecue of meat from "their own" herd—or

2. To breed up a herd suitable for hunting uses or sporting and other attraction industries of substantial economic income for them. . . .

. . . Is only a **weakest soup** of conservation!

UNCONSERVATION—INTERNATIONAL ILLUSTRATIONS

Examples (Due to neglect, ignorance and cowardice):

1. **The Whale.** No man calling himself a **conservationist** should sit idle without trying to dope out a solution to save the highest type of water life from extinction—the **whale**—the largest, most intelligent, most interesting and most directly valuable commercially of all sea life forms, is getting rare—some species almost **extinct**, while merciless, hoggish persecution continues constantly.

It is an international problem, but we should enforce closed breeding seasons and protect certain breeding water zones and migration areas. These should be patrolled by coast guard and naval ships of the nations. Such would get in valuable maneuvering practice which would be of benefit to each nation, while saving the whale from extinction would benefit all the world and even **perpetuate** a saner whaling industry. Whales are a great tourist attraction. **Passenger** ship lines should support this movement because spotting a whale, or watching 'em blow, fluke, and breach is the **high-light** of the voyage—or the **DISAPPOINTMENT** of passengers who fail to see it. Act now!

2. World and national restrictions on waste oil and oil leakage and **sewerage** and **garbage**‡ from ship, town‡ must be made strict and enforced, particularly near streams,‡ harbors and coast lines, to protect not only man, animal, bird and fish,‡ but even tiny and minute sea and shore life—and valuable species directly affected by the oil‡ or primarily and secondarily affected by the state of health and scarcity of those that are so affected, as so are in turn other innumerable varieties of fish, bird, animal and plant life as well as various human enterprises and health.

3. Similar **precaution** should be forced upon **mining**, oil and such outfits to corral overflow and waste unnecessarily harmful or dangerous to human, animal and plant life or watershed or waters, or other special localities and their subsequent interrelated consequences. (See Chapter Ten.)

4. Intersectional, international, intercontinental quarantine and fumigation restrictions, areas and methods must be made more strict and effective for **preventing introduction** of disease, plant and insect pests, by travelers, planes and other imports and transportation . . . which may at **any time** launch a form into a new environment so favorable to its expansion that it may be extremely **expensive** and difficult to control, and may become seriously **damaging**, directly or indirectly, to **anything** or **everything** in the land of its adoption . . . even to the **exhaustion** of finances and **scientific efforts** . . . and destruction of much invaluable beyond **monetary** estimate, or even **irreplaceable**—and possibly **CAUSE THE ULTIMATE EVENTUAL, INEVITABLE DESTRUCTION OF CIVILIZATION!**

AMERICAN ILLUSTRATION (Due to ignorance and neglect):

Chestnut.

It appears that more protection from plant and insect pests and parasites, etc., could be provided by Emergency Conservation. Labor, funds, etc., could have been used more to make such war, quarantine and clean up infested areas, and eradicate alternate hosts.

While the **elm tree disease** spreads through the East—remember the **Chestnut Blight!**

No one could get anyone alarmed or anything started to stop it **until** it hit some of the fine trees on some famous estates of the **Big Bugs**. All our **smart men** could outwit it—when they had to. . . . But millions of dollars were spent to stop it and they gave up, resigned that **every** chestnut tree in America is **doomed** to die.

1. If they had acted at **first** they could have quarantined an area and destroyed all chestnut trees **within**.

2. Or if they would only have **isolated** some uninfected regions in **time** they could

have saved some fine chestnut stands, woods, and forests, but by the time anyone decided on that it was so thoroughly spread as to be within striking distance of every stand.

. . . In fact, they say **NO** chestnut trees are far enough apart that the disease can-
not spread across from one to another.

3. Too late—remaining smaller non-infected areas could have been quarantined and every outside chestnut tree destroyed for sufficient distance, miles away, so that the parasitic spores could not have reached them, as there is a natural traveling range limit to everything's "own power" and artificial transport of the disease could have been stopped by careful quarantining.

These areas would have been spared and the disease, eventually running out of victims, would end in time.

I hope if other plans fail they will not wait too long to try one of these methods with the elm tree disease, and such others.

But I cannot become reconciled to seeing **any** species, still existing in even very reduced form, become totally extinct, much less our fine and valuable chestnut trees and forests. Nor am I content with a foreign inferior chestnut tree substitute from the Orient, which willed us this fatal disease. There must be a range limit to the parasite. There must also be a limit to the life span of the disease. No doubt uninfected individual specimens of the tree remain in arboretums, nurseries and in certain doomed, but not yet infested, stands.

Why not take some of these trees, young specimens, even seed-nuts, carefully selected and protected, and cautiously smuggle them to areas¹ suitable in climate, soil, etc., for chestnut tree growth, hundreds of miles away from **any** chestnut tree, as in Texas, California or Hawaii, and plant, set out and raise series of widely scattered protected chestnut "islands"—while the chestnut blight kills all victims in the old chestnut range and dies out for lack of "prey."

Wait until certain the last parasite spore is dead—even if it's fifty years—and then **RE-INTRODUCE OUR chestnut species** to its original range and habitat.

SEMI-CONSERVATION **(Sissified Forest Fire Control)**

(The paragraph below was written by the writer several years ago and long before part of this general idea was drawn up for ECW.)

Instead of letting desperate morons set our forests on fire *in order to* get emergency jobs putting them out, *meanwhile* slipping away to start another, why not provide work with food and shelter, etc., at reforestation, removing fire hazards, trail or road building *where* necessary (better to improve the present ones), erosional and flood control, and the inland waterways improvement?

WILD FIRE IS EVERYONE'S LOSS! Direct damage to the world caused by forest fires *can't* even be exaggerated and the indirect damage is *beyond* the *imagination* of those who try to estimate it in money *and* all other standards of measure combined. Its story, its crime, its menace to all cannot be told even in volumes! Suffice it to say here that it is even far beyond the realization of the Forester's appreciation of its madness—though principally because the Forester is *not* a *Forester*, but *only* a *Timberman*. Consequently he is able to estimate only *timber* loss.

¹As on Indian refuges in charge of conservation staff. See Chapter Twelve.‡



WHITE MAN'S FIRES VS. SAFETY

A required knowledge of protection rules, such as anti-fire laws and fire regulations, especially for visitors without guides, and strict requirements for guide efficiency, and a duty-conscious co-operation by Indians of Refuge and a rigid fire patrol by the Refuge, and efficient fire control systems under an Ikto Program -these would keep the advantages of the Refuge safe for residents, visitors and neighboring country forever practically fireproof. (Original sketched in charcoal by Iktomi.)



CONSERVATION CONCERNS YOU!

Everyone indirectly. Indians, under the Iktio Program, would stop such waste; and re-liven such wasted areas into permanently valuable areas. (Original drawn in pencil by Iktomi.)

Until the U. S. Forest Service and the forestry schools which imitate it, come to realize that the timber and lumber are the **minor** factors and crops of a forest, they will continue to turn out half-baked Foresters and forest policies. A FORESTRY SCHOOL that does not emphasize, and a FOREST SERVICE that fails to demand full stress on the importance of all natural resources within its bounds, including particularly wild life and recreational values, is like a man who wears a swallow-tail coat to a full-dress ball—**AND NO PANTS!** New Deal has put a high hat on the Forester, but even a silk hat fails to hold the eye against such competition!

Soil and water resources are most valuable, but wild life and balance are next. A forest without wild life is like a *forest without trees*. Fire destroys *all*.

Stop alibiing!¹

END THIS TIMID, APOLOGETIC CAMPAIGN AGAINST FOREST FIRES. STOP FIRE! Guard, educate against and punish severely all willful and careless fire-setting. He who sets a forest afire commits the greatest treason, which includes **ALL MAJOR CRIMES IN ONE**—murder, arson, robbery, disrespect, betrayal—**TRAITOROUS WASTE TO WORLD AND FUTURE!**

CONTRA-CONSERVATION

CON (Against) **SERVATION** (Serving) = **Against Service HEALTH** (Due to municipal chiseling, bluffing and bullying)

Sewage,[‡] *sanitary* disposals by individual, camp, settlement, town or city should be regulated under strict practical **SANITARY AND CONSERVATION LAWS** for the health of man, stock and wild life and associated economics.

Most striking EXAMPLE—

The city of Chicago thus pollutes the waters of the Illinois River and the Mississippi below their confluence and, in addition to the unpleasant resultant stench of the waters during hot weather, thereby is a constant disease or epidemic menace to all towns and individuals using that water along the entire length, especially during flood times,—source of disease-spread elsewhere.

Efforts of the city to disguise this menace through dilution by stealing of the waters of Lake Michigan via the canal to flush the Illinois River have **seriously lowered** the great lake and thus affect:

1. Shipping and other navigation, fishing, scenic and such economic relations, and
2. Through that lowering of its water level, causes the natural **water pressure**, that formerly held somewhat against the flow of streams, to be **released**—which has resulted in **speeding up the water flow of said inlets** to **REDUCE THEIR SIZE** and **OVER-DRAIN OR DRY UP** their **WATER SOURCES** of **NATURALLY SCENIC LAKES, PONDS and SWAMPS**‡ **IN WISCONSIN and MICHIGAN . . .**

thus **damaging** what were or are of **great value** to tourists, “natives,” Indians, wild life and fishing through their unlimited economic and recreational values.

EXAMPLE (Due to misjudgment and false economy) HEALTH:

At Pine Ridge, ECW, CWA[‡] workers and funds for agency improve-

¹Most “lightning fires” are man-set. Surely, lightning was at least as common before the white man came, but conditions of the forests showed fires were rare and seldom large before advent of the white. Indians had little chance and no equipment to stop a bad blaze in the forests. See pages 221-223.

ments could better have been put to building a sewage-disposal plant¹ for agency and boarding school, and thus ending pollution of drinking water of Indians and fish all down that creek into White River and below. Serious epidemics might be **prevented by** ending this unsanitary condition. It is **not** economical to wait for some sickness, as typhoid, **with** its emergency expenses and the **moneyless price of sorrow** and buying back the dead!

The superintendent, while waiting for the Washington glacier to move, had to resurrect an old rattle-trap well-digger relic of the **Jurassic Period** and make it groan its best efforts and delays at making wells for some of these Indians living along the contaminated or menacing stream.

ANTI-CONSERVATION

Pseudodevelopment—Roads

It is always easy for government, state or county, to find excuse to build any kind of a road anywhere, anyhow, without any reason.

You see, roads are always being held up as the *sure* SIGN OF PROGRESS, and the more roads and the wider the roads and the straighter the roads that any region has, the more progressive are these parts in the scale of Americanism; and Americans want "*progress*" above everything else—prosperity, comfort and happiness not excepted.

You see those blessings are things that other lands and races can claim, too—in fact, many can greatly surpass us. But "PROGRESS," in the mind of Americans who restrict themselves to history books, newspapers, and only limited travel, is something traditionally, exclusively *American*.

Whether a country can afford it or not, whether it is actually injurious or not, anything stamped "*progress*" soon has the public acclaiming it without knowing what it is or will do, and as roads are popularly considered the *standard of progress*—they provide a most easy and popular form of graft for politicians and their friends, who form a majority of the contractors—it's so *easy* to promote them and

Graft on road jobs, bids, under contracts, machinery, equipment, labor, materials, supplies and many side issues makes it easy to knock down all the way—and then there are the kick-backs, and in the case of many road jobs, the contractor can set up road camps, pay his men four or five dollars a day and charge them \$1.50 to \$3.00 a day board, or tent or shack rent, and an outlandish bill for horse feed for a hired teamster.

RESULTS: Destruction of so much wooded or grazing area, and solid-grassed non-eroding soil surface, to add to the blow and rain wash.

Prairie roads and trails wear smooth and firm, and they, as even the natural prairie, can be traveled every day in the year, except through occasional sloughs, easily avoided since the Indians and "natives" usually all know them.

¹Finally being done—I don't know by what "letters" but—praise the New Deal, state or national, or **somebody!**

Road and irrigation* ditches invite **weeds**, which spread widely over fields from there. When graded, roads blow into and fill their ditches (necessitating re-grading) which do not need to be "enriched" or watered and which **wastefully** hold water and snow in muddy ditches to evaporate or sink into sub-soil that doesn't need it, instead of allowing it to run off down its natural watershed to its rightful watercourse. A good rain soaks down as **deep** as the grading goes to create mud of any brand from sand to loam, clay or one hundred proof Sioux gumbo.

While wet, it is treacherous, slow, and upon meeting an impassable spot or sink-trap, you can't pull out **around** it because you can't pull out of the road, or rut, or cross the ditch—even if there were no **fence** to stop you. When it dries it is all sunbaked hard and rough for all year. Any road that is not to be SURFACED should not be plowed up or graded. It requires constant care and is at best inferior, poor travel, undependable and frequently impassable.

As for such roads and highways as *are* of advantage to a reservation, many feel, and I know from surveying experience, that an Indian with two sticks can run practically as straight a line to lay out a road as any engineer with all his instruments (and a lot less cockeyed than most of them).

Let the high and medium salaries of engineers and assistants go to funds that will help the Indian and Indian country. Engineers in regular service on the reservation might supervise surfacing, etc., of improved roads because they could get a faster, better system and results. But as for marking out—if you will help Indians only with a little equipment, materials, Indians will make good, very cheap roads.

All this applies to **non-reservation lands** in the same general region as well.

NATIONAL PARKS; WILDERNESS AREAS.

(As maybe it was worse before and no better now, the following is regurgitated from "**Maka Ihangya**" as written during the administration of **Doctor Ray Lie-Man Willburn** as Secretary of the Interior, and his **Infector of National Parts, Mr. Horse-All-Bright**):

Our National Parks were set aside for the **FUTURE** as Areas of Natural or Historic Interest to preserve for recreation, education, beauty, scientific research, etc., those values and interests for which each region is a peculiar attraction. Yet for **FIRE** trails and roads, fire-fighting material and personnel, and trained men for other **protective** work, such as poacher patrol, control of bark-beetles, bud-worm, pitch-moth, plagues, etc., appropriations are limited far **below efficiency** so that **officials** may not be stinted in style, show, and high-priced cars, etc.

Somebody must be a **friend** to Parks officials and road engineers. They get **plenty** of funds to build new roads, whether needed or no, so they cut deep banks, widen roads, flatten grades, and straighten curves so that travel can go from one point to the next **faster**.

That promotes neither relaxation nor study. Why do **NATIONAL PARK ROADS**, of all roads, have to become straight, wide **speedways**? Why should people that hurry through, see little and **learn NOTHING**, be catered to while **spoiling everything** for those who wish to linger and learn? Why should the **values** of nature, the reward of the active and the appreciative, be **sacrificed** to humor the speed and laziness of the spoiler?

Those who haven't time or patience to climb, or horseback a side trail to a remote or secluded spot, or view, without demanding a highway built there, don't *want* to see it bad enough to *get* any good out of it. *The infirm can reach more spots now than*

*See pages 198, 218, 220, 223.

they will ever have time to visit—FAR MORE THAN REMAINS TO SATISFY THE SECLUSION SEEKER—AND SCIENTIST.

New roads are not built to **hide** away their ugly scratches against the landscape, but to stand out like streets in the woods. And you couldn't throw a cat by the tail without it landing on some old abandoned scar of a road (never replanted since building the new one).

The wild animals, **allegedly** preserved in their natural state for interest and study purposes, are lucky to find a hiding place between each **network** of roads with dust, stinking gas fumes, and dangerous, honking maniacs rapidly transforming **Yellowstone, Rocky Mountain** and such **National Parks** into but western additions of the **Bronx zoo**.

ANTI-CONSERVATION

Pseudevelopment—Reclamation

ROADS' twin measure-indicator of progress is RECLAMATION. Each graft twin and his following boosts for the *other* because the other is a new excuse for his own. Each offers about equal opportunities and graft percentage to Politix, contractor friends, and promoters.

A

Irrigation dams and projects broke out throughout the West like the *hives* and prove as helpful.

Politix & Co. got interested in reclamation graft and "honors" because the land could be acquired for little or nothing and was easy to boom while the project got started.

Newspapers fought for "their people's rights and region's development" because the project would increase population and consequently increase their newspaper circulation.

City, county and state governments demanded because they wanted more new settlers to tax and "improvements" to tax higher to run their administration, salaries and graft.

Chambers of Commerce, associations, and public-spirited citizens clamored for it because they all feared the disgrace of being unprogressive AND because sometimes they had inside reasons.

Ye Patriots wanted it because they were sold on this great noble duty and opportunity to "go waste and blow up with the country" as true heroic twentieth century pioneers who would be pointed out in later decades as the founders of the GREAT WASTE out of the WILD WEST, and makers of this paradise of noble farms, by the simple sweat of the honest brow, WHERE ONLY A CACTUS HAD BLOOMED BEFORE, TWO DANDELIONS BLOSSOMED NOW! . . .

And because they were promised an easy life with big profits. . . . And because they were suckers!!

They blew up with the country—because they paid for it—

(1) In selling out what they had to go invest; (2) buying; (3) in taxes afterwards.

Promoters, sub-promoters and agents with little models, maps and ballyhoo sold shares, farms and mushroom city lots all over the nation just as investments to speculate and profit in the land boom.*

Only Bloops, promoters and some lucky *bait* suckers ever

*See page 19, Chapter None.

made on any of 'em. The great *majority* of these projects were *failures* and the exceptions seldom if ever lived up to expectation and promises.

Taxes and water rent proved too high for production; a water shortage¹ was found, or irrigating wasted the soil or brought up alkali‡ from the sub-soil and depths to permanently ruin the land—the usual last chapter found the majority sadder but no wiser.

So what? So they did it again and sold more suckers and some of the same ones again.

ARIZONA IS ESPECIALLY DAMNED.

The **Roosevelt Dam** and Salt Creek project never did much except cause serious erosion and much trouble with sediment and debris filling up the reservoir.

Often with helter-skelter establishment of irrigation, drainage and power dams comes this—

The dams are subject to such **filling** by the silt-laden water that often dredging cannot keep their reservoirs from filling up, while the backing up of the current may have **disturbing** effects far **upstream**, and the fall of the spillway and abnormal rush may be **disturbing below**.

So during "**Cal's Economy**" they built the bigger and buster **Coolidge Dam** and its most practical reason was a memorial to honor the man Coolidge. Among other faults, it's been as **dry** as Coolidge ever since, and just as dead now.

So when Bloops at last realized that The West and the Nation's farmers were broke and unable to **buy** from industry and **pay** taxes to government, and they finally decided that it was due to an agricultural **OVERPRODUCTION**, they decided to build the **greatest dam** and project of all in perpetual honor of the **achievements** of the greatest engineer who ever became President of the U. S. A.—the **Hoover Dam**² in honor of the world's greatest Hoover—and open up another vast expanse **TO CAUSE MORE FARM OVERPRODUCTION** and also a great new overproduction crop of suckers.

Now New Deal okays the Fort Peck project and others and figures to *Out-damn Hoover*—and **THE SALMON‡ INDUSTRY**—at *Grand Coulee*.

Well, I gotta be **wrong some time** and this is as bad a time as any—but enough of a stream on the **Columbia River** bed should be left, or released at "run" season, for **salmon, sturgeon‡** to follow. If the fish won't take to the "**fish ladders**," all will die off in the first season at the foot of the dam, or start of the course change, or edge of the forced exhaustion of abandoned **traditional channel** . . . and **THE GREAT INDUSTRY, SPORT‡ WILL BE RUINED** and **IRREPLACEABLE**, for "all" mature salmon die after one spawn season. **Some** might be saved by **stripping** the spawn and milt from ripe fish and properly **planting** same upstream—but it's wastefully and undependably artificial.

CONSERVATION INSIDE-OUT

One cannot guess the range of effect of **draining of underground water**

¹It takes an awful lot of water to irrigate any sizeable tract, especially in some soils, and with many irrigation projects, too much **water of value** to the **project**—and in its original state to **other** needs—is **lost** through sinking into the ground too rapidly during irrigating or in the canal beds **en route** to the fields—until some get little or no water before it flows far. Too, the water's action causes more or less erosion by washing away on fields, ditches, etc.

²Though possibly of more benefit than detriment, this **Who-for Damn**, the greatest of all memorials, was built at much more than the estimate, as usual, under bad conditions for the laborers. Reports state men were paid \$4 per day, though contract called for a minimum of \$5 man labor a day, while the contractor was **charging** them \$2.50 a day board—hard, often dangerous work under other very bad conditions.

for artesian or pumping irrigation*‡ or other uses, since such practice usually risks—

1. Danger of depleting **water tables** that may be more valuable to other areas, resources and occupations through **natural** exits from underground water passages, and
2. Probably undermining the **artificial project** through exhaustion of its supply, which cannot be replenished **and** used meanwhile despite abundance of rain‡.
3. Possible damage to **underground and surface areas** through **cave-ins**, and
4. Ruining of areas if the released water of an area contains certain minerals (in nature probably eventually diluted beyond injurious concentration by abundance of water and underground filtering through lengthy channels) adverse to soil, plant and animal life, and
5. Unnatural erosion through careless use.

CONSERVATION OUTSIDE-IN

A. A. A.‡ soil conservation** promotes often **unnecessary** terraces on non-eroding sod **and** sometimes promotes, on sod or field, **deep ditch-contours** to

1. Waste their areas of soil and grass, and
2. Intercept run-off water, snow‡ from its natural run-off and courses, and
3. Vacuum-like inject it into the underground water veins **beneath practical usage.**

B

Swamp Ditch Draining—Although superficially opposite to irrigation, drainage in Minnesota and elsewhere was almost a duplicate in purpose, practice, and results for all, except that where irrigation projects ruined so much grazing and livestock country, the ditches finished ruining that much forest and low-land and associated occupations.

And the settlers burned out themselves **and** the country, sometimes **actually** burned themselves up, while burning off the peat bogs to get at worthless **one-crop potato land.**

This so-called reclamation project was merely another promotion *scheme* which has left practically its entire region broke and unable to pay for the ditching costs and fees, and unable generally to figure *any* benefits from the great *brainstorm*.

A volcanic eruption upon the wild life¹ of the country and other natural resources¹ (especially the water resources and associated relations), drainage has even jarred the *climate*.

C

Power Dams and Projects—Sue-devil-opment

EXAMPLE:

The Backus Project—started by the late Mr. Backus along some of the border lakes of northern **Minnesota and Ontario**, with the best example at **Rainy Lake**, where the Backus corporation put in a dam at the lower end to raise the Rainy Lake water level about five feet, in order to use the water power going out into Rainy River for paper pulp and lumber mills.

Dams were later put in on **Winnipeg River** below **Lake of the Woods** and east of Rainy at **Namakan Lake** and the **Seine River** and a series of dams from the headwaters on **Lac Des Mille Lacs** to the outlet into **Rainy**. A similar project is one with the **Gabbro and Bald Eagle Lakes** chains of lakes. **There has been talk about another great project which would DWARF** all of these.

Such becomes especially **menacing** now with **New Deal's weakness** for dams, power and work projects at **any cost or consequence.**

*See pages 218, 220, 223. **See pages 195, 218, 220, 223 and Chapter None.

¹As to fish, birds, game, Indians, rivers, forests, and recreation,‡ it has been a devastating outrage.

The Backus corporation has contemplated further dams and raisings of water levels in several regional watersheds, and rumors—denied by Mr. Backus—persist that his corporation planned to flood the entire border lakes region to create a **sixth Great Lake**.

This may have been confused with some other plans for a **SIXTH** Great Lake to be built for **power** or other excuse in Minnesota or Canada, and again the denial may have only been Mr. Backus' attempt to cover up when protest got hot and heavy.

Mr. Backus himself died late in the fall of 1934, but there is the ever-pregnant danger that some of his stockholders may revive this frightful ghost for the sake of greed, fame, or some swindling scheme.

So let me tell you of the damage done by the previous lesser projects of Mr. Backus' dreams and schemes—to serve as a **warning** in proportionate **ratio** to the extent of size of new areas to be flooded by raising of the water levels to average as much as eighty feet in some places:

1. Stopped the age-old **sturgeon migration** upstream from **Lake of the Woods**, ending sturgeon \ddagger **fishing** between Lake of the Woods and the border streams and lakes and those that drain into them.

Sturgeon used to make great runs, and in view of the high commercial value put upon sturgeon **caviar** today, this is a great economic loss to commercial fishing in that region and to hotels, etc., that specialize in this delicacy. Lake sturgeon are now rare to the point of near-extinction in the United States, and they have not yet responded to any of the attempts to propagate them.

In other ways these mills and dams were injurious to commercial fishing in general, which formerly was quite an industry.

2. Ruined wonderful scenic country of immense **recreational** worth, which is an undoubtedly rapidly growing and potential industry, and of great **health** resort value to visitors.

3. Stopped the old **boat service** between Kenora and Ft. Francis, Canada.

4. Drowned out the **forest** shores and neighborhoods when the lake and rivers raised above the dam . . .

which gave the Backus logging outfit the logging-off rights, or opportunity (and they never missed a chance) . . .

leaving the whole country quite well denuded, scarred, ugly and generally wasted.

5. Left the whole country that was logged by this outfit and others, wherein the water did not submerge the land, a **littered tinder box** **INVITATION TO ANY FOREST FIRE that was looking for a chance to happen** . . . and often did to spread elsewhere

6. Left the country that was submerged a serious **menace** to small boats **navigating** in the trees and rocks partly submerged or near enough the surface to be dangerous by night, fog, or day in many places—and ugly eyesores **staining** the water, too.

7. Polluted waters.

8. Drowned out great beds of **wild rice** in the region, especially the great wild rice fields of Rainy, which had been supporting Indians and wild fowl, etc., for thousands of years.

9. Drove and/or drowned out **game and wild life**.

10. Ruined much **guiding** and **resort** business.

11. Also drove out **homesteaders**, taking over their land, barns, houses, stock. \ddagger

12. Contributed to **erosion** in some places.

13. Buried **prehistoric** and **Indian** pictographs, \ddagger and other things of **scientific** or **historic** value.

I may say that generally the natives of the region, white and Indian, now look upon the proposed plans for a Sixth Great Lake, or "**any**" further water developments, as not only serious **menace**, but gigantic skin games.

For awhile the Backus corporation made its stockholders considerable returns, but after the **busting of the bubble** it left them with not much in the sack but he **holes** . . . Backus workers, as around International Falls, were loyal, but people of the region learned too bitter lessons from the results of the "great" developments that were to bring so much wealth to the country, and gained further experience in their generally futile lawsuits and attempts at redress, and in the iron rule and methods of the outfit and boss.

To avoid these suits \ddagger they may have promoted the Sixth Great Lake dream as a scheme to submerge these suits among new and numerous claims-to-be against the governments of the U. S. and Canada by persuading them to sponsor the project.

Now if all that and more resulted from these minor developments, which rarely exceeded a **five-foot** maximum water lift, try and picture the disaster of an **eighty-foot lift** drowning out the entire watershed valleys to make an artificial Great Lake which would prove to be only **JUST ONE GREAT BIG SPLASH OF H₂O!**

The excuse for the whole thing is *water power* and "*progress*" and that is almost their sole argument—yet there is *already* abundant water power in the region, natural at that, to give ample water power for *many times* the present population.

Furthermore, although **water power** was the **main argument** before construction of the Rainy project, the water still **very idly** pours over the dam at International Falls—practically **unused for power** other than to some very local extent.

Let's analyze such a proposed menace: It would mean all that land **JUNKED** except for *SUBMARINE DIVERS*.

All remaining *forests* would be sunk and the future *lumber* value would be only a *minor* part of the loss. (Anything logable, the Backus outfit would get for a song.) The PROTECTIVE VALUE of the forests for the *purity* of the water, regulation of its *supply* and saving of the *soil* would go with it. *Grazing* and *browsing* lands and *retreats* of *wild life* including *game* and valuable *fur-bearing* species—and certain kinds of fish—and valuable *plant* life would be submerged. There is NO WAY OF ESTIMATING THE ECONOMIC and SCIENTIFIC VALUES of small *plants* and *animals*, and *birds* and valuable *insects* which would be drowned out, or even of the *minute* and *microscopic* ones, which will become more greatly appreciated on closer study relating to disease, food, game, fish and many such problems.

All this and undiscovered *mineral*, *historic*, *scientific* and *other resources* BETWEEN the present water lines and the new high level would be forever buried. The damage to the *scenic*, *recreational* and *health* values would be a loss to both the *United States and Canada*—for this area was one of the most beautiful and ideal vacation lands in America and conveniently situated as the outlet for the midwest summer-heat refugees. Thus, if safeguarded, it can be made the *leading industry* of the region, which would become AMERICA'S FAVORITE RESORT-LAND.

Stupidity alone has failed to recognize its great financial *possibilities*.

Although the principal sufferers of the region are *Indians* who have lost their best *trapping grounds*,‡ it is *everyone's duty to save this nationally needed area*.

In 1917 the INTERNATIONAL JOINT COMMISSION actually *ap-proved* a similar scheme, although *both countries* have since re-jected it—but take *warning* in that as to *what* BIG BUSINESS AND POLITICS MAY DO IF WE SLEEP!

FALSE CONSERVATION

I. CONSERVATION

Conservation may be misused further to help *BLOOP* and do more harm than good, when misapplied.

If Politix *must* graft, they could at least graft in a way that will *still* allow the country to prosper. Otherwise they will waste all until the future race of Politicians will have nothing to graft. Then, I suppose, we'll have to get up a *League for the Conserva-tion of Political Graft* to save that good old American custom from extinction.

Must we postpone our honest unpaid efforts . . . to try finding the *only* means that will interest Politix in their future America . . . *graft* off a sincere, efficient program . . . and hope still in *spite* of them that we can do something *worth* while?

DIS-CONSERVATION

OLD DEAL EXAMPLE—CHEROKEE SEA:

The old Bill to create a chain of migratory waterfowl lake refuges might well repay its costs, generally, but the flooding of the 50,000-acre **Cherokee Salt Plain** is a sour note in the scale.

This **Salt Desert** is unique among **world phenomena** and often called one of the **seven wonders** of the world—I don't know which seven wonders of the endless groups of seven wonders—but it is peculiarly beautiful to gaze upon, of great historic and scientific interest. Only **two insects** and **two plants** are said to have adapted life to it, while its origin thousands of years ago from a shallow sea, leaving a glassy coated bottom deposit of several inches depth, and mysterious other circumstances (although known since Coronado), make its baffling value to science too interesting to bury its secret under water. And it has been a greater financial success as a tourist attraction than it may prove as a salt lake.

Natives are led to believe this will give them an **inland ocean** for salt-water fishing, as a tourist lure. Ocean water contains **much** besides salt that I think is necessary to salt-water life, and which cannot be supplied in proportion for this lake, even if the salt bed can furnish enough salt, which is doubtful.

Waterfowl do **not** need huge bodies of water, especially in "no-shoot-ing" refuges, so much as they need food-plants and insects, which this ground will hardly sustain, especially the vast water acreage out from shore. Waterfowl want more small, shallow lakes with reedy shores of shore vegetation, bugs, etc., and mud-bottom life, plants, for the Diving Ducks as Canvas-backs.

So leave this odd desert of mirages and glistening salt for generations to come to wonder at.

DE-CONSERVATION

NEW DEAL EXAMPLE—THE U. S. BIOLOGICAL SURVEY'S LACREEK PROJECT on **Pine Ridge Reservation** is a perfect illustration of what crimes may be committed by imposters or amateurs under the name of conservation:

Lacreek country was owned principally by progressive Indians and whites and was probably the **only** part of the Indian country in South Dakota in which the people were making a living. Income from Lacreek hay alone—generally excellent and dependable, even when drought ruined the hay crops of surrounding country, and boosted prices by demand for feed—would support them.

Low and wet, with considerable sloughland and marshy vegetation, including even **wild rice**, Lacreek was an excellent nesting **summer** home for many water fowl, including ducks, and valuable ground-nesting birds which finished nesting before hay-cutting, and in **spring** and **fall** was a traditional flight rendezvous for an abundance of other ducks, geese and such migratory birds.

Though many drained lakes in Nebraska and South Dakota sandhills and surroundings **should** be restored to natural water and environment and wild life, negotiations for acquisition of Lacreek were carried on with efforts to hush or belittle the "leaks" so that no prepared interference could gather. When the plot was ripe, attempts to purchase the lands from the owners failed because practically nobody wanted to sell—for Indians and whites were happy and content with their home and wouldn't know where to find another as suitable to them with the sales money. Endless shenanigans were worked—each Indian was told that all the rest were selling out around and that "they'd" better sign too.

This reservation is under **Wheeler-Howard law**, the pet plan which was originated by this administration, **PRINCIPALLY** so that **Indians could not sell any more land**, and the Policy's Theme Song is that **Indians should regain land**, yet, ironically, when few would sell and while tribe and individuals protested to Indian Bureau and employed every court injunction and procedure possible to halt sales, **LACREEK LAND WAS CONDEMNED, AND SOLD OR TAKEN FROM THEM!**

Allegedly, false evidences of alkali, etc., were framed to "prove" it worthless.

Indians got **\$1,000 to \$2,000** for land, while neighboring whites, for **similar land and acreage**, got up to **"\$50,000."**

As they could get no other comparable land for the money if allowed to, the money will soon go, the most forward Indians will be broke, landless, and their livelihood gone—and their hay will be missed by all the region as the Biological Survey inundates it to make a big bath for ducks, duckmen, Federal chisellers and clubs, as a gun resort and bird refuge—and drowns out what has ever been a great attraction for these birds, etc. . . . the wonderful feed, breeding retreats and hiding places which the natural country afforded and, with little interference by man or wild life with each other's good living, lured far more Game, Water and Shore Birds, et al., than it will as **one big Swim**.

AND, OH

Mr. Lame-kick, your plan to help farmer, stockmen and wild life through moistening climate and landscape by innumerable dams, creating myriads of **artificial lakes** and ponds throughout the West, is the **wrong war on the right enemy** and/or the right war on the wrong enemy. Instead of the impracticalness, losses and risks of **juggling ARTIFICIAL water-spots**, **RESTORE THE NATURAL WATERS** of lake, pond, slough, swamp and stream and **accomplish real benefits!**

II. CONVERSATION

Balancing the Budget

. . . The Administration has found, requires more jugglery than balancing the books. To make it appear that the new Administration was actually *economizing* and reducing government

expense to Mr. Taxpayer, New Deal slashed the appropriations for all branches of the regular government to divert those "savings" into emergency and relief agencies, where spending huge special appropriations had public approval.

N. R. A. was set up to shorten hours and so create more jobs and pay but with regular government branches the New Deal System reduced funds for employment and usual work projects, etc., thereby discontinuing positions and dismissing employees and dispensing with normal temporary appointments at special work, thus causing those remaining to do **extra** labor and longer hours to overcome the shortage of help.

The emergency relief program provided semi-permanent help, funds, etc., to aid some regular work, but its own work, problems and connections with the regular's work, made *more* work for the latter, whose new limitations and fund shortages handicapped or stopped them in their normal fields, *especially* in their conservation works.

Indian Bureau, Forest Service, Bureau of Fisheries and others were hindered somewhat.

The following tables and data show how U. S. Indian Forest Service is hogtied without funds, although capable of probably the nearest real conservation of any department of the USIS.

NOTE: Because of costs of warehouse maintenance, etc., by USFS that USIFS does not have in a fair proportion, these figures may be unfair to the U. S. Forest Service and should not be used with unqualified comparison.

The following are reservations where Indian forests, etc., are in region of National Forests.

Fiscal year 1933 (latest) approximate:

Total Average	Total Area	Number Regular Employees	Area Per Employee	Total Cost	Cost Per Acre
Northwest					
USIFS	4,174,120	30	139,137	\$ 98,160.53	\$.0235
USFS	5,553,330	53	104,742	745,615.52	.1304
Southwest and Intermountain					
USIFS	3,042,313	12	253,526	1,489.56	.0045
USFS	4,865,451	43	113,150	377,815.66	.0776
Great Plains					
USIFS	5,281,671	7	754,524	17,162.43	.0033
USFS	4,814,087	38	126,686	214,475.40	.0445
Lake States					
USIFS	731,600	2	365,800	6,744.91	.0093
USFS	413,032	11	37,550	166,203.94	.4023
Northeast					
USIFS	65,346	1	65,346	1,191.68	.0030
USFS	147,926	9	16,436	108,680.23	.0735

Expenditures for forestry activities on Indian Reservations during Fiscal Year 1933:

Adm. of Ind. For.	Exp. Sale of Timber (Reimb.)	Sup. For. Fires on Ind. Reser.	Total
Total\$125,007.40		7	\$242,337.73
General Supervision 53,490.72	\$90,364.62	\$26,965.71	53,490.72
Total\$178,498.12	\$90,364.62	\$26,965.71	\$295,828.45

No Forest Officers at 6 jurisdictions and many reservations.

By no means does this imply that the USFS are squanderers, for they have had to be almost misers compared to the NPS and others.

Rather, it shows how ridiculously inadequate* are the funds allowed the most important* conservation unit of the Indian Bureau, Administration of Indian Forests, including areas important as forests and in others as range and potentially important on all reservations. . . .

. . . And what super-men, magicians, contortionists, marathon acrobats and grasshoppers they would have to be to do more than superficial tending of their chores.

FISCAL YEAR 1933

No. Regular Forest Employees	RESERVATION Area Per Employee			Forest	AREA		Total Area
	Forest	Open	Total		Open		
90	108,880	246,184	387,786	9,901,230	24,999,603		34,900,833
Average Annual Bal. Timber Cut 1925-33, Incl.	Number of Fires			Value of Damage by Fire	Number of Livestock		
	A	B	C	Total	Cattle	Grazed Sheep	Horses
	No. of Livestock						
	Cattle	Sheep	Goats	Horses	Estimated Value of Free Grazing		
\$588,075.00	119,366	640,563	249,257	82,041	\$559,424.00		
Total Forestry expenditure				\$242,337.73			
Cost per acre				0.007			

Nine reservations have more than a million acres of forest and range per regular USIFS employees of which six, BLACKFEET, CHEYENNE RIVER, EASTERN NAVAJO, NORTHERN NAVAJO, PINE RIDGE, WESTERN NAVAJO, have one regular employee each with well over one million acres in his charge.

Two Reservations.....Sells Shoshone
2 men 2 men
have each two regular USIFS employees each in charge of a total of well over one million acres of forest and range. . .

And One Reservation.....Southern Navajo
3 men

has three regular USIFS employees in charge of well over one million acres of forest and range apiece . . .

. . . Of which Western Navajo takes the hand-carved omelet with 3,275,000 acres for its lone man . . .

. . . And the Navajo nation 11,001,830 acres for six men.

WARPED CONSERVATION Tubercular Trees!

Among the greatest enemies of forests and foresters are the "Forest-ers." Too little have the "Forest Service" and most "Forestry Schools" recognized or admitted the importance of certain essentials that the forest includes.

Much of the finest western yellow (ponderosa) pine on a large Sioux Indian reservation, for example, was cut on the accepted Lumberman's Forest Service Theory that a forest is important only for its merchantable trees, and that its recreational, erosional, watershed and wild life values are unimportant, whereas actually, in most regions, these values far exceed, and in other places could exceed or approach the logging values, if properly handled—and even individual trees, etc., may be valuable in relation to same.

From this theory, or lack of philosophy, came the cutting of "over-mature" pines of above-listed conservational values, including considerable aesthetic values for a picturesque locality of an otherwise generally considered unattractive country. The forester's excuse for the cutting was the logical warning that these over-mature trees had—as one full-blood Indian laughingly said, "GOT TUBERCULOSIS AND NEED OPERATION SO THE WHOLE FOREST WON'T GET SICK"—bark beetles, and therefore were a menace as possible source of infection to younger and future forests.

The usual cure is by (occasionally careful burning in winter) felling and spudding the bark from the trunks to expose the larvae to sun and wind, but apparently this work was not always timed right with the insect cycle, so the maturing beetles, unharmed, could make a new flight and hit other trees for a brood. The tree tops and trimmings were wasted by burning (for the beetles do not hit these parts of the tree) and should

*See pages 205, 206.

have been given to Indians asking for them as fuel. It was generally on their tribal timber preserve.

Indians claimed the idea was all **camouflage** to cover a deal with the saw-mill man who got the logs, and supposedly tipped the **Forester & Co.** well for same—although possibly some went to “the funds.”

Iktomi had never seen a Black Hills Beetle hereabouts, and so upon return from another reservation, he made a number of unsuccessful beetle hunts on and near timber reserve and private allotments. Then he inspected a number of stumps of removed tuberculous trees, which had been cut high enough to leave beetles or beetle holes, borings, egg-tunnels and lateral larvae markings in the cambrium layer, if any had ever been there—for bark beetles “leaders” usually hit a tree near the ground and the “followers” hit on up the bole to a height depending on the resisting strength of the tree and the flight numbers of beetles. But Iktomi found no signs of beetle, nor was there any such peculiar-colored stain to the wood as is characteristic of trees killed by **Dendroctonus** Bark-Beetles—as everyone who has been on bark-beetle surveys or work should know. Iktomi found no worse bark-beetle than **Ips**—which normally is only of secondary destructive importance.

Some time thereafter Iktomi migrated for 2½ years, but returned to find an inexperienced young Indian acting-forester. Anxious to make good and do right, the sub-forester was alarmed over the bark-beetles, but felt the job too big and was over-cautious in procedure. He invited Iktomi to bring along an empty opinion to fill up on a tour of inspection of the beetle-est areas, and was accepted by ever-curious Iktomi—who became extra skeptical when his friend insisted that they take a hand-axe to de-bark areas of trunks to find them, for anyone experienced with **Dendroctonus** Bark-beetles should be able to recognize their signs on the infected trees at even some distance.¹

The sub-forester claimed to be experienced in beetle work through training by the Forest Physician of the T. B. trees prior to the latter's promotion to another reservation, so he should know the very species of bark-beetles the T. B. TREE M.D. had operated for. **AND THEY WERE IPS!** No Black Hills Bark-beetle, Mountain Pine Beetle or any other **Dendroctonus**.

Iktomi advised him to unworry but keep alert and continue observation of **Ips** areas—and search for **Dendroctonus** everywhere. But Iktomi collected and sent adult and larvae to a state entomological station with request for identification and opinion as to the economic importance, under conditions described, and asked recommendations for procedure from the experts on bark-beetles . . . not wishing to be to blame either for more tree “operations” or neglect of possible semi-serious infection—as some species of **Ips**, given a start by such an upset to Nature as these forest fires, which left enough weakened and dying trees among the dead to allow an abundance of food and brood trunks for such insects to develop in super-abundance capable of a strong enough flight to overpower resistance by young and healthy but drought-weakened neighboring trees—and thus kill large areas of forest before Nature regains control.

A Government **Bug-hound** came through later and also diagnosed them as **Ips** and he found about 14% infection among “healthy” non-burned trees near the burned area. Now one may easily suspect that the Indians were right about the **Saw-mill, Forester & Co.** team, as such a stunt has occurred in more than one place—but it may be the common case of the forester being only **semi-forested** and totally or practically unschooled or inexperienced in forest entomology. It is quite possible that he got pan-

¹Scattered paraffine-white lumps of turpentine sap form wherever bark-beetles bore in to start egg-chambers, and dot on up the tree from stump sometimes to where limbs begin. **Lumps** darken with time but remain quite conspicuous, and **borings** cling to bark crevices. Many are the signs for an “expert beetle-hound” to “identify” **Dendroctonus**—even at great distance, but extra clues only confuse an amateur.

icky over reading about bark-beetles in one of the government **boo!** pamphlets or bulletins until every bug he found on a tree trunk became a bark-beetle. But every **bug** on, in or under the bark is **not** a bark-beetle and every bark-beetle species is not generally of important economic harm.

Cure+Ill=Kill!

His kill was worse than the ill. Maybe saw-mill money went into his pocket, or **maybe it was a desperate move to get funds TO OPERATE HIS OFFICE**, since the Indian Forest Service branch is so short on funds, but if such "**economy**" hatches such desperate **WASTE**, then Bob, get your guts up and bum or hijack funds from your bosses, who will only spit it around for toys and noise—or close up your department here and divert its upkeep to other fields, or else shut down your whole Forestry Plant if all your foresters are duplicates. Don't infect other Indian forests with them—put them on prairie reservations where they can only log off **Tubercular Grass**, which re-grows much faster than trees and less uncertainly.

Anyway, if it's a choice between tubercular trees and your Pine-Surgeon Forester, we'll take the **beetles!**

CONSERVATION

CONVERSATION

V S

S V

is as far as it has got and all that it actually amounts to in the U. S.—**TALK!** Until the Roosevelt, Mr. President, put it before the nation, most people had never even heard the word. Then, as it became a national word and subject, the country began to cautiously pronounce it—even spell it. Then to be up to the times, you and everybody had to make it a current topic and be able to have opinions, interest, or at least surprise about the "new" idea. So people talked about it to prove they read. They learned its *dictionary* definition, or its politico-newspaper meaning—and that's **ALL**.

The run-of-the-mine leaders are not much better trained than the Messes; usually the Shouters and Criers are little better informed than the following Heard. Only a few whites, most of whom have had contact with the *real* Indians, have any idea or understanding of what *true* conservation really embodies.

For in America only the Indians ever had the philosophy, habits and conscious and instinctive knowledge of what **CONSERVATION** means in its whole and true sense.

And Indians were the only ones who ever really practiced it here—and *always* successfully.

Mainly old-aged Indians and primitive Indians understand it now. Some youngsters retain it in varying extent. It lingers in

many more dormant, though revivable. Too many imitate *White Wasters*—some extremely so.

Conspicuous in New Deal was the creation of EMERGENCY CONVERSATION WORK which included CITIZENS CONVERSATION CORPSE, INDIAN EMERGENCY CONVERSATION WORK. In theory it was modeled with the *V* and *S* reversed from this spelling and on paper it is so *written* yet. . . . But as POLITIX could hardly be interested unless given control of it for their own interests, the *working* creation appears more as I have spelled it and results in a *Synthetic* Conservation, or *ConVersion* Conservation—which isn't even that as you conclude on hearing its volumes of WASTED TALK . . . threatening ruin to real conservation.

The FIRST and *lasting* FAULT was the SET-UP of the ACT—disguised and advertised as *Conservation* but actually created for *relief* and *employment* with the OBJECTIVE for which it is named, only a SECONDARY motive and *too* often minor or even absent. So it was designed to feed, clothe and house men and put them to work or monkey at something or other, which, if it happened to be useful, was considered lucky, and which *if it included* conservation of any sort was reckoned an extra accomplishment, for if a conservation project that would employ a camp HAPPENED to be discovered, it would be considered—*provided* it promised as much graft to Politics, certain heads, field officers, or local bugs as something else might offer.

The NEXT GREAT ERROR was the crime of appointing *not* a conservationist but *a mechanical engineer*¹ to head ECW so all we could expect is *machinery* conservation.

Of course, the act was set up with *loopholes* for BLOOPS to crowd in friends as Big Shots, Half Shots, BB Shots, Blanks and Pop-guns. True, many competent, trained and interested men managed to hook on all the way from the top down to the foremen in the field, but also true is it that other well trained or partially prepared, capable and certainly interested conservationists, of school *or* practical training, or both, were shut out from

¹One should not over-condemn the “master mechanic” any more than a child who rescues another, whose hand is caught in a machine, by *chopping off his arm* so close to his body he *bleeds to death* because they don't know *how* to stop the blood until too late.

any chance whatever from the beginning on to *yet—while* totally incompetent, indifferent, uninterested and even brainless, corrupt, and physically unfit pals and yessers of the party gang were imbedded or stuck on in jobs *also* ranging from top to foreman.

Some of us, however qualified, regardless of what proof of our ability and interest, have been unable to break through to any worthwhile job or always even a **dollar-a-day** shovel job.

In forest "**improvement**" work where thinning, removing of diseased or weak trees,[‡] and undergrowth disposal are undertaken, it is sickening and only variously imaginable to what extent untrained leaders can cause, or allow, their crews to injure a forest. And only varyingly less is this true in many other phases of these projects. Why, even a man allowed **90% blindness** by a life insurance company was appointed C. C. C. foreman!

THIRD FAULT: By requiring eligibility through relief rolls it discourages the needy-but-courageously-independent and encourages bums.

The hidden meaning of Citizens Conservation Corps is Conservation of CITIZENS. I am *not* criticizing the "chief" purpose of the Act to find something to do at some pay with physical, mental and moral value for "*America's Wandering Boys*," who were practically *hung suspended in time*, and hopelessly futureless while "every" opportunity, no matter how small, was being reserved for familiated men and women, which economic condition was unfortunately forcing the youth of the nation to aimlessly wander or loaf or drift into bad company and even crime.

They generally were pretty well starved, cold, ragged, discouraged, sick and desperate, and even rebellious by then, and that Act and its fulfillment rendered one of the greatest services to *Man* and Future that any nation has ever attempted, and is certain to prove the worth of the investment many times over in payment to this nation in terms of new manhood in health, hope and character.

The *set-up* of the Act, however, is unfair to both *Emergency* Conservation and *real* Conservation. It should be entitled *Emergency Relief Work*, or *Citizens Employment Corps*, and would thereby be more efficient and true in accomplishing a greater per cent of its aims and purposes WITHOUT INJURY TO A WORTHY CAUSE and less damage to the country.

But with this country so desperately in need of **REAL** conservation service, a vital *opportunity* was blundered in defining the

Act not to restrict *all* employment projects to *Conservation*. Every camp and man could have been put to, and kept at, real conservation work entirely, and even later a smaller regular conservation army would be needed *permanently*.

In fact, this country never could and never will be able to NOT afford such an army to protect our heritage of natural resources and safeguard all such stages of civilization and phases of culture that now *totter on their slipping base upon our dissolving economic earth wealth*.

To Deaf Ears, Blind Eyes, Bloodless Hearts, Nerveless Brains and Thoughtless Minds, we howled, pointed out, showed, proved and warned of the most vital need for conservation, even against the organized opposition of unlimited interwoven Selfishness and Ignorance, as for so many years we pleaded vainly for *action* against the inevitable onrushing *Crisis*, and the certain NATIONAL SLEEP-WALKING SUICIDE . . . that I fear we are now *on the spot* for conservation to make GOOD *this* chance—or we are DOOMED to crawl in our holes and die and *pull the hole in after us*. . . . But did they give us that *chance*? NO!

They put our idea in a cage out in front for the public to *see* while they crawled behind the curtain to put on a FAKE show act with their own imitators mimicking animals and bird cries, while we who could make the *ideas* perform have to stay off the circus grounds or hide in the woods, or else get in a cage and *act* like an idea—one of their trained *mis-thinks*.

Instead of representing Nature as *at least* a Zoo or trained Circus, they put on a FREAK show, *not* to educate the customer or preserve the species, BUT simply to fool the SUCKER in the old *cheap carnival hokum* style. If it fails to satisfy the customers who pay for the ticket, *real* Conservation will have to RUN.

We advertised a real *Nature Circus* to draw a crowd. Then the Government pushed us out a side door, and put on a gigantic FLEA CIRCUS under a great *ballyhoo*. When the cash is all in, the Government will slip out and skip away and leave *us* to “refund” for them, or satisfy the CUSTOMERS’ demands for amusement and *show* by submitting to their creative genius at transforming us into Tarred and Feathered *Freaks*. Luckily for the GOVERNMENT’S MEDICINE SHOW, America had never heard of a *horse* until we

promised to display one—so the Government's Bosses and *Barkers of Barnum* sat down on us and sold the public a genuine, hand-made, wooden *saw-horse*!

When this spending streak is over and the *REAL* conservation *need* is still almost as bad as before, if one of us makes a yip about the absolute *DISASTER* to all, that even *now* overshadows us and darkens our earth's future, as surely it will "sudden and soon" if we continue to bask in selfish stupidity, we will be mobbed and burned in effigy!

The public will want to know what was done with all the huge funds appropriated to make all our *natural resources* secure. They will want to see the *benefits* from their *investments*.

When they can be shown so little of *permanent value* will they listen to any future warning? No matter how well or true may be our proof or plans, I fear the cause of real conservation is being forced through a *SOAP-BUBBLE PIPE* and has to helplessly just feel itself being blown up big by windy politicians until it sooner or later reaches a point where it knows it must bust—it is with anxious uncertainty we sit helplessly watching our fate and our life's efforts in the clumsy hands of awkward, careless, untrained *Bunglers*.

Every man can be gainfully employed at real conservation that will bring *at least* some returns on everything, fair returns on most, and full returns with interest on some—for moneys, labor and time involved—and with inestimably valuable and invaluable indirect returns from the whole.

But this is so sacrificed to relief graft or interests that there is seldom even remote possibility for a dollar's returns from a dollar's investment—hardly a dime to two bits in the general range of projects and in some not a cent, with still others *hiring* actual *DAMAGE*.

Unfortunately, locals vied with national heads for promoting nonsense projects to win relievers' *VOTES*, and graft, rather than worthy, needed projects by efficient planning, bosses and labor—so the loose alphabet projects average to be . . . *some* (taxpayers) paying for *DIAMONDS* but *all* getting *GLASS*!

The Democrats are giving the Republicans a great campaign

egg if the latter *know* enough¹ to *hatch* it out. You can't tell the NEW DEALERS that. They are too sure to think that they even have to worry. *They* laid the eggs. Yes, but old deal *Roosters* fertilized it (them), and with Republican *setting* hens incubating the litter, it'll probably hatch out a *mule* or a turken.

Remember *WHO-FOR?* was elected in 1928 by the GREATEST ELECTORAL VOTE MAJORITY LANDSLIDE IN THE HISTORY OF THE NATION—but just the *next term* Rosiefelt, a supposedly *weak* man of a *bankrupt*, thrice-routed party almost dried up by a twelve-year drought, *without even a PLATFORM*, easily broke that all-time record set by *WHO-FOR* just four years previously—and *against* that *same record-holder* who had the advantage of being CHAMPION IN THE SEAT of the MOST POWERFUL OF ALL POLITICAL MACHINES; but still set the new ALL-TIME LOW RECORD as BOOBY-PRIZE CANDIDATE!

Remember, New Deal, the answer to the 1932 challenge of "WHO BUT WHO-FOR?"² was "*ANYBODY BUT!*"

SAMPLE-PLOT SURVEY APPRAISAL OF EMERGENCY "CONSERVATION":

Many of you who criticize ECW as *underpaying*³ men at a *dollar a day and keep* (that is at least conservation of existence), advocate a *war* to give us all "jobs" again—sleeping in the mud, scratching cooties, living on hardtack, drinking filthy water, out in all kinds of weather, on long hours, often without relief, with nerve-wracking noises, and strains of regulations and service, exposed to exploding shells, poison gas, unknown and untold death tools, plots and the ever plain old anti-conservation fun of being

¹In 1936 they didn't—because they know even *less* about conservation! Sure, relief and emergency votes can swing national and local election, *but* what if Republicans awaken *real issues* about 1940 when you can't *RE-re-Roosevelt*—and the Government Monetary Pump's wastes and leaks begin to show the well has a disturbing shortage of the essential?

²"Who but who-for?"=Who but (Herbert) Hoover.

³*But* kicks may be *justified* when they muffle chances and/or *under pay over*. Proposals made to use *Indians* on IECW to build LOG CABINS COMMUNITY, at about \$200 a cabin (including cost of hauling logs from the Black Hills), for use of *destitute, aged and crippled Indians* with a few attendants, was rejected to favor a few model houses of CONTRACTOR'S MATERIALS which had to be purchased and so cost about \$800 apiece, with *white foremen, et al., bossing Indians*—while at least one Indian "agitator," with evidence of having been a foreman on construction of several *mansions* in the *East*, was long unable to get a job on the reservation, even building outside toilets.

shot at for *a dollar a day and very DOUBTFUL keep*—and for a *far less patriotic service* than conservation.

To those who criticize this “peace army” I say that it is Wall Street & Washington, Inc., that arranges for our wars and as long as they *do*, our men are better off for the physical improvement given them by these camps.

Opponents of Emergency ConVerSation point out that *more trees were cut to furnish lumber* for the “Conservation” camps and work than trees can grow in who knows how long.

I defend IECW, which used tents to a great extent; yet, even so, I’m honestly afraid to look up the lumber figures, for I *fear* they are about right.

If the lumber used was only from fully mature and over-mature trees *and* logged by selective cutting and conservation methods to safeguard regeneration, water, soil, wild life, and scenic attractions, no one should object. . . .

. . . Especially if the logging was from National Forests, Parks, Indian Reservations, etc., *or* such public or private lands where insect and fungus *infected* timber should be logged at once to stop the spread of the forest-killing plagues. These, and *fire-killed timber*, should be used for *government works*.

But lumber industry would hardly muff its chance to make a killing by politically stymie-ing the Government from using its own resources to save expense, nor are the logging companies apt to practice conservation cutting for these supplies. And despite *sham battles*, the LOGGING industry OWNS, BOSSES or FRIGHTENS the FOREST SERVICE.

All ECW branches did some harm, some good, in quite a range of proportions. My criticisms may make all ECW appear as much *worse* than it actually *is*, but each outfit has been *very careful to show their best results in strategic light* and will continue to do themselves JUSTICE. Quite a RIVALRY exists between C. C. C. and IECW. From foremen to supervisors, I have about as many old friends, disciples, and new acquaintances among the white C. C. C. as I have among the IECW and so have about as much reason to be prejudiced for the one as the other, so *maybe* my opinion might be fair.

I believe the Indians were generally appreciative of the good of IECW at most places and **especially** for the relief it gave to many. Somewheres

they well realize the economic benefits to Indian lands of general and emergency conservation for erosional control and watershed protection, particularly in the Southwest, **although** some of the grazing and other measures advocated were met with skeptical hesitancy, and even opposition in places.

At some camps great improvement was made among young Indians especially in health, athletic development, schooling and other training, character and ambition **due** to provision of steady jobs, some income, active work, instruction, sufficient entertainment, extra activities and programs, and somewhat disciplinary enforcement. Regular outdoor work and interesting camp life were important **factors** in this improvement of the Indians, **especially** where the camps were located in pleasant surroundings and close to at least something of nature.

Indians at some camps were **too close** to an agency or such places where their checks **too** often went to bootleggers instead of their people. **Rules** were often not severe enough and offenders were given too many chances. Poor **discipline** was not always the fault of group foreman and camp manager, but frequently due to interference with their disciplinary measures by higher-ups. Many thought they were **overworked** and **underpaid**, not appreciating benefits or realizing the Government maintained their camp to help them, and that **their work in return** was NOT as important as it should have been.

Local rules that later let out all but the married men **helped** improve this fault, although I know of single men who had been helping to support their folks who were **hurt** by this.

Yet, despite handicaps, I think the IECW camps performed very creditably compared to the USFS C. C. C., and vastly superior to what *I* have observed among NPS C. C. C. and State Forest or State Park C. C. C., where generally even *more* Bloop and political appointees and a dearth of able leaders seem *ever* evident. . . . For the same reason, the C. W. A. and most other *route-step alphabet* funds and works, when on conservation projects, frequently did more *harm* than a lifetime of *real* conservation can rectify.

It was unfair to expect that a *spontaneous* creation like IECW, with so many untrained leaders, could compare with an already well organized, trained, more or less efficient outfit like the U. S. Forest Service, who had *only* to adapt their advertised forest policy into a working system for the C. C. C. camps in their charge.

IECW camps did not have *army discipline* assigned as did the C. C. C. camps, which was quite an advantage to the 200-odd man white camps in many cases, and *lack* of disciplinary enforcement hindered many Indian camps, I'm sure. Although the *Army-Forestry* combine was *not* always just smooth, it appeared that the military air was generally of assistance and in some camps indispensable, especially at first. If anything, the rule could have been more strict and more enforceable.

With the Indian unit of fifty men camps, I think it was wise to keep the army *out* of it. Although better discipline

and more strict rules would have helped any number of Indian camps, I think the *Indians* were generally better managed than they would have been with *army* discipline.

Much trouble, prejudice and suspicion probably would have *resulted* from army "invasion" and domineering. And I think *fifty* men camps were a much better standard for Indians and their work projects per area on the whole. So were the family camps a good modification of the plan . . . fitting Indians' cases.

The IECW was *most* handicapped in not having the *vast areas* to *select* work projects from as did the C. C. C. of either the Forest Service or Park Service, but had to *confine* their work to the Indian *reservations* and were *further* restricted to work *only* on unallotted TRIBAL lands.

The much-needed and unnecessary ruling against work by IECW upon individual allotments and private land is for political and even practical reasons obviously important and to a large extent advisable, but in important exceptional cases is very impractical and costly beyond measure. I do not favor the rule's abolishment but advocate its being modified to a flexible, practical degree. This ruling contributed greatly to the jealousies between tribes or reservations and renewed feuds both prominent and lessening, and created opposition, rivalry and resentment between former enemy tribes; by forcing the quota allowed an "open" reservation (which had not sufficient unallotted or tribal lands to make a camp even partly practical) to locate a camp set up on tribal lands of another reservation or people.

This would be TICKLISH between Wyoming's SHOSHONES and ARAPAHOS, rival neighbors on a reservation. Assigning Yankton Sioux a camp on Rosebud Reservation (Sioux) added to the dissension developed largely by disputes over the Pipestone and Black Hills claims, etc.

Certain leaders and whites, for personal gain or jealousy, constantly circulated false statements, malicious lies, gossip and propaganda to incite jealousies and resentment. Some of same and others similarly tried to incite Yanktons against the Rosebuds with occasional limited success.

Some Yanktons made trouble by feeling too superior, "advanced" and cocky—some had to be sometimes. Although the Washington Office and local agency and individuals frequently denied the rumor, it was continuously circulating that if the Rosebuds could get the Yankton camp men sent home or removed to another reservation by any manner or means, that the Rosebuds themselves could get more of their own hired to fill the abandoned camp. As employment was according to quota, if the Yankton camp were abandoned it would simply be discontinued or reestablished on some other reservation without benefiting Rosebud employment because the latter's quota was already maintained near capacity, or should be if they really wanted employment. The benefits (?) the Yanktons were doing the Rosebud reservation would therefore be stopped.

Yankton camp was a fine camp in an excellent location with a good outfit from the top down, with a generally excellent spirit and appearance, despite sudden hot individual blow-ups and average loafing, although not kept up to par on equipment for probably some of these reasons' outgrowth or connection. Yankton Camp was finally abandoned.

Where ECW projects seem questionable merit, rather than allow work that is useless or detrimental in order to provide relief without work on individual allotments, it seems practical and certainly advisable to AMEND the rule and . . .

‡Etcetera.

*See page 218.

let ECW boys help in such sheep herding,¹ re-grazing, gully control, channel improvements (where erosion is filling unnaturally) AND ALL SUCH EROSION, WATER, TIMBER PROTECTION AS MAY BENEFIT A LARGE PART OF THE RESERVATION, especially on allotments combined to allow open, or tribal, herd grazing, or of the herds of several owners in common. In this way streams[‡] will be improved to benefit the whole tribe and as this plan helps each owner-combine in turn, this will encourage others to combine and think more co-operatively again in order to receive this improvement and protection.

"This," so many insist, "is my land, and mine alone, and I will not turn it into tribal use. They should have kept their allotments as I did." Quite so, unless given recompense, or in "emergency," yet these practices need to be done on ALL land, but the owners can't afford it and it is too big a job to be done by EACH alone. This would do much to eliminate selfish isolation or wasteful miser-ing of lands. "Convicts" also should be put to such work instead of being jailed, fed and occasionally put at mock work.

Then conservation and other improvements would serve as a lesson to each locality, so that as ECW is reduced or discontinued, all would see the advisability of maintaining a TRIBAL CONSERVATION CREW, paid, voluntary, or of "jailbird" labor.

CONSERVATION TOPSY-TURVY—Soon, with the establishment of the first camps, came rumors of commissary and equipment supplies issues strikingly reminiscent of our famous excited era of wartime PROFITEER-PATRIOTS when "so many saddles were issued for every horse and several guns manufactured for every soldier."

It isn't hard for anyone to believe, recalling those hectic times, that the government in its excited haste to launch this movement would be just as goofy—especially as it smacked again of the profiteer-politico.

And having some years ago (during so-called good times) spent several months on a survey for the government in the mountains by pack-horse and foot, and recalling the repeated insistence of the GOVERNMENT COMMISSARY to keep sending out hundred-pound SACKS OF SALT with each requisition and probably a 24 OR 48-POUND SACK OF FLOUR as somebody's idea of practical proportions for a small crew's two-weekly rations, it was not hard for me to believe that there was some truth in it all.

As each man of our party was charged with three meals a day at fifty cents per meal, although the nature of our work made only two meals possible and the breakfast light, we were fed on under fifty cents a day—and very little attention paid our choice in ordering. The "non-profits" shoved out onto us what they wanted to get rid of.

I have small doubt that there are splendid opportunities to knock down all along the line in ECW work, although probably not by any means as bad as gossip makes out, nor as bad as when the ECW first got under way. However, the longer "in" the more get experienced in beating rules in more small, safe ways.

I have been quite reasonably sure in some cases, although probably all cases are exaggerated from slightly to plenty. It probably averages about on the level with "normal government graft." Nevertheless, much EXPENSIVE and UNNEEDED MACHINERY now stands idle and depreciating, because, as usual with government operations, IECW and C. C. C. camps have been closed or moved to new sites at great expense OUT OF THE APPROPRIATIONS—men thrown out of work upon exhaustion of funds through expenditures for surplus equipment and supplies (fuel oil[‡]) and machinery to do work for which there was no rush . . . and which,

¹With proper sheep control and re-grazing management, by individuals, and on large unallotted tracts by ECW or other relief workers, the GRASS would come back, although the topsoil is entirely gone in many places and the subsoil is poor. Pastured sheep droppings would add fertility, but soil would need artificial enriching in places, which would be cheap in the long run.

[‡]Etcetera.

by manual labor, on *same* or *less* funds—much less if that used for purchase and transportation, and moving costs for same, had been used for *labor* only . . . and consequently *fewer* sites wasted and new areas damaged.

On the other hand, I have personally found that there was *nothing* to any of a number of rumors and wild stories circulating around without foundation, *or* based upon imagination, misunderstanding, prejudice, or something only insignificant. I have had rumor-hunts with the Defector of the IECW regarding certain gossips I had found tracks of—to *usually* find it mainly a hoax.

Damn Murky is almost human. Even when **busy** he will listen, admit errors, concede points, read your junk, consider it, and keep it.

Sometimes he will do something about it and frequently will “investigate.” He’s been around Indians a lot—at least enough to know how to **get around** our arguments, demands, etc., and make us feel satisfied with our explosion—even though he hasn’t **done** anything about it. Probably he knows us too well, at least the **contact** end.

Nevertheless, I have stirred him into action. And upon finding out **I was wrong** sometimes—I have been as glad as he was. I like to **believe** in any pretense of conservation, although usually skeptical of it, and so I’m **glad** to be wrong.

I recall a certain new, wide, well-built road being built out to the PONEMA CHIP-PEWA at **Red Lake**.¹ These Indians enjoyed their isolation and welcomed little contact with outsiders. They had natural surroundings by the last fine forest remnant¹ in the region and were the only Indians in those parts that remained unique. This fine highway brought the world to their door, but also put them in a **show-case** for the world. It promises to be **MAIN STREET** to **poachers**, **bootleggers**, **sightseers**, **idle questioners**, etc., and is a **BOMBHELL** to **INDIANNESS**.

Those who lamented this **and** those who think such a road a waste of **taxpayers’** funds that could go to better advantage sometimes gossip and blame **IECW** for building so fine a highway there. **Wrong**.

It was **not** an **IECW** road. No doubt, Indians with cars joined other certain interests to petition for that road. It was easy to get petitions signed among Indians. **Too** easy. But the government **heeds** them **ONLY** if they advocate something the **government** favors.

Opportunities and percentage of **GRAFT** is possibly less in **IECW** and **C. C. C.**-built roads than the “normal” roads and highways. So is the amount of **work** done per hour and per dollar in its class—including other “relief” roads. Nevertheless, I have found a spreading fear increasing in several parts of the country—usually voiced about like this: “Who’s going to keep

¹This fine stand of pines is being cut much **too fast** in order to provide **income** to Indians and government operative expenses. I hope it can be slowed down considerably—particularly as this fine timber would prove to be **worth much more** as an attraction in the event the Iktomi plan is accepted there than at its present value as **lumber**. Pine **planting** is sorely needed here . . . and **neglected** as usual everywhere. A small crew could set out all the **year’s** seedling transplants in **one** day. The farcical nursery, bigger than in **most** places where such are generally toy or **non-existent**, was so **miniature** as to be humorously disgusting in 1934. Soil hostile to one pine species yet **not treated**. Since improved? Said in ’34 to be an improvement over previous years. Well, it **must** have been. See page 223.

up all these new roads?" The Government? Maybe, if it's to be forever Rooseveltian.

Not usually the state and certainly *not* most of the counties. The upkeep will certainly be more than most places can afford and many can even *endure*. These emergency constructed roads are generally comparatively well built—as grade roads go—and may be sometimes cheaper than contract roads, *but* in most places will rapidly *deteriorate*, as they are not usually surfaced.

Many of the roads built in National Forests, reservations, and other land will be valuable in forest protection, in patrol and fire-fighting, etc., and some of these roads will no doubt prove "worth their weight in gold" in some emergencies—although often *blocking* the route if emergency occurs *during* their construction—or later *at times impassable* or *less* traversable than the natural surface *in spots*. Passage should be kept *useable* during construction usually.

But *too* many of them will open up *too* much country to the careless and unappreciative tin-can picknicker, flower-picker, tree-carving camper, forest-fire setter, moonshiner, bootlegger, homesteader, and expose the remotest sanctuaries within reach of the poacher and sportsmen's ORGANIZED WAR ON OUR ALREADY STRICKEN WILD LIFE.

With all America clamoring for government funds for *roads*, MENOMINEE¹ INDIANS refused² government offers, saying, "When we want roads, *we* will build them." *Congratulations!*

With this land going back to grazing, the first job of the ECW boys should be to tear down forever that MOST INFERNAL IN-SIGNIA OF CAPTIVITY ever to invade the West—the *barbed wire fence*. Save it solely for the exclusion and torture of POLITICIANS and similar parasites.

With OPEN RANGE again, we can take *short cuts* to everywhere without fences³ wasting time and distance by always forcing travel in right angles and squares. Then we can again ride horses

¹Menominees have kept and practiced remnants of conservation for years and are much better off and far more independent than most Indians. Full conservation, as Ikto program, would put them ahead of all people.

²Government said to have persuaded them later through convincing a rival faction.

³Fences even intercept snow bound for fields needing it.

handily and they will prove to be the most economical and dependable year-around transportation. And these *white man's scars*¹ we can re-grow with grass and brush to stop the erosion they started.

HOLLOW CONSERVATION—Certainly, much of the work performed by IECW, C. C. C.‡ to keep busy was simply a time killer and, in the opinion of many, a time waster.

Example:

I criticize certain Yankton‡ ECW projects on Rosebud Reservation for only charring thinnings of young forests sometimes and **not treating** them before using them to build timber reserve fences, etc.

The pine and oak posts were generally too small to be used for posts and often so short the top wire had to be pulled down or missed while still the post was not set deep enough in the ground. This made the fence **too low and weak** against storm, snow, cattle, etc., especially in that sandy soil. Camp foremen and leaders are least to blame. They usually built a good tight fence, although it took much more time and labor for these reasons, and was **not worth it** because the posts probably would not last two years before rotting out.

A creosoting plant to make these posts fit to serve fifteen to twenty years would have been economy.

The following spring every other one was **replaced** by a steel post, which was a good idea, but involved that much **re-labor** and **re-time** on the same **re-job**.

A big sign at each fence canyon crossing might have scared the Rosebuds out if it warned of fine or imprisonment by the Government—otherwise, line riding is necessary if the range is stocked. But as **time meant nothing** to employment they should have built **stock-guard gates** at every place the fence crossed canyon or trail, because at all these points where a Rosebud Indian drove up to one of these fences, he was apt to cut his passage through all the wires of the "Yankton fence" even though a sign there might advise him of a gate 100 yards away.

Such work as most roadside cleanup ordinarily is of only **temporary** value, if any. In a few years or months it is re-grown with brush, etc. **Weed destruction** sometimes was wise . . . but yet—

CONSERVATION HINDFOREMOST: "Improvement"—Destroying and burning of weeds along roadsides‡ by various relief lettermen was in many places not allowed *until* "orders" came generally **AFTER THE WEEDS HAVE RESEEDED OVER THE COUNTRY**. And sometimes the *fire* got *loose* to really damage.

Too often cleanup of roadside or forest by Relievers, Regulars or Privateers did more harm than good in **DESTROYING** undergrowth of **VALUE** in berries, nuts, wild fruit, herbs, medicines,‡ of various uses to Indians *and* wild life, especially birds, and sometimes including fish.

Frequently this growth and highly absorbent ground-litter‡ was an *important* anti-flood,² anti-erosion, watershed and stream protection factor in that it (1) *soaks up* rain, snow-melt and other

¹Roads.

²The great eastern floods of March of this year (1936) were undoubtedly magnified if not **made possible** by such work as this by C. C. C.‡ Estimated tangible loss by floods of Allegheny and Monongahela rivers, 108 million dollars . . . 282½ millions for "all" floods in 1936. Ditto magnified for January, 1937, **record floods** of East and South. See Chapter Seven.

moisture . . . and (2) by shading snow and ice, *preserves* it longer to *use* and *release gradually and steadily* throughout the season.

Hence it is DANGEROUS in at least many areas and regions to OVERDO thinning, clearing and cleanup, since removal of this natural cover in considerable proportion EXPOSES slopes to RACE-OFF of moisture that falls or is released, and as it *invites* wind erosion to further damage.

Specific Example: The cutting of brush at Pine Ridge, Rosebud† was mainly along bottoms where the brush:

1. Afforded **refuge** and **feed** to birds, small game, even fish, and fur-bearers like beaver, raccoons, etc.
2. Provided Indian women a harvest of wild fruit and nuts for fresh food, preserving, drying, use in jams, jellies, wozapi, wasna, and in many other **Indian foods** for immediate or winter use.
3. Was also of more **recreational value** when natural.
4. Served as watershed **protection** and erosion safeguard, especially on the hill-sides.

I believe such brush cutting was later ordered stopped by the Office at Washington.¹

Likewise harmful was much channel improvement.

At Pine Ridge and elsewhere, the work of clearing the **stream channel** also caused the water to **run away** more **freely** than natural and therefore become **too low** in dry weather, and with drought might **dry up** entirely or into the fewer and reduced pools quickly used up, with resultant **loss** to fish, wild life, and pasture animals.

Usually *birds* and other *wild life* are disturbed, driven out, robbed of their habitat *and* the season's crop of nest, eggs or young lost or impaired. SUITABLE SANCTUARY for all wild life has dwindled away from a *continent* to a remnant archipelago of tiny and hazardous *islands* for most species, and the *necessary environment* of many of our finest creatures has been reduced to practically, or quite *nothing*.

With these annual successive waves of "Conservationists" simultaneously *and* continuously invading virtually every domain, refuge and breeding retreat in the country throughout the year and reaching the *height* of their activities *during breeding season*, I wonder if the wild life will not *give up trying to exist*, for there is NO PLACE LEFT TO FLEE TO ESCAPE THE TOTAL INVASION!

PROBABLY more was accomplished than I give credit for, and much was done that has not been generally advertised, for, judging by the emphasis and consistency of the reports, certain types of work seem to be *considered endless news*, while others are hardly noted.

Dams and reservoirs, pet projects of C. C. C. and IECW‡

¹But return to Rosebud in autumn, 1936, reveals this **insanity** persists or is being renewed **worse** than ever.

(CWAPWAWPA) are probably proportionally less graftable and expensive than *promoted* projects of this sort and being principally small water storage dams, etc., for *livestock*, etc., are sometimes greatly beneficial and considerably less harmful.

On some reservations dam-building will open up a fine grazing land that cattle could not otherwise reach, and is a wise move, as this country must go back to cattle grazing—or wild life.

The dams were usually (?) built in seemingly fair locations, though some appear to be located where they could wash out in a wet year, or a sudden heavy rain. But let ECW boost their own merits.

CONSERVATION OVERSTUFFED

Some dams look promising when you find them filling from a rare rain **until** you return a few days later and find them **dry**—from **seepage** or drain through a gravel-bed floor, etc. They'd as well be built on a **blotter**. Yet former **natural** lakes and ponds and sloughs which **proved** they could easily hold water safely, are not restored, although their restoration would probably **revive** extinct springs, seeps and underground streams, whereas no one can predict the effect of **artificial** dams on these **subterranean** water channels.

Some locations for dams suggest that water would have to be **on top** the hills before they'd ever catch any—as one Indian put it. Some dams are where they can't back up enough water to **bust**, or even to **hold without packing it down or hogtying it**—and judging by some damsites on hillsides, evidently they expect water to **lean**, and in narrow draws, to **stand on end**, or edge!

A loyal IECW side-boss admitted to Ikto that of **95 (?)** dams built on a certain Sioux reservation, only **4** successfully held enough water to keep alive the **fish** that, with typical government "conservation" foresight, were planted in them. A cold winter will probably **freeze the fish solid in the ice of the shallower ones**, and form thick solid-top ice to **smother the fish in the others**.

IN FAIRNESS TO THE DAMS I must explain that many have been dry ever since they were built **because** of the long-continued **drought**, but IN FAIRNESS TO THE DROUGHT I'll say that in quite as many cases it's **lucky for the dams and everything below** that an amused climate has, through sportsmanship or curious toleration, withheld the moisture that would too often **burst** through to serious erosion, damage to banks, vegetation, trees, and other flood destruction—if not **death to animal and man!**

That cute little hole through the bank of the Rosebud Agency Dam makes a good spillway for **air** coming down the canyon and it may be O. K., but when it looks like **wet** coming, I'll accept no invitations to **sleep** in any of the Indian camps **below** for fear I'll **WAKE UP SWIMMING TO THE HAPPY HUNTING GROUNDS!**

BENT CONSERVATION

Leave it to ECW to turn the wise and necessary gathering of **grass-seeds**† into ridiculous, wasteful and injurious results:

1. By **robbing** the seed-harvest area of its chance to naturally **re-seed** heavier, grow and **scatter widely** in its vicinity (advisable if properly re-distributed, but they bungled it);

2. By **not** sowing the harvested seeds in **neighboring natural environments** where such vegetation grew and should be grown again;

3. But foolishly redistributing same in **distant** and **unfavorable** climes, and sowing same **indiscriminately** as to logical environs, as for example:

Red Bunch Grass from South Dakota and Nebraska **hilltops** to **flats** in Colorado, Blue Stem Grass from So. Dak. and Nebraska **uplands** to **lowlands** in Colorado, Wheat Grass from South Dakota and Nebraska **lowlands** to **hilltops** in Colorado, Buffalo Grass from So. Dak. and Neb. **prairies-plains** to **swamps** in Colorado, etc.

as C. C. C. sowed such seed in such a manner in their **permanent waves** on hillsides, etc., for soil "conservation and re-grazing"—**even** on magnesia and rocky hills where mainly coarse, unpalatable species can grow sparsely in bunches—with the result that their **marcel waves** **destroyed** just so much grassland (which does not naturally erode, or waste or pollute moisture) and **exposed** that much soil to erosion and water pollution, AND while **failing** to raise the **grass** in those strips, **contributing** their area as a **haven** for Russian Thistles, Sunflowers and other **weeds** to concentrate and spread through the fields to curse the farmers, etc.

EMPTY CONSERVATION

Aim missed—Duty ignored

C. C. C., IECW‡ should have done *much* more—for ALL types of forest‡ *protection* and *renewing*:*

Planting and increasing nursery stock for reforestation; re-brushing; establishing wild life refuges, spawning beds and even hatcheries, etc., scouting isolating and controlling bark-beetles, spruce budworm, fungi;‡ alternate host plant research and control; efforts to confine the ranges and reduce or exterminate infectious plant-diseases such as **White Pine Blister Rust**; research and control of weeds, noxious rodents, fungi, and insect pests on crops and animals; grazing improvement;‡ erosion and flood control and water protections; and fire fighting and preventions.

True, many fire lanes, trails, fire-fighting roads and lookouts were built and used that reduced forest fires and made future fires less dangerous, *but* we still had way *too many fires, too high a fire loss*, and too much destroyed, CONSIDERING the NUMBER OF POTENTIAL FIRE-FIGHTERS in the field.

Some started by careless "conservationists" smoking‡ afield. Also, New Deal may have inherited a large per cent of the **most selfish class of fool** which reached its peak of abundance and desperate damaging during the last two years of Hooverism—the **professional fire-bug fire-fighter**.

Estimates state INSECT PESTS and FUNGUS PARASITES *each* quietly destroy as many miles of forest a year as does FIRE, so the TOTAL TOLL staggers imagination. EACH of these HELPS at least one of the OTHER two, *yet* for all-around damage to soil, water, erosion, climate, recreation, beauty, plants, wild life, including fish, birds, mammals,‡ and man, **FIRE IS THE CHAMPION FIEND**.

CONSERVATION FOREBEHIND

Paradoxically, with over a half million "conservationists" as a constant extra "fire-fighting" force since 1933, **more** fires occurred than ever.

Particularly on the same Sioux Reservation** there were more dozens of forest and prairie fires in 1936 than in **all** previous history.

Because the range had been leased to **white stockmen** over **Indians' protests**¹ that it had been **over-grazed** for years until so **deteriorated** they wanted to **refire** it a year for range **improvement** during the **renewed drought**, it was suspected that **Indians** were **setting fire** to the range to **burn out the stockmen**—although such would damage tribal and individual timber and property, and fires **may** have been set by **rival white stockmen** jealous of those who got the lease.

Rewards for arrest and conviction of **Indians** setting range afire resulted in at least one young Indian's arrest and incarceration before hearing—while **bribery** was allegedly attempted in efforts to secure affidavits against him to support charges.

Meanwhile, many Indians hesitated to go about for **fear of arrest** or framing. Rumors say a man was **CAUGHT** setting a fire, but whether Indian or white was not revealed. But whoever he was, he was in a position to **scare** out the employee, in one way or another, from arresting or reporting him.

Whoever the firebug, Indian OR white, he needs a pretty hard education—and a strong ANTI-FIRE CAMPAIGN should carry on before next fire season.

Fire loss would have been greatly **reduced** if **adequate precaution** had been taken in fire-breaks, patrol and transportation facilities. **Fire-breaks** were plowed around certain leased ranges, of course, **TO PROTECT WHITE STOCKMEN'S HERDS**, but **not** around where they would protect **INDIANS' tribal timber reserve**, or Indian homes and property.

The fire-breaks were often **too narrow** to stop a hot or wind-swept fire but they were at least **moral protection** to the **whites**. And with typical government foresight and loyal service to Indians, IECW plowed fire-breaks for Indian protection apparently

*See pages 216, 218, 222, 223; 192, 193. **See pages 204-6, 220, 223.‡

after the fire.² This would, of course, be convincing evidence that they had done their duty to satisfy an inspector—but not an Iktoimil. This skeptic turned over the plowing of fire-breaks and believes he found **not grass under the turned sod in furrows, BUT "BURNED-OVER" GRASS ROOTS!**

Unquestionably, they had about the **poorest fire-fighting system** possible with so large a **potential force**. It is **not** a bad fire-fighting country, and to anyone experienced in fires of Montana, Idaho, Washington, Minnesota or Canada, it would seem a **vacation for student fire crews**. Where several fires began, nothing indicates such wind and fished that an experienced Forst-fire Chief, given **timely warning** by a Lookout, could not have **stopped** the fire at the first ridge if he could get a fair-sized **crew with equipment** there in time—and there was no reason why he couldn't—EXCEPT THAT THERE WAS NO ADEQUATE TRANSPORTATION SYSTEM.

Although pick-ups might be running wild and empty except for the driver, fire-fighters had to **wait** until the truck assigned to haul them came from miles away—often the other side of the hills—or travel by foot and/or wagon if they were close enough to the fire.

While hours were **wasted** thus getting a crew there, the fire got a booming **head-start** to gain the ridge, where on stronger **winds** (not blocked as in the canyons) and **air currents caused by its own heat**, the flames would **ride** rapidly, or **bombard** their way by **exploding**³ pines, **across** the narrow canyons to **each** sharp ridge-top—and on.

Much criticism has been aimed at the FIELD GENERALSHIP for which Iktoimil could not testify: **That—**

Much time was wasted trying to **haul men by truck around** deep canyons when a crew could have been let out and **cut across** by foot.

One or two men would be left to watch a dying fire and be so far apart, or far from help, that a sudden shift or renewal of wind would fan a bad blaze **before** they could get help—or even word to fire crews.

Although bosses had such supplies, Indian fire crews had little or no water or food, first aid or relief shifts—although they put in 16-hour days or longer. (But one (Indian) **sub-boss** was on duty much longer.)

Well, **fighting forest and prairie fires is not a parlor game** and EVERY INDIAN SHOULD KNOW IT IS HIS DUTY, PAID OR NOT, TO REPORT ANY FIRE AND SERVE AGAINST SAME AS LONG AS NEEDED TO PROTECT HIS RESERVATION—or admit he's too dumb and worthless to live there!

However, if the apparent loss-reason of poor transportation facilities is **not** to blame, then SOMETHING WORSE IS!

The excuse that they **couldn't** have kept up with the fires because of distant blazes starting while they fought another, is only an alibi trying to pay off on dumbness or INDIFFERENCE BECAUSE THE DESTRUCTION WAS ONLY INDIANS' PERSONAL OR TRIBAL PROPERTY, or they would have used this CRISIS as a NECESSITY for using EVERY available MAN in USIS and emergency work, but ESPECIALLY IECW, and ANY TRANSPORTATION effective to fight AND/OR prevent fires.

FIRE is the MOST DESTRUCTIVE AND DANGEROUS PERIL OF ALL, and like war, SHOULD BE HELD THE GREATEST EMERGENCY, AND FIRST DUTY, AT ALL TIMES, for every USIS employee and Indian, if necessary—and leaders, etc., should have the POWER TO COMMANDEER ANY GOVERNMENT OR PRIVATE CAR OR TRUCK to haul men, equipment, supplies, etc., if necessary in extreme cases. NO OTHER use for car or man is liable to be as important as STOPPING a fire, and the YOUNGER or SMALLER they're KILLED, the LESS need for GREATER demands and exertion.

... Yet even when the Fire Crew Leader's pick-up broke down, HE missed one important fire because he could get permission for no OTHER government car, although many stood IDLE—including the pick-up of his IECW chief.

But of all things, they keep I. E. "Conservation" Workers on dams and roads WHICH ARE NOT GOING TO SPREAD AND DESTROY LIFE AND PROPERTY WHEN THE CREWS ARE GONE, while the GREATEST CONSERVATION EMERGENCY POSSIBLE RAVAGES SHAMEFULLY WITH NO "CONSERVATIONIST" RECOGNIZING IT AS A CONSERVATION DUTY!

If ECW in D. C. were awake and conscientious, it'd give out such orders, and a dutiful project manager (if he knows) would so act without waiting for D. C., or the whole COUNTERFEIT "CONSERVATION" MOB should be *sued* and *prosecuted* for *fraud, misrepresentation and defamation of the definition and character of CONSERVATION!*

²Of course, Iktoimil may have merely chanced on the site of a small or "old" burn in line ahead of the plow course not considered big enough or burned out enough to guarantee against new grass in case of rain, to justify "lifting the plow!"

³From pitch.

CONSERVATION WRONG SIDE OUT

Example

WHAT IECW[‡] HAS DONE ABOUT CONSERVATION IN FOUR YEARS ON ONE[†] SIOUX INDIAN RESERVATION:

(Iktomi lays 90% OF THE BLAME ON THE CONNIVERS AND PLOTTERS OF THE ACT and 9% on D. C. Officials because Superintendents have not been trained as conservationists and therefore should not be charged with the responsibility more than a tailor or carpenter should be appointed as surgeon because they do cutting . . . nor should some Soddy, Hog-feeder, Soda-squirt or Coffee-grinder Mechanic, appointed as local CONSERVATIONIST principally because he has neither training nor interest in conservation, be expected to develop any through spontaneous combustion while on the job.)

1, 2, 3. CONSERVATION OF SOIL, WATER AND WATERSHED PROTECTION—

- a. **Brush-cutting** to expose more slopes and bottoms to erosion, flood, water pollution and channel filling.
- b. **Roads, dams** to contribute to dust, mud, floods and to
 - A. Provide so much **weed-spreading** ditching for **weed-spread** harm;
 - B. Destroy so much surface-protecting grass, and
 - C. Expose so much soil to wind and rain erosion, and
 - D. Add mud to streams and channels, etc.
 - E. Prove occasionally useful—as stock ponds, etc., if lucky, but
 - F. Usually act as **artificial funnels** to new underground streams which nobody can map, predict, use or control.
- c. **Channel improvements** to help much-needed water run away faster.

4. CONSERVATION OF RANGE[‡]—additional to above operations—

- a. Few, if any, grazing areas of the ever over-grazed ranges, were protected by fencing-out livestock, etc., for—
 - A. Revitalization during drought.
 - B. Producing seed for gathering to sow for re-establishing grass on dead farms or sod-killed areas of the region.
- b. But grass-seed was "stolen" from the region for **wasting elsewhere**.
- c. Some sod was plowed up during dry weather, left to further **dry out**, especially the roots, by sun and wind, **before planting on dry fields** during dry weather and expected to grow, spread and reseed the area by **psychology**. A fine operation successfully **butchered**!
- d. Apparently no sod transplanted in a complete operation **quickly** to **moist** ground during **moist** weather—which would have been a splendid necessary **conservation** move.

5. CONSERVATION OF FORESTS AND WOODS—

ALTHOUGH USIS has been contending for years that:

- a. Bark-beetles are **killing** timber and **threatening** the remainder, and that
- b. The forests are **over-mature** and will **die off unreplaced** . . . so
- c. USIS is therefore justified in **cutting** so much pine of recent years following **near-extinction** of cedar years ago by **cutting** . . .
- d. Fire has **destroyed** or **over-weakened** timber of all ages—including the very scarce **reproduction** (young),
THE USIFS-ECW HAS, THROUGH

Reforestation—

- A. **Not established a nursery** to promise **reforesting**.
- B. **Not planted a tree!**

Afforestation—

- A. Planted about 5 acres up on the flats where trees never grew, **can't grow, aren't needed** and would rival grazing if they did grow, and
- B. Planting **not trees native** to this climate but **Chinese Elm, Scotch Pine and Norway Pine** from the lake states to the droughtland! **Fortunately, none could survive by even prayer!**

6. CONSERVATION OF WILD LIFE—

- a. **None** planted, except some **fish wasted** in porous dams.
- b. Food, shelter, homes, breeding refuges, hiding places of wild life further **destroyed** by cutting of brush, trees, and thinning of thickets, etc.

7. FOREST RANGE, WILD LIFE AND HUMAN PROTECTION FROM FIRE

- a. Said "Oh, Darn!

ETCETCETC

[†]The same as referred to re T. B. Trees, pages 204-206; Dry or Dangerous Dams, 220; Fire, 221, 222.[‡] This is practically a rubber stamp for all Sioux and other reservations as comparatively no wild-life restocking and no reforestation was done anywhere by IECW, C. C. C.[‡] and few nurseries were established—and none big enough. See page 216.

CONSERVATION UPSIDE DOWN

Odd Examples of IECW Special Diverted-Conservation Attitudes ... Life—Death:

I. THE DEAD

Indignation has been aroused by projects, individuals[‡] wrecking, robbing graves.[‡] Much of old **Indian**, and possibly **pre-Indian**, together with **prehistoric** animal, plant and other remains, fossils, geological oddities, etc., are doubtless found, broken or left by C. C. C., IECW[‡] in their many works and excavations and personal discoveries. **Every** group foreman and leader should watch for **anything** unusual and **RECORD** . . . when, where, in what found—by whom, its appearance and disposal, if not left. He should personally **see that nothing** (as a mastodon bone or skeleton) is broken, or even **disturbed** upon discovery unless absolutely necessary to the project and then if possible **notify** some paleontologist, archaeologist, geologist[‡] to inspect or remove it. **Amateurs** ruin such even when most careful. Thus much of interest and possible importance, even untold future value is **destroyed forever**—**BY AN INSTITUTION CREATED AS "CONSERVATION"**!

II. NON-INDIAN ANTI-CONSERVATION LIVESTOCK

IECW's most **motherly instinct** developed at Rosebud for the welfare of anti-conservation **sheep**—flooding the timber reserve during the 1934 drought to over-browse, graze out and churn up the light loose soil and hillside worse than the other stock (welcomed over Indians' protests,¹ which yielded because in such emergency, pasture-crowding was humanely unavoidable)—as orders were given IECW boys to be ever watchful for stray or stampeded sheep, and during work or off hours to herd same into camp to guard, and to notify proper parties, so Mr. **Sheepman** would like the place and the nursing service—and his friend, the IECW Boss.

III. INDIAN LIVESTOCK—IECW, CWA, PWA, WPA VS. SPCA

Iktomi hears on **Yankton** Reservation that an **Indian** gets \$4.20 a day for **his** services and **two** teams for work on IECW dams, while a **white** with **one** team gets \$6.00 for work on neighboring W. P. A. dams. He learns that Indians working on IECW dams on Pine Ridge and Rosebud Reservations get respectively 80 and 75 cents a horse, per day. Now anyone who knows horses, knows they can't do that kind of work without feed and you cannot feed them hay at \$12.00 a ton and **grain** at present prices and make anything extra for your family you're supporting on \$30 to \$45 a month for your services. With drought ruining grazing, the horses can't feed enough on **night pasture** and can't be turned loose, as they couldn't be caught in time for going far to work. **So the HORSES SHOW THEY ARE BEING STARVED and worked TO KEEP THE MAN'S FAMILY FROM STARVING**—though sometimes the family shows it too.

IV. HUMAN—THE LIVING

Conservation of **MONEY** more important than conservation of **LIFE!** That ECW heads' **carelessness in not providing or emphasizing safety rules for bosses and workmen WAS RESPONSIBLE** for unnecessary accidents and death on projects—hardly of importance to justify death or considerable injury—is indicated by a cavein accident which **killed** a young Indian and seriously injured another admittedly because of neglect of precautions and taking chances in order to complete a project on schedule for "**economy's**" sake, as was shown when a hearing to probe into the reasons of the "official investigators" for ruling the misfortune an **unavoidable** accident, brought out testimony¹ expressing government philosophy:

That there was "**NO DOUBT ABOUT SAVING OF FUNDS BEING MORE IMPORTANT THAN THE SAVING OF LIFE!**"

THERE OUGHTA BE A LAW AGAINST SUCH "CONSERVATION!"

¹Of course, some Indians changed their mind and brought pressure to lease it for the paltry fees they desperately needed.

FAKE CONSERVATION

CONREVERSATION (*Conservation Backfired*)

Ojibway Become Chippewa

Due to Treaty and Reservation Hunting Laws and "Enforcement"

IECW may sometimes be guilty of some anti-conservation practices (tactics) that C. C. C. boys probably get less chance at.

At many Indian camps the group foreman, camp manager, leaders and others keep guns for hunting or just shooting.

I know a young white graduate forester in charge of one camp who still has the small boy's impulsive urge to *shoot* anything, and quite like a boy with his first gun took great "modest" pride in his experience of shooting a horned owl off his cabin roof one moonlight night when it came to talk to the camp's imprisoned young horned owl mascot. The lad liked Indians and was well liked by his Indians. The combination produced good enough results, as his projects involved not *conservation* but chiefly *road* building.

On the *way* to look at a forest fire that was threatening to move *on* to the reservation, he and his Indian driver shot ruffed grouse and tried for spruce partridge, prairie chicken . . . and water fowl so far out on Red Lake that the rifle-shot splash didn't *show*—and we couldn't have *known* of a kill or *collected* it! It was at the time of year when, in some sections, you can step on grouse. In season here they will sometimes walk up and strut all around you and occasionally they may even choose you for a scrap in rooster fashion.

They had several guns aboard and the gun handling was quite *noviceable*.

Another dangerous feature to wild life and human life is brought out by these fellows relating rather boisterously how the IECW boys sometimes took GUNS with them IN THE TRUCK ENROUTE TO WORK to shoot grouse along the way.

¹This is no reflection on the **witness**, who seems to be sympathetic toward Indians, but rather indicates his efforts to be **loyal** to "the service" or employees by supporting the "defendants" of this sister and supplementary department through merely stating a general government viewpoint.

‡Etcetera.

We got to the fire at *sundown* after a *lucky* shift in the wind had turned its course to blow parallel with the reservation line.

Returning from the fire that evening, they “shined” deer. Finally one held the flashlight on a fawn standing across the ditch a few feet away, innocently watching in wonder whether this strange, mysterious light could be a *young moon*.

The other took careful aim with his rifle and fired and the fawn plunged into the brush. Both laughed and discussed it all over and over and, although disappointed, felt sure they’d see *another*.

I told them their fawn would be lying dead in the brush a little way. Doubting this, they were *not going to look*, but soon laughingly went to see and found the fawn, when it got up and started to run, while they turned French with excitement. I said it wouldn’t go very far and they scrambled after it with gun and flashlight. The fawn made a short, low run circling back, until they met it surprised and shouting that it “came at them!”

The Indian fired carefully from eight feet away and shot it through the upper nose. It fell, kicking and strangling and breathing gurgles. I told them to cut its throat, but to look out for its hoofs, for in death even a fawn could be dangerous. The excited Indian attacked from *in front* and got kicked, but stuck it bravely. Soon it was gutted and loaded. He said he had got three or four that size the last few nights.

I wondered how many more he and others had *left lying* there, thinking they had missed their marks. Anyone who has hunted deer should be quite able to judge his shot by the deer’s actions—a miss, a light hit, a mortal wound—deer usually register plainly. No use to tell these guys. They didn’t observe and wouldn’t *remember*.

It might as well have been a JERSEY CALF IN A BARNYARD.* A tree would have offered just as much *hunting*.

So they went shining along in hopes of *more* victims—or victories—and jubilantly recounting the experience of the big game hunt. We saw several OTHERS SHINING by car and by *truck with a whole gang on top*.

*Dairy cattle could be a good help to many Indians, as here, and would often be only varying trouble to establish.

The "boys" were very grateful to IECW BUILDING ROADS THROUGH PLACES HERETOFORE NOT TRAVELABLE BY CAR, because it *helped them go "deer hunt" shining in these "new frontiers" all over the reservation*. Some men from this camp shined almost *every* night and sometimes *all* night. A car full or two cars went out nearly every night now. A few nights before one car got six deer and another night a carload got four deer. Another got a bear, and moose were occasionally shot the same way.

Even wives and sweethearts sometimes tried it with them, though usually about one experience was enough to tire them. *All the few in camp during the day* went latin when a small flock of geese flew over low and they COULDN'T GET THEIR GUNS IN TIME.

They talked about the unusually big flock of ducks this fall. They showed me what they claimed was an *extraordinarily large flock* sitting on Red Lake. It was a fair-sized raft of ducks for recent years in those parts, but *nothing* compared to what I have seen in that region not so many years back and many other places even *yet*. Actually, there was not *one* duck around there where a *flock* should be if proper game management and land and water conservation were practiced.

One *white* employee on a prominent job on the reservation did his afternoon field work one day by shooting over forty-some. He brought *that* many in and probably left some lie where they fell. This man was frankly and openly against the Federal Migratory Bird Act, etc. He kept his *guns handy* in his car everywhere he went, HOPING TO SEE A MOOSE, as he had a brag that he had killed every kind of game on the North American Continent except moose, which was his next goal in life.

He did not shine, however, and said he did not favor it—I don't doubt he was a good *shot* and maybe even a good hunter, and as I have gone through his idea of accomplishment and ambition when I was a kid, I know he felt this was his right and glory—though out-kidding himself if not a generation past that age.

On many animals he talked "old hunter's philosophy"—old *white* hunter's. If he had given his game a fair chance and had not been such a *game hog*, as the duck incident indicated, I would

not say his record was too carnivorous *provided* the locality in which he killed *each* species could spare his trophies. I even hoped he might get his moose to make his boast complete—but not around *here*. Let him go *hunt legally* and *as a white man in Canada* or somewhere that could *spare* moose and make a *hunting* trip out of it—NOT SHOOT THEM OUT OF A CAR WINDOW—

A GREAT HUNTER!!!

One Sunday morning before breakfast a car bumped into camp and a white hunter staggered out demanding gas. The camp boys would not sell him any, but found his tank was over half full. He just wanted to know if he needed gas—his partner was passed out. They had COME A LONG WAY and HUNTED ALL NIGHT, but he *couldn't remember if they shot anything*. No game was aboard. Maybe they had got too drunk too early to hit their prey or know it *if* they did. Maybe they only wanted to shoot, kill—and *leave it lie*.

Frequently I saw *outside whites* coming aboard the reservation to shine or hunt by day and no one tried to *stop* them. They appreciated IECW roads *adding their length as car-shooting front* and *opening up poaching spots* they COULDN'T HAVE REACHED BEFORE WITHOUT WALKING.

Treaty allows Indians to hunt upon their reservations in some states, as Minnesota, but denies *whites* this right.

The Indians did not object particularly to whites hunting there, especially employees, and sometimes invited them to go shining or hunting with them. Indians are usually generous and whites like them *that* way. Not knowing whether the camp boys were locals, they couldn't protest much when the camp boys took whites hunting, but *older* Indians did not generally approve of this *shining* practice, as you might know—they had been *hunters*. Nor did they usually welcome white hunters on their reservation, but the younger OJIBWAY had lost all their fine *Indianness* and become *Chippewas*.

These "*conservation*" *poachers* at this camp largely were brought from *other Chippewa reservations* by IECW and were probably more shoot-hungry than the *Ponema* camp boys. Their diplomatic boss welcomed any chance to prove his friendship by

defending them, especially in their presence, *but wasted no thought* TO AID THEIR ECONOMIC PERILS.

With our Hero, the white Group Foreman, these Chippewas *ridiculed* the old saying and picture of the *Indian* ending the hunt: "*He Only Took What He Needed.*"

UnIndianed, deIndianed, but ready for honors due Indian *Blood*. No *USE* to say anything, I soon found. They would either argue you down and treat you as a kill-joy, warden, or think you a stool pigeon or an enemy. They had been converted to the *white waster's excuse*, "SO MANY YOU CAN'T GET RID OF THEM." They claimed to have been shining deer around here for four or five years and that there were *still* just as many. Deer were still plentiful *because a state game refuge surrounds the reservation* on a large part of three sides and acts as a feeder for the reservation. They breed there and spread. The state should build a high fence all along their border and keep their deer from spreading onto the reservation for awhile.

Maybe when the Chippewas see their reservation being depleted they will begin to think and *APPRECIATE* their game—and not be ashamed of being *Indians* and become *Ojibway* again.

RED LAKE RESERVATION would be an *IDEAL* place to practice real conservation and the Red Lakers could soon become very *well off* by it, *but for that corrupted attitude*. They will have to burn themselves pretty bad, I fear, to wake up, or watch other places improve with this system until willing to change. The *Ponema* Indians might save the day.

I like Red Lakers. I favor hunting, fishing, and trapping for food, etc., and approve it for sport, where a country can *afford* it, but I condemn craven *lust to kill* and I condemn *WASTE*.

Venison may be had here at any time. Red Lakers eat the kill or give it away usually—if they *know* they killed it. Restaurants there serve it to local customers, at least. I could have had plenty.

Among the younger Chippewas there is a sort of *shine competition*—"How many you get last night?" "Only one?" "WE GET THREE!"—making it a popular game makes the problem more difficult to deal with. *WHITE* employees hunting or shining sets

a *bad example* and should be STOPPED. It adds to the *smartness* of the shine game, especially when the white man inquires of the Indian as to his luck, as if it were an accomplishment or the sign of a good hunter, and appears to favor or ENCOURAGE it by praising his luck.

The Head Forester there said he did not approve of the practice, but thought a severe campaign would cause stubborn *spite* "hunting." The Superintendent later visited Washington. He was aware of shining, etc., but expressed surprise that *outside* poachers warred on reservation game. He felt that an educating campaign was necessary. I suggested rigid patrol and enforcement of anti-white hunting laws and suggested the educating campaign be designed to change younger sentiment from a game of *smart pride* to one of SHAME, at the same time encouraging pride and interest in *real* hunting, game management and conservation.

Before the white hunting season opens on deer, some Red Lakers make a practice of *shooting a bunch of deer* to hang them up FOR SALE TO LUCKLESS HUNTERS or those common "hunting" parties that spend all their time in a CABIN WILD PARTY but want to *take a deer home* to show they were *really* hunting and successful. In a warm spell MANY SUCH DEER SPOIL and some years many fine carcasses rot that way.

IECW and the whole Washington Indian Office were very hot about the whole matter and expressed a readiness to cure at least part of the trouble by firing such offending white employees. I suggested the Washington Office issue a warning and strongly-worded order as the fairest, wisest first move, and I believe that is what they did. I hope it helps.

IF IECW IS TO ORGANIZE AS AN ARMY TO EXTERMINATE OUR ALREADY PERSECUTED WILD LIFE, I say

DISBAND ECW AS A MENACE TO CONSERVATION!

INTERLUDE

MANURE-SCRIP

Humor me as an honest *fool* who being honest can scare or harm no *shenaniganers*. No merit or honest effort can win, so now I announce my willingness to consider offers and bids on *crooked* jobs and schemes.

I am ready to start at the *bottom* as PRESIDENT OF THE UNITED STATES and *work up*. . . .

As 1940 is about the deadline for the **two major parties**—the one out of power will be making its great desperate struggle to come back, or go extinct. The party in power, having stacked all its chips on the New Deal, will make or break on the draw.

So I here announce **two major plans for two major parties** for the future of this country, presenting opposing points of view and purposes, and just to show you I want to be square to you, and to make sure I'm fair to me, I now throw my hat, **two hats**, into the **two rings** as official candidate for leader of **both**:

Plan I

As "**CIVILIZATION**" and Progress, etc., are the only things worth while and each should both be developed to the **nth**, hereby let me proclaim MY PLATFORM TO "**CIVILIZE**?":

A dictator is what this country needs to straighten this nation out and get things going in a hurry before it is too late. Many are saying we need a **Mussolini**. Some say what this country needs is a **Hitler**, a **Bismarck**, a **Stalin**.

In 1932 they pleaded for a **Jefferson**, a **Lincoln**, a **Washington**, and President F. D. R. got the job as new **Roosevelt**.

But we need something stronger and so I now announce that in 1940 I will run for **Columbus** on the Rain Ticket. . . .

. . . and if I am elected as **Columbus of America**, I pledge:

A—That as most Americans consider happiness, safety, opportunity, security‡ as **secondary** to the **drink-or-not**—

PROHIBITION has failed, they say, say they, failed has **REPEAL**.

So, say me, as people drink to forget their **troubles** and to make merry,

. . . when I get to be **Columbus** of this great nation I am going to make it a law that **everybody has got to be happy all the time** . . . and will enforce happiness whether you **want** it or not . . . by adding a new

EIGHTEENTH DE-MENT-MENT TO THE CONSTIPATION AND BUY-LAWS OF THESE UKNOTTED Snakes of A Merry-Go-Round to quarantine that

EVERYBODY HAS GOT TO STAY DRUNK ALL THE TIME!

Anyone caught **guilty** of being **Sober** will be punished as a **liquor violator** . . . and fined and sentenced to imprisonment at hard labor making booze for all us **law-abiding citizens**.

Everyone will drown . . . his troubles, and anyone who sobers up enough to know he **has** any **troubles**, or any trouble in drinking, will be drowned in his troubles.

B—**Sportsmen** are clamoring for an **OPEN SEASON ON POLITICIANS**. Now that's unfair and would be a real hardship on the Biological Survey to declare such an open season, on account of everybody always would be **poaching**, with or without a license, and regardless of regulations, and in all seasons.

Instead, I promise to class them all as **predatory and noxious pests and parasites**, and enlist the services of every able-bodied man, and the patriotic co-operation of every other man, woman, and child as war-time emergency duty to support the Army and Navy and Marines and Coast Guard in completely **EXTERMINATING** the pests . . .

. . . with a **bounty** to be paid by the U. S. treasury upon receipt of scalp, skin or skull of a politician when accompanied by affidavit. (My critics who may object to this as red tape, on the grounds that all that matters is to get the **material** proof because the **legal** proof can't make 'em any **deader**, and that those who lose such "papers" are being gypped to aid the notaries and lawyers, must take into consideration that the **varmint** needs to be shown to have been **at large**. Otherwise, some moonshiners and runners might go to **raising** the brutes or **bootlegging 'em into the country**.)

As it is, the War Department, Navy Department, and Air Service will all have to maintain full conscription to protect the country from **runners bootlegging in politicians**, and for tracking down **Blind-tiger-pig speakeasies** from **moonshining revenue-free politicians** to take advantage of the opportunities for graft that they would see in these following Civilized developments and projects:

C—AGE—I'll REVERSE TIME so Life begins at Death and events run backwards—

Until a steak becomes a re-cow, Humpty-Dumpty gets together again, accidents un-happen, bullets are sucked back into guns and shells, Failure retreats into Hope, Sorrow into Happiness, and in the coma of infancy, all un-birth back into Ancestors!

D—I quarantine to ELIMINATE LONELINESS:

Women will be furnished in slot-machines by which every man will be equipped and by which every woman will circulate. (This will prevent women going stale on anyone, including themselves, as it is believed that almost any woman can be good-natured for some period of time, depending on individual and case, which varies from a matter of a few moments up to a number of days or so after she first meets a man, and especially before she gets something she wants from him, and immediately thereafter for a shorter, more abrupt period, generally.) When her disposition starts to stagnate, he can put her back in the circulator. This plan in-sure-ing all women—as women are essential to happiness of man, and men—and Government and men owe it to women to keep them from going stagnant.

E—THE NEGRO PROBLEM,

... on which I have had no experience or contact, and consequently no opinion, will be easily solved for their happiness, and the race question settled by setting aside the best area available for the production of the essentials of **Possum and Watermelon Heaven**.

F—I promise to immediately end the YELLOW PERIL—by painting it green.

(Radio "comedians" will all want to use this one in about 1940.)

G—As a "CIVILIZED" engineering project and MONUMENT to "progress,"

I propose further elevating of the levees until the rivers may be piped along on top of them at level, or very slight slope from the upper streams or headwaters. This will save dredging and river upkeep. The dredges can be put to work in the former stream beds digging wells for settlers or prospecting for gold.

Droughts and floods will be avoided or piped off faster by closing or opening the faucets near the ocean—or desert drylands for irrigate-flooding.

A network of side-pipes from the main river pipes, and at a slight fall down from these, will be suspended out over across the country at about level of where the water is taken into the pipes. These will be equipped with sprinklers at intervals to make rain wherever and whenever needed as a super-irrigation project for farming the entire country. Water released from these pipes into the ocean or lower pipelines will provide all the water power needed for the whole world, and conveniently all over the country.

Meanwhile, we can sell land for promoting farming and wildcat mining and speculation on all the river beds and lake bottoms.

H—The Bureau of Soils and Erosion must be ABOLISHED and REPLACED by a Bureau of SOIL MAKERS

... under Government chemists who are to invent and distribute artificial soils manufactured out of rocks, desert, garbage and politicians' carcasses.

I—TO EVEN UP THE CLIMATE,

The COOL AIR of the glaciers in the Rocky Mountains will be piped down to be released in the deserts and throughout the East and South in summer, while the HOT AIR of those parts, although seriously lessened with the destruction of Congress, will be ample to heat the mountains and the north when stored in summer and piped up there for release in winter. Thus, East, West, North and South—especially everywhere of lower hot-climate strata—won't hereafter be so burned up in summer as now, following Congress's spring and early summer exhaust—after we have exhausted Congress.

J—ALL NATURAL RESOURCES MUST BE USED UP AS FAST AS POSSIBLE and for whatever immediate returns we can get for them, as it is only now that counts so far as receiving any cash, trade and work goes.

We won't need these after we "progress" and become the great modernized, highly refined civilization, or Laboratory World of Tomorrow. In fact, we won't want to be reminded of our comparatively primitive Today, and these natural resources not only would remind us but stand in the way of Progress. All forests must be lumbered right away, or if of unfit lumber material—burn 'em. We can show our grandchildren photographs and books that tell all about trees if they want to know what the trees and woods looked like. They won't care, anyway. Besides, we did it for their sakes, as we can prove by our history books we write to show how trees are in the way and stand on ground that we should make ready by clearing for the noble tilling of the soil by the honest sweat of the heroic brow.

All this worry over the soil is all nonsense because our science and zeal and industry, and man's great unlimited intelligence will not require soil. We will make it in great laboratories and spread it all over the country.

K—THE MOUNTAINS? Easy—we'll level them out across the country and use them.

(We'll page Paul Bunyan and Babe, the blue Ox.) Then we can irrigate and drain the whole country, reshaped as rows of squares of gardens and farms and machine shops and filling stations and hot-dog stands. Think **what Progress!**

America will surely then be in the lead of Civilized Paradise and Intellect! And besides, the aviators and plane passengers can play **checkers** with the fields.

L—What about the EFFECT on CLIMATE? That's just the climate's too bad.

What do we need with a climate anyway? Or care about any—except in California or Floridornia?

M—What about all that DRYING up the climate and inland WATERS and nation's H₂O?

Don't worry about that. Why, we'll make **water**, too!

N—What if the WINDS become violent and blow the crops out of the ground and blow the soil away?

Say, what's the matter with you, anyway? Don't you ever read up all about how **smart** is **Man**, and all he knows, and what all he can do **always**? Why, **Man's** genius will **cross the crops with grasshoppers** so they can hop around to cover out of the **storm**, and follow up the blowing soil to wherever it lands and grow on it again!!

O—ALL WILD LIFE and game should be destroyed and extincted. Future children can learn all about them by eating boxes of animal crackers. Wild things are **wild!** Now that's **bad.** That belongs 'em to the days of the **Savage** which we are trying to get **away** from.

They have **no** intelligence and **no** souls and occupy too much **room** and are **bad** and **scare** people and **eat us up.** Hawks and eagles fly away with children and eat them up in their nests, porcupines shoot their quills at you, wild roses have mean old stickers, big bad bears say **boo** and the old bad wolves at the door in sheep's clothing huff and puff and eat up **Little Red Robin Hood's three little grandmothers.**

So it is our national duty to pride and safety and progress and honor to promptly exterminate **ALL WILD LIFE OF ALL FORMS IMMEDIATELY**, except, the **raindears** and **oyster rabbits.** This will include the extinction of all birds, too, except, of course, the turkey, which we can raise to reverence the **Deah May flouwh.** Birds, the nasty things, eat horrid old crawly worms and bugs! Wild plants and wild flowers trouble unfortunate persons with **hay fever**, and grow where we **could** have crops and flower gardens and lawns. Besides, they hide the wild beasts and birds and all the hideous creatures like **snakes—OOOH!!** We simply must get **rid** of all wild forms at once, indeed!

We will make unrelenting **war** upon all these by the army, navy, marines, national guard, coast guard, boy scouts and campfire girl scouts, VFW, American Legion KCMasons, GARDAR, YWCTU, etc., and all public-spirited citizens solemnly taking oath and rendering patriotic duty to their country and to their flag to fight courageously, with that **glorious old American spirit and pioneer fortitude**, against all the wilderness and wild beasts and birds to conquer them and wipe them all out entirely so that **America can go ahead**, and **ON** and **ON** in the lead—**FOREVER!**

P—The INDIANS "we" won victory over, and righteous moral triumph, by forcing them to stop hunting and fishing for a living because that was wild and bad and heathen and uncivilized!

But that Civilized people of America, the most **happy** and **blessed** and **avored** and **enlightened** and **sensible** of ALL civilized people of all the world, may not have to tolerate such hindering and humiliating primitive reminders of unmodern times, I suggest

TO END THE INDIAN PROBLEM FOREVER—

DEPORT ALL INDIANS AS UN-AMERICAN FOREIGNERS AND LESS THAN 1/2 OF 1 PER CENTERS!

Q—The world is for man alone—WHITE MAN, the Image of GAWD!

Only civilized man has **any rights.** There is **no room** for any others. Not in America of the Tomorrow!! And all this is very practical indeed. It solves both our **employment**, or rather **unemployment** problem, and **immigration** problems forever!!

For after

Wise we win war with wicked wild world, we will well employ now permanently every 100% American as officers, and have Arthur Brisbane's ghost to welcome all the rest of the world as immigrants to the AMERICAN-APARTMENT-LABORATORY-PARADISE to serve as common laborers and soldiers in the American Public Health Service to combat the hosts of new diseases and mysterious epidemics and food and water pests and parasites NOW APPEARING TO INFEST US FROM NOWHERE AND EVERYWHERE!!



Plan II

As I have presented my White-washed platform

I will next offer my **INDIAN IKTOMI PLATFORM**

Of whats and what-nots

FOR THE REGURGITATION OF AMERICA

On which I am also a **candidate for Columbus** (on the Race Ticket)

Or more appropriately, **Tecumseh**:

1. We'll junk the Constitution and all laws and start over with **simple** laws, and
2. **Rapid Government** adapted to **economic** life and therefore having CONSERVATION as its base and all transit lines, and
3. Next we will **reorganize the Cabinet** and arrange all correlating departments . . .

. . . INTO one SUPER-DEPARTMENT OF CONSERVATION over all departments and arrange all departments concerned with **natural resources** into ranking inter-departments which would include Forestry, National Parks and Monuments, Preserves, Reservations, etc., Indian Reservations, Public lands, and all other lands, wild life, fisheries, coast and geodetic survey, etc., Soils, Erosion, Watershed, Flood Control, Waterways, H₂O areas and Harbors . . .

. . . Entomology, pathology, etc., for parasite and pest control,

. . . Prehistoric research and exploring in archaeology, paleontology, etc., geology. . .

Also geology, minerals, oil, chemistry, etc.,

. . . Museums, ethnology, anthropology, institutions, and modern sociology . . .

Agriculture,

Commerce, etc.,

. . . To head such scientific research, management, and engineering as developments with conservation warrant.

4. Strong Government SUPERVISION OF ALL LAND AND WATER RESOURCES to weigh carefully the **results** of benefit or detriment of **every** proposed project, and with the power to **enforce** management of **all** areas of public domain and **even** of private holdings or homes, **wherein** the land or water resources, or any relation of same which may have an effect upon the country elsewhere, may **need** control or aid or correction.

RE-DIVIDING UNITED STATES ADMINISTRATIVELY into the approximately **ten districts** naturally distinguishable as to natural resources, natural and sociological economics, geographical divisions and types of population affecting **economic** development, conservation and security.

AND SUPPLEMENTARY CRITICISM AND CORRECTION PLANS: . . . :

CHAPTER SIX

SHELTER BELT

Economic Americanism—Wastage of Natural Resources for Agriculture, etc.
Sacrifice of Agriculture for Industry, etc.
Immolate Industry for Labor.
Consecrate Labor for Politics!

After the first cheer for Mr. Roosevelt's Shelter strip project, came such a wave of disapproval by Foresters, Conservationists and naturalists, that many were relieved when Mr. Budget refused the necessary appropriations on the grounds that it was impractical, and only theoretical and doubtful.

I have too long *championed* Forestry and Conservation to welcome a stranger under the cloak of both or either, that is *so* doomed to certain failure, that it would ruin, or injure permanently, these excellent causes that foolishly endorse it, and which would be credited with its flop, as just another noble experiment. Indeed, probably more sincerely than Shelter-belt boosters, I respect the *aim* too highly, favor its possibilities too well, to feel there is justification for this very project being pushed across with brute strength and theory, to stand as a PERPETUAL MONUMENT OF FAILURE to an enterprise that could as well have had immortal success. Cheap publicity has ruined many a star and CHEAP THEORY WILL BANKRUPT GENIUS.

The cost of such a project, as originally proposed, would be staggering. It would not be done for 20 million in the first place. It would not be re-done for 20 million in the second, and probably couldn't be undone for another 20 million. It would put men to work. It would be less cost and trouble to line as many unemployed with shovels and put them at the old army time-killer—dig holes and then bury the holes.

The whole trouble with the proposition is that the white man is again trying to make NATURE JUMP THROUGH A HOOP. I had thought that foresters and conservationists had come to understand Nature, but I guess their foreign instinct overcame what their study should teach them, for every new idea has to go back to Europe, or the *Europe* in their minds, to start. For years I was getting hopeful of whites naturalizing into *this* ("American") Nature's philosophy, but I suppose that as long as they run our forests and conservation, they will run it down.

As one might suspect, foresters are disagreed over Shelter belt. Most would like to believe it. Some favor it through faith in their leader. Or as a matter of policy. Why should a forester want to be labeled *unprogressive*? NOT FOR PROMOTION. Most are more or less consciously aware that even the undertaking of this project will:

1. Establish forestry as a **major** enterprise, and immediately elevate the foresters to a standing as a leading profession.

2. Be a big boost to associated professions, nursery men alike. (Foresters have so long lived off the crumbs, so to speak, that this gigantic expansion looks like their long dream of the Big Time is about to settle before them as a reality.) That is something tempting to toy with, pinch yourself about.

3. Mean opportunity for advancement and importance to those now in the Service, associated work, and jobs and a future for those with degrees or yet in school.

4. Open up a great new field for work, research, experiment, advancement, expansion, which interests many.

Therefore, many would be for it even if they thought it would fail, and some are so enthusiastic about such work they want to try anything that sounds even interesting.

If it is approved, it looks like a tip to buy stock in fence factories if **politic** don't beat you to it. Maybe some **have** bought such interests and influence the Shelter Belt approval for that reason.

It seems to be instinctive to the white man to want to stack things up in uniform piles, put everything in even layers, and lay things out in straight rows. He looks at Nature as a *tangle-of-angles*, while thinking of his straight-lines-to-be of buildings and streets or ditches. And he is very much distressed because *Nature*, as a whole, is not found in such accommodating straight lines and angles. Therefore, *Nature must be wrong*, he reasons, and sets about to change it. Invariably he succeeds in upsetting the balance of Nature—on top of *himself*.

It is NATURE'S PLAN to fully equip and maintain *all* its parts as closely together as *most* can do well. If Man would realize this and *ally* with Nature, instead of fight Nature, he could often help Nature increase this ability safely. Nature does not plant her forests in *rows*, and her natural forests are far more complete than any park.

It was first planned to plant so many rows of trees running north and south, for a width of so many rods, every mile for a hundred-mile strip, to run from the Canadian border straight south into Texas. Just *why* . . . so planes and migrating birds could follow it easily? I believe the plan is now improved so that

the rows will vary to face the local prevailing winds as a cross-hatching strip to run more bordering the drought area, instead of so northish and southly. But it needs more bending.

Now this strip is planned to extend across an area that for most part *never* had trees. So it is mainly not *reforestation*, but *afforestation*. It has long been a mystery to WHITES why this region was always so *treeless*, but to INDIANS it would seem as practical as worry about why *hair* does not grow on one's *teeth*.

Some scientists said it was because the soils were too *compact*, and *heavy*. Others believed the soils were too *light* and *loose*.

Actually there are many types of soils throughout this region and most of them have been generally treeless, although *each* type of soil may grow trees under favorable conditions, *and* each type fail otherwise.

Another theory is that these prairies and plains were kept treeless because the Indians set so many prairie fires. Very white! The Indians never originated ye owlde Hillbilly custom of "greening the woods," or the prairies either. They may have practiced it in exceptional circumstances, but neither intensively nor extensively. Why should they? There was abundant grasses and vegetation for all the vast herds of grazing animals, and most of the Indians in these parts were very nomadic, so there was no reason to "raise" grass for wild animals—and even later after they got horses, moving camp and pony herds to new pastures was easy and supplementary to their own required movements and was a practice that avoided over-grazing. Certainly *Indians* did not eat *grass*. Some of them raised corn and squashes‡ but a prairie fire wouldn't help such farming, even *if* the generally foolish Hillbilly theory were true.

The area of treeless plains and prairies extends quite uniformly from the Arctic tundras of Northern Canada through the northern territories, southern provinces, entirely across the United States and reaches far into Mexico.

It certainly would have taken careful, *systematic* firing by all the prairie tribes down through the ages to keep that extensive an area so uniformly burned out if Nature had had any desire to spread her forests through that region.

Furthermore, the abundance, condition and variety of prairie

and plains vegetation belie any notion that much of this region was burned over frequently in these parts as one may see wherever roadsides, railroad rights-of-way, and grassy stubblefield borders are burned over, that such firing quickly *exterminates* the more succulent, palatable and nutritive plants and causes their succession by coarser forage.

Burned forests decay slowly and unevenly, and some *trace* of ruins of their cremation and at least regeneration in spotty remnants would remain to indicate location or approach of wooded areas if any had existed as recently as the Indian-Horse Era.

Indian legends are corroborated by scientific research of prehistoric and recent times, which reveals by plant, animal and human remains that this region was not wooded in the last age, while historic distribution and abundance of prairie types of wild life indicate long *establishment*, *not* frequent reduction by fire.

Sometimes, as a war strategy against wagon trains, early settlers and soldiers, the Indians set a fire to run down wind or upslope to stampede the stock, head off or confuse the army, throw a wagon train into a panic, and burn up some wagons or property, wreck others in their escape, open the rest to an attack, and to burn off the feed so the slow army's and settlers' slow horses and pack mules, oxen and stock would have a hard time finding feed enough to travel. But this was all during the LAST HALF OF THE LAST CENTURY.

And such a method would not be effective against other Indians during inter-tribal wars. *Before* they had horses and firearms they did not travel far and wide in usual warfare. It took too long to travel to an enemy's camp afoot and too much preparation and food to carry, since the usual general strategy of a war-party was to *surprise* attack—and food-hunting would usually spoil that. Rarely did any sizeable bands of prairie Indians engage in battle, even after the horse was well distributed among them, although the horse made it possible for small or medium war parties to raid at a great distance and escape, or flee. But the first blazes of a few Indians starting such a fire would have been seen at once and immediately fires and fire-setters would have been attacked.

It took too large a band to start a fire wide enough to sweep

an Indian village and then fight the enraged occupants, and a large enemy band was too easily discovered before it got close enough upon a village. Until the horse came to them, the Indians had no domestic grazing stock to be harmed to justify burning out by enemy Indians, and good grazing was so extensive it would have been only a bother for a nomadic Indian village to speedily move its campsite, backfire to stop the fire, or at worst, get out of the way while the pony herders and extra men and boys moved the loose horses to safety.

During the *last* days of the roaming remnant buffalo herds—about 1875 to 1885—starving Indians in some parts burned the prairie-plains to round up enough game for the fall slaughter for the winter food supply. *Previously*, Indians had so much game throughout this region that such a desperate hunting method was unthought of—before the whites killed off their game and almost total food supply.

Old accounts and oldest people of both races that I have known, spoke of no such fires in that early period, but all tell of the wonderful range.

The theory that the vast herds of game trampled out the trees bother some botanists, but any old Indian would probably know that game would be more apt to stamp out, or paw up vegetation around water (stream or water hole) than out over the vast expanses of DRY plains and prairie, particularly in this region where often summer water is so far apart that migrating or even straying, foraging herds would certainly get thirsty frequently.

Game grazed across the open ranges, stampeded anywhere, but it was around WATER where all wild life concentrated or headed and crowded each other, becoming impatient or desperate, as where converging herds of thousands of migrating buffalo became compact upon approaching the scent of *water* after perhaps several days' grazing or trotting across a dry coteaux or level prairie.

Yet it was around the streams and water that the only trees and most of the brush were to be found in this entire region. Out where there was much *less* trampling there were "*no*" trees.

And all the countless herds of game here did not trample out the fine grass.

I doubt seriously if game trampling or Indian fires are responsible for the treeless, grassy **pampas** of the Argentine—or any kind or type of soils alone. Settlement, and observation of Indian habitation, in Argentina has been more recent—but timely research as “civilization” succeeds receding Nature‡ fails to establish either theory. Might that be somewhat indicative?

Where soils are suitable for Ponderosa pine and western cedar to obtain sufficient moisture from them, and the sites are otherwise favorable, although sometimes more or less distant from water, these trees stretch their way from the Rockies on east in irregular belts and “islands” clear or quite across this region in a few places—as near the South Dakota-Nebraska boundary— . . . gradually becoming more dwarfed, but of good type in scattered superior-quality sites, although all such tree locations were quite *as likely* to be “trampled” and *more* liable to be burned by “Injun” fires.

Then will this Shelter-belt region grow trees? Most places I fear it will be—as someone put it—like trying to grow hair on a bald head (only worse, a bald head is *deforested*—this is *unforested*, like on your thumb-nail).

Advocates of the plan maintain that it is very possible and point out the success of the Russian Soviet in establishing a shelter-belt in the “STEPPE COUNTRY” in a region and circumstances they argue are comparable to our plains-prairieland, except that it runs east and westerly.

I will grant that is indicative but not conclusive. As one bred to the nature-philosophy of this country, I resent the intrusion of a transplanted nature-philosophy of the old world.

I admit that what I *know* is much less than I *fear*—but it’s better to try to stop what *looks* like a disaster before it *is* than to wait and see if it *was* and then try to stop it—

. . . And I think if more of you had been know-it-all Indians this country wouldn’t have been hit so hard by

European Corn Borer, Cottonboll Weevil, Mediterranean Fruitfly, Gypsy Moth, Brown Tail Moth, Norway Rats, wharf, roof, and all other European rats and mice of house and barn, English Sparrow, Starling, and Carp, Dandelions, Tumbleweed, Russian Thistle, Canadian Thistle (from Siberia), Chestnut Blight from Japan, and many other serious
pests ALL FROM FOREIGN COUNTRIES. . . .

. . . Nor by your equally dangerous and costly corruptions of old world philosophies of

ploughing up good grazing land to make worthless farm land, deforesting the nation, draining and drying up natural swamp areas, damming and flooding and drowning out valuable areas, bad irrigation projects, trying to cage powerful streams with dangerous levees and spoiling the navigation of rivers until impractical for commerce or travel, wastage of the country's best soils and water, depleting of wild life, fish and so forth.

With much trouble and comparative expense, agricultural colleges, experiment stations and state farms, etc., have grown trees more or less successfully in this region.

Throughout this entire region where the soil *and* site are otherwise sufficiently suitable for an adaptable species of tree or combination of tree species, *if* sufficient moisture can be provided *as* and *when* they need it, a variable per cent of the trees can make a growth *if* cared for *and* protected.

The Nebraska National Forest has been quite successful in two areas establishing a young forest of mainly conifers in The Sandhills before the drought era but the sandhills are more adapted to afforestation than most of the plains and prairies of that region because many of them have a "better" type of grass cover and soil and even considerable soil moisture and numerous springs. I believe they are finding many of the *introduced* trees such as Scotch Pine are *not* withstanding the drought now so well as formerly although they are reaching fair size.

I think the TOTAL cost of such a project would be beyond estimate. The expense of DEVELOPING such a scheme to a workable point would be overwhelming and the PERMANENT MAINTENANCE would in itself be so constantly enormous I cannot even see the end of it in *any* number of millions.

But to provide sufficient water for the shelter-belt it would require a gigantic engineering program that will demand ALL the water of all the large rivers down to the smallest running streams and very likely wells, dams, pumps, reservoirs and an innumerable network system of irrigation ditches and cross ditches and numerous lifts or pressure to elevate the water over the hills and ridges.

Also, it would thus demand water already at a premium for many more valuable uses throughout that region. It would add to the soil erosion menace along the ditches, etc., at least, and the

reservoirs, etc., would fill up so fast with sediment as to be impractical and in need of almost constant dredging.

The other alternative is by resident HAND-WATERING, etc.

That even most of the farmers will sell, lease, or furnish you such land for this use I will not contest. Why not? Even many would set out the trees according to directions if you furnish free trees. No doubt.

But that they will *take care* of these plantings and trees, etc., is another thing. Some will to a reasonable degree. Some who happen to be tree enthusiasts will work and sacrifice with interest and pride. But the majority of farmers will expect a good wage for the work and bother of caring for these trees, and as the MAIN CARE of them will come at the farmer's BUSIEST SEASON—late spring through early fall—and when he is busiest of all at harvest time—is when the trees will *require* the very most diligent attention, need regular, faithful watering, and perhaps even cultivating and fertilizing—and possibly shading during the first few years. Trees grow slowly and, inversely, farmer enthusiasm wanes as rapidly.

Several outfits, colleges, etc., have provided farmers of parts of this region with trees at low cost or gratis with *varying* success. I have seen farmers try faithfully and have myself helped in some of the states included.

If a farmer had time to water them regularly, planted them well on a good site and protected them, he could raise a few trees, and if he could plant along a stream or other water, or moist land, or an irrigation ditch, or a run-off from his windmill, they usually would do well.

But those planted out across the prairies and plains very seldom lived.

Many rodents and rabbits bark and eat these young trees in winter and late spring and all are numerous and breed rapidly. If given cover such as this would provide them, they would multiply so rapidly that in favorable years they would scourge the region‡ sometimes beyond control. Each tree set out will have to be protected from jackrabbits, cottontails and numerous rodents for several years, at least. You can fence out the stock but fences *add* protection to rabbits, rodents,‡ from many predators, dogs and man.

Rows every so many rods every mile for so many hundred or more miles wide and from Canada into Texas to be FENCED RODENT PROOF? *Ouch!*

If you'd ever lived in this country you'd know that grasshoppers, crickets, locusts, etc., will eat the handle off a pitchfork and even the boards of a hayrack if left out by the hay or wheat stack. They eat the crops and trees and especially young trees and new growth bark. They have been fought for years by citizens and even by state and government. You *can't* FENCE OUT THE *insects!*

They are hard to poison and poison would kill birds and valuable insects probably as often as the pests.

It is hoped that the shelter-belt will modify the severe climate and violent storm and weather extremes of that region by (1) breaking the relentless winds which dry the country in summer and cause serious wind erosion, and (2) by creating moisture for that area.

The enthusiasts of the plan again point to the steppes of Russia, where the Soviet's plan "has" brought remarkable results to this experiment, it is claimed. The regions *may* be so similar that it might work here as well. But again I recommend caution. Nature of this continent works under a different plan than Nature has for the Old World.

The LOW PRESSURE AREAS drift across this region in usually an easterly by southerly direction in the northern prairie states and a generally more easterly course in the southern.

Usually, then, the rows must front the northwest and the west to break the wind. Now many fine trees on the edge of a forest blow down even with a forest behind them, and the blowdowns leave holes and pockets for the storms to *get hold of* and make great blowdown areas. Of course, that is more common among some conifers than some of the more wind-rooted broadleaf species (that I hope they'll plant here, such as would do best here).

The plan is probably to plant the highest-growing trees back from the edge so that they can break the wind as high above ground as possible but be protected by rows of ever shorter and bushier trees down to the front row of dense brush that will bounce back or bend off the middle and ground winds—and thus make a compact, sloping, roof-shed wind-guard.

That is O. K. if the *wind* will co-operate, but this region is notorious for its weather. Although the winds may prevail from northwest or westerly, this whole region has a habit of kicking up some awful storms from *any* direction, including the non-prevailing sides. Particularly if a south or southeast wind carries rain or snow, by the time it shifts to rain (snow) from the east, the storm will be pretty severe as a rule, and wind, rain, sleet, ice and snow will do a lot of damage, attacking the unprotected up-right "back" of the tree-shed which will usually slope to face west or northwest—especially the former—as by the time the storm shifts around *counter-clockwise* to hit from the northeast, it is usually at its height. So the "tree-shed" will have to have a "roof" that slopes to the ground both in "front" and in "back."¹

And in any such plan, when a storm hits straight between rows it will roll along 'em like a BOWLING ALLEY!

KINDS OF TREES ADVISABLE AND PROHIBITIVE

Wind and drought-resistant INDIGENOUS trees and shrubs *only* should be used. But I expect they plan to mix such with *exotic* species, such as the Russian olive, etc. I favor barring *introduced* species, because

1. The **exotic** shrubs and trees will no doubt be mainly raised by this country's nurseries and be practically free of pests, BUT an **illegal** aeroplane entry, even a quarantine-okayed plane from some foreign land **can** bring in some plant or insect **parasite** that escaped fumigation and one or a few of these might be **enough to cause an uncontrollable infection**.

2. Also there is ALWAYS the danger that some harmless or hitherto secondary, or nature-controlled insect or plant, may find an exotic species very easy and vulnerable and start such a catastrophe.

Of course, the entire shelter-belt will have to be kept carefully **patrolled** by forest pathologists and entomologists to **prevent** such epidemics.

3. I expect the shelter-belt trees, native or introduced, if able to exist will be generally weakened and easily infectable, especially after (and if) they approach maturity—and weak mature or dying trees would . . .

. . . present a **15-hundred mile trans-country target** for plant and insect pests from alternate or co-hosts in any other trees, brush, plants, or farm crops.

4. Or vice-versa, as an infection sanctuary, the trees would be ideal host plants for both primary and secondary infections to gather brood and swarm any susceptible trees, brush, plants, crops‡ of the United States, Canada and Mexico—for such an infection will have one long continuous sweep from Canada to Mid-Texas in the MAN-FOREST INCUBATOR or BROODER OF PLAGUES to **SWARM THE CONTINENT**.

CLIMATE EFFECT

Do we know that trees and forests increase precipitation? No, say many scientists, no one *knows* that.

¹Think they planned it this way later.

It is all very well to hold out for proof before acceptance of a belief or theory. That is what makes the story of science so practically logical and true. Of course, theories and hypotheses are offered from time to time and some virtually accepted until time and further research uncover some *fallacy* that may DISCREDIT the whole main theory and cause it to be retracted. But in the main it is a fascinating solid truth.

All of us should be more careful and scientific in our daily observations, conclusions and ideas. Few of us think or see very much, or *know* what we did see.

But it is just as *unscientific*, it seems to me, "to be *over-scientific*" to the extent of stubbornness and prejudice as appears to be the fault of many; to demand one hundred per cent proof when ninety-nine is at hand and practical enough for reasonable consideration—*especially* when some of the foundations that science has been built upon were probably first accepted on ninety per cent proof or less, to be usually later established. When such an attitude stands in the way of an achievement or promising enterprise, or a field's "scientific leader" is jealous of a certain prediction or idea of his own or prejudices against another or a line of thought or research, it is certainly *non-scientific*.

A certain amount of the *trial and error* method of experiment in research is necessary to scientific growth and should neither be stunted, ridiculed, rebuffed, or delayed.

It all reminds me of an age-old darkened incident way back in the prehistoric days of my youth:

A couple of white boys about my then age (both long since extinct, no doubt) went hunting with me as we often used to do along the creek, sloughs and lagoons and bottom woodlands that bordered the prairies.

The real game had vanished the generation before, but boys are no more particular—or careful—about what they shoot, or shoot at, than are civilized hunters—a duck, a squirrel, a rabbit or a fish would do to shoot and carry home.

Each of us had a small rifle and stalked along in our ragged front and not far apart. Up ahead and to the left, I saw a *cottontail rabbit's cotton tail* through the brush. Now as I could see nothing more of a rabbit at all than that tail, it was only THEORY that that RABBIT TAIL HAD A RABBIT along with it.

It might be a dead rabbit or rabbit skin, as many a rabbit had been skinned before that time and in these parts with the hide cast aside and its tail also—a rabbit might have lost his tail in the brush there running away from something or someone, or something could have found or shot off a rabbit tail and put it there, but without taking time to think up any of this stuff, as soon as I saw the rabbit tail (or rabbit's ex-tail or ex-rabbit's tail,

as we don't know yet) I immediately acted upon instant SAVAGE THEORY and said, simply, "Rabbit"—

. . . and promptly fired my rifle ahead of the tail on a PRIMITIVE THEORY that the rabbit, if any, would be **ahead of his tail** and instinctively shot **at the spot** where I felt the head would be **if he was a normal, regular, decent rabbit** and **if he had his head along with him** (if he was a **whole rabbit**) and in front of him where it should belong on a respectable, non-cheating, honest rabbit. . . .

"Got 'im"—and strode over to pick him up—shot in the back of the head—a **very, very rabbit!**

I was glad I hit him there, and thought nothing of it but my companions loudly cheered that shot:

"Rabbit—bang—got 'im," they echoed over and over or laughed,

. . . and they would frequently break out about it again as we hunted on home, which maybe made me feel proud but more puzzled about what was so remarkable about it. I protested that I hadn't shot especially fast, but to no use. I just had shot **expecting** to kill him, but if it was such a hard or quick shot as they seemed to think, I just **must** have been lucky.

SO I KILLED MEAT ON THEORY!

I'd never heard the word **theory** but very **practically** ate it—OTHERWISE the RABBIT WOULD HAVE ESCAPED through the brush.

The **other extreme** theory overdone is bad:

Very likely when my two companions grew up to be deer-hunters they probably modified my theory to their **white man's version** and so no doubt on a mature hunting trip, each fired instantly at a bush that wiggled, hoping it was a deer, and **then walked over to find he'd KILLED THE OTHER HUNTER!**

There is marked opposition to the *second main objective* of the Shelter-belt—that the trees will manufacture regular moisture to relieve the drought, and prevent drought, *because* what may be a majority of "scientists" and "experts" have not "accepted" the theory that trees "make rain," and some even dispute it.

The project enthusiasts point back to the Steppes for "proof" again and which I again allow partially.

At a number of places, among them IOWA STATE COLLEGE, it has been shown that the "average" tree will throw into the air every twenty-four hours actually tons (how many I wouldn't believe if I said it myself, so lots) of moisture, or water vapor.

Just what they mean by "*average tree*" I'm sure I don't know. I've never been able to pick the average tree of even one species, in even one forest, in even one tract, in even one stand, unless the stand was only **ONE** tree standing.

Nature, however, is not easily moved into a laboratory and so laboratory experiments often do not succeed under natural conditions. But as several other places have also estimated or determined a surprising number of tons or barrels of water-vapor from trees by their own methods, it seems to me that trees must *contribute* to free moisture and to *make* it as well. . . .

It would be too lengthy to explain any experiment on or of how moisture released by trees could be measured, but—

. . . if a tree in "average" soil, or "average" soil of any type that that species naturally grows in, is allowed about as much moisture for that soil in a period (say a year or growing season) as the "average" precipitation, if soil moisture in that locality of the tree's habitat, and "average" air (or if you insist, even dry air for a separate test) is permitted for the ground to absorb—and the trees to breathe, and with the normal sun and shade this tree species would have in its own habitat, with an air-proof ceiling and upper walls, kept at a temperature at which the water gases vapors exhaled by the tree would collect into moisture and drip into a shaded (non-evaporating) measuring tank, to keep the ground from getting more moist than outside, but allowing the soil moisture equivalent to each precipitation outside, I would guess that the experiment would be fairly near to natural conditions.

A co-experiment would be to allow the measured drip to continuously return to the tree's soil to see how much and how fast it made, accumulated or re-used its moisture or lost it through side evaporation by wind and sun or through sinking into the ground.

This would probably require a "cage" built around a tree in a good natural location, waterproof, sunray-penetrable-glass top and sides as cello-glass (?) with normal shade from natural neighbors growing there. It would be better if the "cage" were kept at all natural temperatures.

Less careful experiments can be made which indicate that trees and other plants contribute much moisture to the air and soil. So does even animal life and yet animals, mammals, birds, etc., are not fastened and directly connected to the soil, and do not live directly from it, as do plants.

Everything in Nature, at least the surface earth, contains water and gases such as oxygen, hydrogen, nitrogen‡ . . . even the rocks have water and oxygen‡ in them, as may be proved by experiments.

But, IN NATURE, plants are the only life that can practically release these from the rocks, the soil, etc. Plant rootlet fibres grow through everything, splitting stones to *release* and *absorb* the IMPRISONED moisture and gases and moist plant foods into the plant system, which also holds and drinks up the *free* moisture of snow, rain, etc., and eventually exhales *it* into the air in the form of moisture-essentials in vapors and gases.

The plant also inhales certain gases for use and combines these into its system, but also moisture and the gases of oxygen, hydrogen and nitrogen are commonly released free from soil by the roots *directly* into the air as well as taken into the system to be released into the air *indirectly* through the leaves . . . and *all* these tiny compound particles of invisible water vapors, and oxygen and hydrogen elements thus go into the air as what I will call *water seed*, or *water eggs*, to germinate and hatch out into evaporated *water droplets*, or moisture suspended by the air until a certain temperature cools and condenses them around tiny dust

particles floating in the air, which serve as nucleus to collect on as *raindrops*, and their combined weight starts to fall as *rain*.‡

Of course, very few plants can get enough moisture out of the soil to live without rain, but many, including some trees, can live without much and it all *does* add to the supply in the air. Furthermore, frequently promising rain-weather or snow-clouds appear to revive the hopes of the waiting areas, only to pass on or hover bulging teasingly above without discharge of their precious cargo—often so saturated it probably *lacks only* slight *additional moisture* such as these trees and plants would send up to super-saturate the atmosphere and cause the sky to drip or pour.

Rain, snow and other forms of moisture come from the oceans and lakes and travel great distances, but the seas do not make ALL the weather, by any means, and some places get very *little* of it. One of those places is the area where the shelter strip is planned, particularly the Dakotas and Nebraska.

This region makes most of its own weather from the Rockies to the Mississippi Valley and much of it right “at home.” So since much of the local moisture-producing native plants and trees along the rivers and bluffs and some hills were destroyed for farming,‡ LOCAL RAINS were proportionately reduced and GENERAL STORM “aides” could not as frequently gather enough moisture in passing over the country to make a rain or snow.

Now weather is unusually variable out in these parts and defies all rules of man. Squalls and storms may follow along certain valleys or hills, low ridges, or even only slightly elevated breaks‡ all over the countryside, and release rain showers, or hail‡ in narrow or wide strips and totally pass up the neighboring country on each side, or habitually “skip” over a stretch and light again beyond. Out there it would seem every county almost has such favored localities, or hail target spots, and such neglected areas.

John Smith will cuss that John Brown is “gettin’” another rain today and he got one yisterday and the day afore yisterday and my place ain’t had none since the dry spell begun ‘an’ it’s bin that way ever’ year since we moved onto the gol-derned place, while that ol’ sinner of a Brown is always a-gittin’ rain on his’n . . . and John Jones will be a-cussin’ that old skinflint of a John Smith is a goin’ to dodge the hail agin and I git hailed out ever’ year just as sure as summer comes, but the dad-gummed hail don’t never jump acrost the draw ta his place, but ‘pears to always foller the draw down.

‡Etcetera.

Some places and spots are even known as the "hail farm," or "the dry stretch" or the "rain ridge."

Even though most of the general storm centers originate far to the west and travel across the continent, and generally well above the plains and prairies, ground winds and local air spots and hollows hold air *or* divert wind or create local low air pockets that *insulate, ward or glance off* the winds and traveling high and low pressure areas to variable, even sometimes considerable, extent,

. . . and so do the local storms frequently bound off local air pockets and ground winds, and both general and local storms variously bump, skid, or glance off any strong physical prominences such as hills, ridge, a front of trees,* woods border, draws, rivers, open lakes or prairie sweeps.

This mixing and bouncing of winds and air pressures and journeying temperatures counteract local temperatures, causing uneven, rough air and winds and temperatures, and this disturbance may sometimes alter the ground and higher winds and air.

Like our famous *Chinooks* of Montana, Alberta, etc., many localities throughout this region have lesser-known freak, special, or "pet" winds.

I have found that farmers,† in places on the Great Plains east of the Canadian Rockies and Rocky Mountains of the United States, have observed a more or less definite relation between their region's summer rains and the *amount* of snow stored in a *certain area* of the mountains during the winter—which creates moisture to launch summer rainstorms off over the foothills and plains in a *certain* rather general *course* . . . year after year in season to cover a certain general strip of country for varying distances before it peters out.

Storms arising in the neighboring sections of the mountains may not be so well-defined in course or may ride out the air currents that cross fire (weave) the other storm course, or sally forth quite at an angle diverging from the neighboring storm course, thus leaving a streak in between that is rarely covered except by the general storm.

The Bighorn and Wind River Mountains, both off-shoots of

*See page 250 and footnote.

the Wyoming Rockies, generate many storms that traverse the shelter-belt states, while the Black Hills and several small mountain ranges, buttes and ridges† are the sources of many local storms that will shower certain strips and sometimes reach The Shelter-belt, and certainly contribute to the general storm.

Aviators have found that clumps of trees¹ and small buttes may cause very rough and treacherous air currents and air pockets. It is not hard to be apprehensive then, that such an extensive artificial front of some 1,500 miles of series of tree windbreaks,* designed to stop or *ski-jump* the wind upward like *shoot-the-chutes*, in *crazy-quilt directions*, may cause a serious wind and storm cycle disturbance.

Should the trees thrive, their contributed moisture would certainly not all descend upon the exact areas of the shelter-belt—although a fair per cent could be expected in parts of the strip, one could hardly expect most of it to fall uniformly in the adjacent areas. *Moisture does not always by any means fall where it originated.* High and low pressure areas and temperatures circulating through the region may collect waterseed that will NOT find SUITABLE temperature, nuclei,‡ to germinate as rain *until* some distance has been traveled.

As the ground wind course would be altered by this extensive front and diverted to bounce against the upper air currents, no one could predict *where* the new general rain targets would be.

The Shelter-belt water eggs may be collected by these migrating conditions of the atmosphere of a general cyclonic storm-cycle and not hatch out as rain *until* they get over Ohio, Louisiana or maybe Lake Michigan and out in the Gulf of Mexico.

Cross-winds and bouncing and rough airs may cause whirlwinds and other “unplanned” accidental wind changes, and these rows and strips of windbreaks* across a nation may cause many marked and weird results in wind disturbance,* especially in localities where trick winds were formerly visitors or still are though much altered, and so the results may be bad.* The “CYCLONE

¹The Forest Service says that an effective windbreak reduces surface wind velocity 10 to 50 per cent for a distance of **thirty times** the height of the trees. Trees sixty-five feet high reduce the ground wind 10 per cent or more for a third of a mile. See page 249. *See page 249.

(*tornado*) BELT of Nebraska, Kansas, Oklahoma, Texas‡ won't want their twisters intensified or more habitual, and the areas outside of the "tornado belt" won't want to become new local gale or twister-breeders made out of the neighborhood weather disturbances, and diverted wind may stampede straight or spirally in many places and directions.

It is proved beyond all doubt that trees and plants hold the soil and enrich it, catch and hold moisture from rains, snow,‡ by their roots, trunk, fallen leaves, bark and humus and allow it to soak into the ground‡ and release the moisture gradually and regularly throughout the season so that there is an even seepage through springs and ground to the quieter, cleaner, steadier waterways and into the atmosphere . . . instead of letting the water go washing, rushing down the slopes, creeks, ravines and rivers in destructive torrents—followed by a series of dry bed or low water.

Undoubtedly the prairie-plains are fast becoming desert-like due to erosion,‡ farming and disturbance of weather elements and factors, but if the Rockies or the lake states were completely denuded of *trees* and the Great Plains and prairies of their *grasses*, etc., the entire region and the Middle West as well would dry up and eventually get no more rain than a natural desert, while erosion and water-waste would destroy soil and water alike.

BELTER SHELTER

So, to *accomplish* the AIMS and OBJECTIVES of the government's shelter-belt project, I claim is just a matter of changing the plans to the Indian's natural philosophy of working *with* Nature and *not against* Nature:

The surest and most logical solution is *re-forestation* (and re-grazing) but *not afforestation*—with all the *indigenous* species of each region in about their natural best *balance* that the areas can still support.

Re-forest the lake states forests, the Rocky Mountains, the Black Hills, and re-forest the river-valley woodlands, all the prairie fringe forests along the river bottoms, bluffs, ridges, creeks and ravines, etc., with *all* the species of trees, brush, and such plants as formerly grew there and are consequently adapted to local conditions of soil and moisture *insuring* certain growth there again . . . and in about their natural proportions.

With little care, many streamsheds would soon "go back" to their respective cover of indigenous trees, brush, etc., thus saving much planting and replanting costs, as they would continue *re-planting themselves*.

The substance "X" (see page 355, special Iktomi Indian program) could be used to retain moisture for root development in setting out trees and to help hold moisture itself.

SHELTER-BELT FUNDS SHOULD FINANCE INDIANS to re-graze, re-brush, re-tree‡ such lands on reservations and refuges WHEREVER POSSIBLY AFFECTING AREAS THAT SHELTER-BELT HOPES TO AID.

Such, COMPARED TO THE GOVERNMENT'S NEW DEAL PLAN, would provide much MORE soil and water protection and flood control; could be easily established and maintained at an atom of the trouble, and at a fraction of the cost for establishment and upkeep; and would make MORE wooded wind-breaking, rain-making acres in that region . . . *safely*—(see comparing maps)* . . .

. . . To control the radical extremes of modern recent weather—wind, drought, floods, etc., and regain the original normal, evenier climate, it seems safest and most logical to, re-forest, re-graze, re-tree, and re-bush the streams, bottoms‡ for the nearer the country is re-made like it naturally was, so also may we expect (through the effect of re-Nature on the climate) the nearer to normal will the climate again become.

OTHERWISE,

1. UNDER YE OLDE SYSTEME OF HOLY NATIONALE ECONOMYE, the wisdom and fortitude of our noble Statesmen, Publishers and Pioneers will be justified and reestablished if we only have "patience" to wait and let a disturbed "Nature" readjust matters for man by

A. Creating of the **Great Plains Desert** a new **great inland sea**—as this Great Plains Basin is blown out deep enough and the Carribean Sea is troughed in to become a great new asset because of its **ideal weather for submarine** shipping commerce between states—while

B. A new land **isthmus** settles across the Atlantic Ocean to **bridge us with Europe** . . . while we have only to **plant U. S. flags in a prairie sandstorm to claim all the new Atlantic land for America WITH AN IMMEDIATELY ESTABLISHED POPULATION OF PLAINS FARMERS AUTOMATICALLY AND CYCLONICALLY RURALLY REHABILITATED.**

2. THE NEW DEAL'S EXTRAVAGANZA would eventually have Pennsylvania waking up with Nebraska in its lap, North and South Dakota stacked up like cards on Florida's peninsula.

Oklahoma causing a new European war against the United States, and its No Man's land panhandle forming a natural bridge from England to France.

New England using eastern Colorado, and eastern Wyoming for a blanket.

New York the underworld basement of eastern Montana.

Eastern New Mexico the upper story of Washington, D. C., and the Atlantic States

Having to sue Brazil to return Texas while its panhandle pokes Mexico in the eye to start another revolution,

Canada suing us to come get Kansas.

*See pages 249, 250, 251, 253.

ORIGINAL, MISSOURI RIVER WAS NATURALLY NAVIGABLE TO HERE FOR STEAMBOATING.

ROUGH MAP TO SHOW HOW (ORIGINAL IN COLOR)
TREES FOLLOW MOISTURE - STEADY STREAMS FOLLOW TREES

SHELTERBELT AREA

APPROXIMATE CURVES OF GENERAL STORM (ORIGINALLY)

SHelterBELT MOISTURE CONTRIBUTION MAY BE ONLY SUFFICIENT ADDITION TO PREVENT DROUGHTS AND DROUGHTS MAY BE PREVENTED FOR THE TIME IT ENCOUNTERS AND MOISTURE IN STREAM OVER LAKE MICHIGAN, THE GULF, OHIO, MISSISSIPPI, MISSOURI, AND OTHERS. (MAY NOT NEW TARGETS BY REACHING 2 WESTWARD DROUGHTS)

Black, Red & Air CONCENTRATION OF CYCLONE STORMS AND WINDS 2 THROUGH COUNTRIES OF OKLAHOMA, KENTUCKY, TENNESSEE, & MISSISSIPPI

SHelterBELT MOISTURE CONTRIBUTION MAY BE ONLY SUFFICIENT ADDITION TO PREVENT DROUGHTS AND DROUGHTS MAY BE PREVENTED FOR THE TIME IT ENCOUNTERS AND MOISTURE IN STREAM OVER LAKE MICHIGAN, THE GULF, OHIO, MISSISSIPPI, MISSOURI, AND OTHERS. (MAY NOT NEW TARGETS BY REACHING 2 WESTWARD DROUGHTS)

SHelterBELT
NEW DEAL'S COLOSSAL
EXPERIMENT
BY AFFORESTATION
HOPES TO:

1. INCREASE RAINFALL IN PLAINS-PRAIRIE REGION
2. BLOCKADE WINDS OF COUNTRY
3. REORGANIZE CLIMATE

BELTERBELT
KOTOMI'S PROPOSITION OF REFORESTATION ETC. TO

1. FILTER, DISINTEGRATE & DEFLECT WINDS.
2. INCREASE & CONSERVE MOISTURE
3. RESTORE NORMALCY OF CLIMATE & RELATED CONDITIONS

AS DENUDING OF SLOPES, WASTING OF FORESTS, WOODLANDS, GRASSLANDS, SWAMPS ETC. AND WATER BODIES (LAKES, STAGNATE), ENDS OR LESSENS THEIR MOISTURE CONTRIBUTING TO THE AIR, AND, AS EVEN VERY MINOR CONTRIBUTIONS OF MOISTURE AT CRITICAL PERIODS CAN INDUCE PRECIPITATION OTHERWISE MIGRATING TO UNPREDICTABLE REGIONS NOT ALWAYS WELCOMING RAIN ETC. LET US RESTORE NATURAL CONDITIONS BY REPLANTING ALL STREAMS & DRAWS ETC. FORMERLY WOODS THROUGH REGIONS AFFECTED AND AFFECTED BY SHelterBELT, AND ALL GRASSLANDS ETC. PRACTICABLE THROUGHOUT, TO CREATE A LARGER AREA (BUT LESS RADICALLY NATURE-DEPRIVED) OF WIND BREAKING & MOISTURE, MAKING TREES GROWER CERTAIN GROWTH, EASIER PLANTING & CARING FOR, AND LESS DIRT, AND SPEND THE DIFFERENCE REFORESTING ETC. THE NEIGHBORING REGIONS AS PRACTICAL - TO EXPECT RE CLIMATE.

FACTORS CONTRIBUTING MOISTURE TO ATMOSPHERE:
PRINCIPALLY CONIFEROUS CREATES & FREES MOISTURE AT ALL SEASONS. HOLDS IT BEST. PRINCIPALLY CONIFERS & OAKS ALSO EVERGREEN OAKS FUNCTION CONTINUOUSLY.

PRINCIPALLY CYPRESS (EVERGREEN)
PRINCIPALLY DECIDUOUS - INCREASINGLY PRODUCTIVE AS MOISTURE AS "LIFE" EXHAUSTS FOR TREES, PLANTS LENGTHENED TOWARD WARMER SOUTH.

INNUMERABLE WOODS OR TREE-BANKED STREAMS THRU PRAIRIES, PLAINS, NOT SHOWN BUT CONTRIBUTING MOISTURE. ALL TREES, PLANTS, MOISTURE MAKERS, PROTECTORS.

PRINCIPALLY GRASS, PLAINS-PRAIRIE DRAIN

ALPINE MEADOWS, GLACIERS, SNOW-CAPPED MTS. SWAMPS, SLOUGHS ETC.

OCEAN, GREAT LAKES, INNUMERABLE LAKES, STREAMS, ETC.

Down through the ages this old Iktomi has seen many floods—any old Indian could tell you about Iktomi and the floods. In the West this last century he has seen a wall of water come down a dry bottom when there had been no local rain—and again a war-party wall of water charge sliding along *on top of* a low and sleeping stream, which had no suspicion of any storm as it dozed away. He has seen the magic of cloud-bursts transforming dry valleys into raging seas—and mountain torrents and prairie floods in the old days, but *oftener and more severely* of late, that swept away the very earth, swallowing wild life, stock, man and property with little or no warning.

But even old Ikto never expected such a terrible and widespread disaster would devastate *such* a country as NEBRASKA so completely as happened just now.¹ It was *not* the usual western flood where a cloudburst sweeps down the slopes to gush along the trough at the bottom of the valley or draw—this washed and drowned much of a LARGE and *varied* state!

Think, man! *You* did it. *Drought—1934, 1935—Flood!*

FLOOD & DROUGHT, 1936! 1937, DROUGHT & FLOOD!

You upset the climate! Climate and catastrophe will get ever more extreme and radical. Unfair? A shock? Nature warned enough. You read no signs, but warred on Nature, which strikes now by surprise attack to show you—it *is* war! Now expect *anything*! ACT, MAN—MAKE PEACE WITH NATURE!

¹1935.

CHAPTER SEVEN

YOU BUILD THE FLOODS!

And you pay for them twice—some of you with life.
You pay to have bigger and better floods made
And you pay again for what they destroy—
And then you order another round!
The Politician, the Promoter, the Engineer and the Farmer
And their interrelated associates develop the Floods—
And put the blame on old J. Pluvius, the mythical rainmaker.
We can't expect anything better from the Politician.
The Promoter thinks his profits justify his act.
The Farmer doesn't know any better and
The Engineer hasn't outgrown playing in the sandpile
While his short-sighted perspective of the wonders of Man
magnifies his childish importance.
Every engineer in the country wants to play in the mud to
develop a Flood Control program that will break all
records—for floods.

Mere Man hasn't got a chance!

Man can restrain an Ocean because the tide brings in material and packs it against the dykes to build them up against itself, but the only one who can control old Mrs. Sip is Mother Nature!

The River can be made a valuable *Partner*, but never a *Slave*!

Any old-time Indian could tell you the answer—Indians have warned you beforehand since 1492. But you won't listen to an Indian or such disasters would never happen.

So you probably won't listen to an ancestor of the Indian and forefather of Ole Man River, but since you can't read their signs, I, Iktomi, the prehistoric Grandfather of Old Father Time, must throw my fossil-brain out of joint to act as special interpreter for Old Mother Nature:

Iktomi's studies of the Mississippi and its tributaries from some of the headwaters to the mouth below New Orleans convince him that the problems of flood control are primarily the natural problems of the Forest Service, Soil Erosion Service, Bureau of Fisheries, Biological Survey, and associated or subordi-

nate scientists assisted by civil engineers of the Army and Reclamation Service, and honest independent conservation movements—rather than the present policy of politically guided engineering.

First, however, man must forget the childish notion that he is Nature's Master, and compromise with her methods of ages, which he has so stubbornly opposed in trying to harness the impossible—as Political greed and graft promoted or encouraged "development" of lands in swamps, bottoms and other natural overflows that the river has owned since post-glacial times.

To attempt to secure farm land by draining swamps and lowlands when an abundance of good farm land, requiring no expense for draining or clearing, was and is returning to public ownership for tax delinquency and associated reasons for failure, is less ridiculous only than the attempt to confine North America's greatest watercourse into a small, dry-weather river channel.

Why must taxpayers throw growing tribute into an expanding hole which only Politix & Co. can enter? It is unfair to tax the nation for only *pretended flood-lands protection* which *can bring* no benefits and *only disaster*.

The loss through floods of crops, property, and livestock in the last decade, especially, has been enormous. The loss of trees, plants, soil, wild life,¹ cannot be estimated in numbers, much less in dollars, nor even conceived in economic importance any more than one might estimate the cost of human suffering and death through drowning, hunger, exposure, and disease that accompany floods or follow the conditions of hapless refugees. Each year a heavy loss of fish results from each flood, or floods, especially after the annual June rise² when, with most fishes seeking spawning grounds, many follow the high waters away from the river to small lakes and ponds or dry up, rot and stink in puddles as the water goes down, cutting off their retreat to the river.

Game and food fishes—basses, pikes, crappies, catfish, sun-

¹Much of historic and prehistoric, archaeological, geological, mineral, and other values, or interests, to science and art, are destroyed.

²Annual June rises are worst at catching young birds and mammals when they are most helpless. During early-day floods, and in places yet, "river-rats" men would follow in boats, and just for the hides, slaughter deer, etc., which sought refuge on high points and islands. The moderns take advantage of floods to acquire livestock, property, rob the dead, or collect personal or other effects floating, or loot farms and homes abandoned at the flood.

fish, perch, buffaloes, and of course, carps—frequently of great size and fine quality—were each year³ rescued at a nominal cost by “teams” of men from the Bureau of Fisheries on the upper Mississippi, especially. Nevertheless, the great percentage of trapped fish is wasted—countless millions, no doubt, when one considers the floods of all these tributaries as well as the main river, and the areas of back country that flood waters reach—enough to mother a great commercial fishing industry and a sporting paradise.

Water in excess may bring to the surface various compounds harmful to plants, as alkalis are brought up by capillary action, often meaning great expense or abandonment, as with irrigated lands. Alkali action is a threat to lands in all western tributary basins and even other drainages.

Can any practical improvements be made for safe and successful co-operation with the rivers?

WHAT?

Vital Aims:

1. Delay moisture where it falls and in small western streams to keep less water from reaching the cramped river system too quickly.
2. Reduce water “bulk.”
3. Reduce channel filling.
4. Accelerate water “migration” through main water trunks.
5. Allow for controlled emergency expansion.

How?

Chief Methods:

1. Water conservation.
2. Erosion control.
3. General abolishment of levees.
4. Resettlement.
5. Re-naturing.

MAIN EFFECTS:

New and revived employment, markets, commerce and industries, transportation, recreation, agriculture on a safe basis.

Saving of lands, soil, fertility, taxes, charities and prevention of disasters.

EROSION IN RELATION TO FLOODS

its causes, effects, importance, and control:

Such ridiculous estimates that the Mississippi Valley is being lowered some insignificant fraction of an inch per annum, are mere political propaganda, and if true as an average, would be as false practically in giving the impression that it all came evenly off one same level, slope and soil type.

³Over 182½ million stranded fishes were so rescued in 1931.

(The following estimates, based generally on sample ratios, were very conservative even in "normal times" before the recent droughts matured and exploded nationally, so they would have to be highly magnified to suit the present crisis proportions of flood and drought—or even what will be considered the next cycle of alleged normalcy following the temporary abatement of the critical cycle.)

One county in the southern Piedmont region was found by actual survey to have 90,000 acres of land, formerly cultivated, now *permanently ruined* by erosion, and growing larger in extent. In the brown loam belt skirting the east Mississippi bottoms, 10,000 to 30,000 acres per county have been ruined thus, and their lowlands buried by the debris. Worse types of land destruction may be seen in the great region of Loessial soils covering uplands along the Mississippi and Missouri Rivers, and many tributaries.

Due chiefly to the natural scarcity of trees in the upstream watersheds and borders, the Missouri River always has been "the Big Muddy," and always will be, yet *excessive* silting and channel *filling* came as farming attempts broke the sod. The silt eroded is of little farm value, and the rainwash aids wind action in adding picturesqueness to the country, so from these angles, intensive erosional control is not as imperative there—but, although advisable to attempt silt elimination from the current along the middle Missouri, stronger measures are needed to protect the lower Missouri and the Mississippi, muddy enough, from unnecessary sedimentation contributed by this greatest western tributary.

From five to forty tons per acre were washed off certain Kansas farms into the Missouri Drainage, during single rainy spells, in 1933. A gully 300 feet wide, seventy-five feet deep and three-fourths of a mile long is advancing at 150 feet a year, in a threat to destroy the whole valley and hillsides, in a similar situation near Lookout Mountain, Kansas. Such destruction rates will increase greatly because the subsoils and underlying rocks cannot hold rainfall like topsoil (even though denuded of trees and grasses which hold moisture, or cause it to sink into the ground), but allow it to wash down the slopes unimpeded. So even this country bordering the Lower Missouri contributes heavily to the river's burden. Even before this drought-flood era, over three billion tons of solid matter annually were going into the sea, and much over one-half billion tons of suspended matter passes into the Gulf of Mexico from the Mississippi River system alone each

year, with over one-fourth billion tons of dissolved matter of erosional origin accompanying the loss, and an enormous, unknown quantity of drag material being swept along at the bottom—rolling, sliding, most particles traveling by short skips and leaps—in saltation, to the sea. Furthermore, the amount of erosional debris *in transit* to the sea *but temporarily stranded en route*, is annually from twice to hundreds (according to varying estimates) as much as that which *actually enters* the sea. Yet, *so many tons of silt in the river stand for only a small sample of so many tons of the better soils washed from the uplands, and upstream, but enroute*, so probably the annual loss to farmers of the Mississippi Valley far exceeds 100 billion tons of soil and plant materials. The corresponding loss to the nation would be about three times that of the Mississippi.

IMPORTANCE OF EROSIONAL CONTROL MUST BE TAUGHT FARMER AND
NATION!

Why else should the farmer in "safe" localities co-operate? The farmer should stop erosion and water loss for his own sake, but these are problems too big for the farmer alone. As with fire, soil loss and water wastage are the nation's loss. Neither farmer nor nation are really aware of it, generally. As usually it is totally unnoticed in his near-level lands until clay subsoil, for example, begins to show everywhere throughout those fields, the farmer does not realize what has become of his topsoil, so resignedly thinks his crops have used it up. A nation-wide survey shows that at least twenty-one times as much plant food is taken out of the average land by erosion as by growth and harvest of crops. Steeper slopes and soil types increase this ratio greatly, but even near-level land is paying soil-body and plant food in constant tribute to rainwash and windage. The subsoil exposed is harder to work, becomes waterlogged or gummy in wet weather, dries out quickly, becomes hard and crusty following dry spells, and usually dusty during ordinary drought. This provides a series of unfavorable conditions for crops during normal years. The plant foods of the subsoils are not in so available a state for crops to use, and so a great deal of artificial fertilizer, or manure, is required to produce crops yet inferior to those formerly raised.

Not less than 126 billion pounds of plant food (including

only phosphorus, potash and nitrogen, but not including losses of lime, magnesia, sulphur, etc.) are removed from the fields and pastures of the United States alone, annually, which at the price of the cheapest fertilizers put on to partly replace their loss, makes for an annual waste of over two billion dollars in plant foods. True, bottom lands are often enriched by this sedimentation deposited during floods, or rainwash, but too often floods leave better soils covered with coarse sands and similar loads, and again, bottoms smother under high water and sediments. And, as sub-soil is ever more exposed, and consequently its erosion increases in proportion to total erosion, future deposits by floods will be increasingly poor and harmful to bottom lands over ever-widening areas.

Anything may be found *in the river*, held under by the current, lodged, or swept along the bottom, *or left by it*. Fish, turtles, mules, even men, dead, slimy, rotten and blown, are frequently picked up in the tow of a barge. Upon receding, as well as in their high water stages, floods may and do deposit stench, (such as a dead razorback left to stink in the farmer's or townsman's front yard or porch), pestilence and epidemics to man, beasts and plants—with their *deposits*.

Throughout most western tributary basins, crops can use all the rain that falls during growing season, and usually such supplies as can be carried over from other seasons by various means. As much as possible of the rain that falls on each acre should be regarded as an asset to be conserved or absorbed, whereas, if allowed to run off, it represents waste—loss of valuable water eloping with valuable plant food and soil to become a liability as a flood and navigation obstacle.

Solubles formed at the soil base are essential to plant life, but some are harmful, and all are apt to be if water fails to soak through to the underground drainage, thereby reducing their excessive concentration. Water allowed to run off instead of penetrating, will probably not relieve the plants of, say, saline excess, while flooding or excess moisture, besides drowning out plants, may dissolve and carry away too much of these essentials. Practically nothing has been done about it all, although the land wreck-

age, with other wasted resources of Nature, is making itself felt in the present economic crisis and will be most acutely suffered by the next generation.

CHIEF MEANS OF EROSION AND WATER CONTROL

The Upper Mississippi, especially, with most tributaries, and the whole continent, likewise, could be controlled by supervised utilization of areas.

The above suggested alliance of Government Services, especially forest, grazing, and erosion experts, with scientists from the Bureau of Chemistry and Soils, *should be above politics* and have full authority to manage all streams, drainages and lands concerned for watershed and soil protection.

Terracing is a chief artificial aid, but not step-like old world terraces—land that requires more than simple, easy terraces, properly run, and some distance apart, is too steep to be economically farmed, and too dangerous to watershed protection to be used for other than forestry, grazing, wild life or woodlots. “Strips cropping” (contours, clover, grass, etc., as in alternate crop contours), reinforced at certain extremely weak points with brush-fillings, strawdumps, and such obstacles to continuous washing in the open fields, would supplement pasture-range management; encourage a better growth of soil-protecting, moisture-holding forage plants.

Obviously, if erosion is controlled, the water bulk will be reduced, though the steady flow of freer, purer, “smaller” water will increase. Semi-solid water of 50% silt matter takes up twice the channel (and flood) space that pure water does—and the waters of the Mississippi and tributaries average half solid, and increasingly so in flood stages. At best, much of the erosion cannot be stopped, but the best is much better than the worst—which is coming.

The maximum absorption—the minimum runoff, means that soil and water conservation are here practically synonymous, and the common solution to land wastage, flood and navigation problems, including sea-harbor fillings.

By preventing and controlling erosion, more water is retained in the topsoil and more stored in the subsoil, with less run-off and

wash-off. So floods and drybeds could be regulated to the former more even flow of water by methods to prevent silting of waters:

1. Regrassing or re-foresting abandoned fields.
2. Protecting vegetative cover.
3. Land management on slopes, drainages.

Remaining grassed and wooded areas, including brush, should be protected from over-grazing,¹ cutting, and farming, especially on hillsides, or along a stream or watershed, unless erosional precautions are taken to prevent rain and wind melting away the best farm topsoil by sheet erosion, or by gullying away, to silt up waterway, draw and eventually the river system—to interfere with navigation and flood control.

Falling upon the natural surface, rain is:

1. Largely soaked through the ground to join the rivers via underground streams and springs usually clear and uniform in volume, or
2. Seeped into gravel-bedded, grassy-banked brooks; whereas,

Upon cultivated, abandoned, or unprotected fields, rainfall washes off muddily to fill the low, sluggish, puddly-bottomed or dried summer stream bed, no longer spring fed or grassy banked, into a wet weather torrent, rushing, cutting and flooding its banks and channel.

The Missouri Agricultural Experiment Station, by catching and measuring the runoff and washoff from a 3.68% slope on the Missouri River watershed for six years, at an average annual rainfall of 35.87 inches, found 41.2 tons soil material washed off annually per acre from land plowed four inches deep, with a third the rainwater running off. The grass-covered sister slope and type sister yielded less than 0.3 tons of soil matter, and allowed but 11½% water runoff. At this same rate, seven inches of the cultivated surface would be gone in twenty-four years (actually faster as undersoil becomes exposed), while seven inches on the grass slope would not be gone for 3,547 years (and, if not over-pastured, drying vegetation and animal manure droppings would probably build soil body as fast as used and washed off). So cultivated lands wasted 137 times as fast as the grass land, which ratio would increase with steepness of slope and with more erodable soil types.

Natural forests and woodlands (with reproduction, brush,

¹Over-pasturing, over-browsing on slopes by sheep, goats, etc., or close-herding, particularly near water or salt licks, is very harmful to vegetative cover and soil. In the west it is a serious erosional agent.

and ground-cover vegetation providing thirsting roots, humus, litter, and other spongy matter¹) absorb rain and regulate moisture and soil better than any other agency, while actually *building up* the soil—and are therefore certainly more valuable on slopes than their lumber value, or any agricultural successor *with* its consequent soil loss and water disturbances.

A soil survey found over six inches average topsoil wasted from rich uplands of Doniphan County in northeast Kansas. Steeper slopes had lost topsoil and clay subsoil of four feet depth *since* being cleared *forty years* earlier—soil which had taken more than 40,000 years to form. *On a sister slope of the same soil origin*, immediately in contact with the eroded slope, *where the timber had not been cleared*, there was from one to two feet of dark, rich soil, so mellow and moist it could be dug with the bare hand down to the clay subsoil. The upland orchards were dying and abandoned, as other types of farming had been, though this virgin topsoil of Knox and Marshall silt loams, now wasted, ranks among the very richest of upland soils in the United States.

Planting is slow work, and it takes years to “grow” a forest to such efficiency and use, but roots of seedlings, second growth and associated plants become effective soil-holders as soon as growth gives them a hold and start at expansion. According to suitable habitats, pines, black walnut, yellow poplar, etc., are trees of additional use or value. Black locust, with its heavy surface-root system is well adapted to hold soil, grow vigorously, and survive thin soils, and enrich them as a legume, and when sizeable provides cuttings of excellent fence-post material.

The shores and bluffs of the river, all water systems, particularly upstream, should be re-forested, or re-vegetated, as natural in each locality.

Indians should be employed reforesting, etc., streams out of funds of Shelter-belt, Biological Survey, Department of Commerce, Forest Service, etc., especially as there should be established, at advisable localities, **Indian refuges** to do this co-operatively, permanently—hence far cheaper in the long run.

China deforested her uplands and did not protect her lands

¹Removal of same and other forest, stream and roadside “clean-up” by C. C. C., etc., is an anti-conservation practice, as it opens the way for rapid runoff of rain and snow-melt which would otherwise be delayed or absorbed by these natural blotters. See pages 218, 270, 273.

from erosion. Today her one-half billion, generally the most forlorn and poverty-stricken of mankind, have deserted the land's vast bulk of barren waste, to crowd around the valleys of her great rivers, trying to eke out a miserable, desperate existence.

BABYLONIAN SKYSCRAPER LEVEES

The levee policy generally has proved expensive, crazy, destructive—even murderous. This attempt to imprison a physical force with practically no allowance made for its natural expansion meets with the same success that the stopper of a milk bottle has in holding in the milk until it freezes. So do levees confine the normal water—until it freezes to hold up the flow for flood release on melting of ice jams (upstream), or on swelling from rain growth and deposits, to bring flood pressure against the levees.

Levees contribute extra erosion by presenting erodable surface—usually soft—to be cut into or under, unnoticed, until a break occurs to:

1. Block and divert the natural currents here and over there, and cause them to contact extra banks they would have avoided washing against, and
2. Slow the currents of the great volume of water until they must drop more of their sediment load in their bed, which slows up and widens more water behind it—upstream—until the latter's slowed movement must drop more silt in order to move along, etc.

Where this morning your boat or barge went upstream easily with the lead-line showing a depth of mark twain, perhaps to-night you run aground the same channel, though the steamboat has only a draught of three to six feet. Sub-aquatic holes, depressions or banks caused by dredging, quickly catch and hold the bottom silt drift, and fill again by saltation.

Soon a bar is formed, or perhaps the current *wears off the upstream face*, slides this sediment along over itself and *deposits it onto the downstream face*, which process causes this bar to “travel” downstream as a *dune*. Dunes may “grow” as the upstream face slows down the current, which then drops more of its load, and as a dune moves into slower currents, it may grow rapidly and even to such size as to become stationary, as a bar. Similarly, but in reverse, a hard or lengthy storm blowing upstream may transform anti-dunes into bars. These wandering dunes are the despair of pilots and channel surveyors, for they travel as the

current and bedload may influence them. They may fill up a hole, creep over a bar, clog a channel, or pack against a bank. If they "settle" below current movement, or drift aside into temporarily still or slow water, and the bedload is increased, they may smooth out along the bottom.

When a bank current, undertow, or pressure strikes them, they may travel upstream if:

1. The deep-water movement, as a back current or strong headwind, is to **erode the downstream face** and **slide the deposit over** and above the **upstream face**, or
2. The movement **wears against the downstream side** and carries that eroded matter along downstream to catch somewhere else and start another dune movement, while new silt from other dunes, levees, etc., farther upstream, and other new material, **deposit against the upstream face** and continually build it along upstream.

Whether they thus *grow*, or *travel* upstream, they are called *anti-dunes*, and like dunes, depressions, obstacles and elevations, all affect currents, channels, et al.:

CHANNELS CHANGE CURRENTS CHANGE CHANNELS

"The inconsistencies of the regularities" and "the consistencies of the irregularities" keep ole man river in constant internal conflict—currents turbulent from attempting self-readjustment—*while the river bed fills higher!* Constant dredging cannot keep¹ up with it under the present endless policy. As the river floor is raised, so is the water surface made higher, and as it cannot rush downstream as rapidly as that coming from upstream, the water "piles up" on itself—ever higher—and slower, and ever less able to carry its silt load, so must drop it there in its bed to raise the bed to push the water above it higher and wider again—until it finds a place to rise sufficiently above the down channel's "level" to give it a temporary, faster "fall" down river, or gets so high that any extra rain that sends high water from tributaries or main river upstream, would overflow or add sufficient pressure to break through the tapering tops of the levees.

So the levees are raised, or strengthened, to hasten the process of filling up bottom, slowing down current, and lifting the surface water, in spite of extra dredges rushed into desperate action, *until the levees must be rescued again.*

With floor and surface of the lower Mississippi, and certain

¹After great cost, time, trouble,‡ 23,500 miles of rivers have been re-improved for limited navigation—generally none too certain or practical.

tributaries, already growing higher in many places than the surrounding country¹ and exerting tremendous pressure against those levees, when they break, as they often do, the flood sweeps miles away from the river, reclaiming its former flood-lands and devastating additional lands even higher and more costly than the low-lands it formerly flooded during its natural flood-time expansion.

Much formerly fertile bottom land *above the natural swamp and flood limits* has become marshy (without having yet established the life balance of natural swamp land) because of this process of erosional debris clogging flood-expansion channels and raising stream beds to lift the water "line" to spread throughout bordering lowlands—at times with sweeping, irrepressible flood waters tearing through to inundate higher and more distant areas, creating spectacular destruction.

REVIVE A DYING ASSET

Steamboating on the Mississippi system contributed to and sustained much of America's spread, development and wealth. By the 80's, the river and tributaries, including streams so shallow now one can hardly believe they were ever navigable, had aided expansion of commerce, transportation and travel from Montana to Pennsylvania and to the Gulf. The Missouri and the Yellowstone were naturally navigable to well above their confluence, and as an important extension of the Inland Waterways system would provide cheap, slow freighting to and from the Northwest, so it would be practical to re-deepen a boat channel to its former use and value, which would increase with years. Slow freighting by river remains practical in many sections. With all the expense of the alleged Prosperity times of 1929, shipping could still be done profitably on the lower Mississippi at about one-fourth the rate of rail freighting. Slight alterations to adapt steamboating for handling such modern manufactures and industrial products as suitable for slow freight, as tires, automobiles, machinery, parts, clothing, flour, pulp, canned goods, metal, coal, oil, could carry them cheaply to consumers' centers—while American crops, as sugar, grain, cotton, wool, livestock, minerals, ore, etc., could thus

¹At some points on the river, even in "normal water," an earthquake or even one bomb, or shell, by enemy plane or locally "planted" in war or riot or revenge, could drown out half a state. See Levee Diagram.

CROSS-SECTION OF "MISSISSIPPI" RIVER CHANNEL

CROSS-SECTION OF "MISSISSIPPI" RIVER CHANNEL

Around Debris Water Flowing over Flooded Area
Over-flowing requires less flood water.

Erosional substance added to water totals a fluid displacing more (sometimes over double) area & volume so, constant volume of water requires expanding room or goes over by displacement, mud etc., & its weight retards stand to be flowed over, but trees raised to permit it to flow prevent overflow.

To a to "present" surface level

So levee built to "hold" River

higher surface

Original Surveys Original shore

LEEVEE LEVEL JUGGLING. Like balancing packages of TNT on your nose and climbing a ladder - because, to keep your tottering and increasingly heavy load poised, you gotta keep goin' up! ALREADY, at many points on "The River,"

even in normal water, an earthquake or one war-time shell or bomb, by enemy plane, gun, planting or otherwise, or peace riot, or vengeance, could drown out half

[illegible]

Original bottom (until 1890)

otherwise, or peace
I drown out "half" a state,

by farming, overgrazing, & other Agents of waste to soil - protective forest, wood, brush, grass & other plants on uplands, upslope or up stream, in the watershed drainages

1935 - '36-7

economically reach factories, markets, through navigation between waterway points, or partly enroute to destination.

PARTNERS OF THE PROGRAM

Busses, trucks, railroads, meeting waterway ports to transfer slow freight between each system, would further lessen shipping costs. Federally-operated steamboating would minimize transportation costs. To and from the Mountain West, lessening long shipping costs would least relieve that region, which must still freight to and via a river port, but related issues could compensate as East, North, South, gaining distinct transportation advantage, would eliminate western farm produce as a national menace, and would return to better paying production than present competition with western cattle and sheep—leaving the West to again become the main livestock source.

Railroads, politically favored over disorganized steamboating, might oppose such policy unless given satisfactory retribution. However, they may have to be federally operated after the "loans" give out. Then (if kept free of politics), with competition ended, thus **eliminating present competitive duplicating of rival runs and schedules** at added expense and even loss, **MORE EFFICIENT ROADS, CARS AND CREWS** would be **MOST ECONOMICALLY MAINTAINED—THEREBY REDUCING THE COSTS OF SHIPPING BY RAIL.**

Reduced transportation cost would stimulate conservation-regulated development of natural resources *now unprofitable* for use or manufacture, and would bolster local and nation-wide tourist, sporting and recreational industries and travel—each immensely profitable to railroads, business and individuals—and with the nation and its seaports (and foreign ports) receiving American raw and finished goods so much cheaper, Farmer, Manufacturer, Exporter, et al., now hopelessly losing in competition with foreign products, would beat world products at home, regain lost foreign markets, and create new ones—*regardless of how it may profit politics to wrangle over low and high protective tariffs*. Though actually and immediately saving, even if this change in river and land management cost more temporarily, it would be huge economy—and delay increases loss!

RESETTLE

With farm values low, *at nothing* in unprosperous, dangerous flood time, the government could:

1. Buy out property and remove residents of the spreading flood zones for much **less than the ever-mounting cost** of the hopeless levee and dredging system; or

2. Exchange their property for eastern and southern (not western) farm lands reverting to county, state or Federal ownership because excessive taxes or interest rates could not be met, or due to some mismanagement.

Condemning future residence within danger zones by whites, Negroes, etc., is *for their own good*, as was *not* the case when Indians were evicted! Farmers and associates, starting anew on such of these abandoned farms as can be farmed, will be able to contribute something in taxes at reduced, fair rates.¹ What taxes can you get now from lands drowned out, erosion wasted, or drouth burned due to soil moisture wastage, and other factors speeding the present alarming rate of farm abandonment? You pay to have them wasted!

RE-NATURE

Swamps, lagoons, and side lakes that marked abandoned riverbed and the natural course of flood overflow,² were Nature's reservoirs to store the overflow water until the high water in the stream proper had moved downstream. By restoring these natural water storages² with occasional construction of floodgates and sometimes dams for filling each reservoir to capacity before closing intake gates, or meanwhile opening outlets simultaneously into intakes of the next empty, or partly filled, reservoir below, this water may be safely held until the flood stage passes, when it may be allowed to return to the river, as safety and navigation demand in the controlled water level.

Bureau of Fisheries might maintain regulated water levels in each reservoir for use in the propagation and developing sanctuaries for commercial and sportsmen's fishing and similar regulated industries. This water level would be reduced to a minimum upon warning that a flood was coming, in order that *surplus* reservoir water might be released in time before the flood crest came down, so reduced reservoirs could act as blotters to the flood which, under the present system, would be about to spill, "bust," or overflow the banks.

¹A government-farm partnership, under government supervised land management, might take share in crops per cent instead of tax. See Chapter None.

²See River Diagrams.

SUMMARY AND GENERAL EFFECTS OF PROGRAM:

Unless controlled, erosion will fill the reservoirs and swamps as today it fills mill-ponds and irrigation reservoirs, making the mills ever more dependent on regular water flow, or expensive auxiliary power. Engineering aid and projects *must be subordinate* to this program. Then will dredging have a chance to do some constructive reclaiming work *in harmony* with Nature, instead of the present Mud-Pie program of dredges stirring up sediment here to leave a hole in the bottom to catch current loads and start another sandbar in the same spot, while the dredged-out sediment has gone back¹ into the river to bar it up again at the next bend downstream.

These projects, by thus employing² many, as funds permit, would relieve the great burden on Government Relief and public generosity, ward off terrible flood disaster, after-flood suffering and its emergency charity requirements of the country and Red Cross, and bring about economic benefits. As progress is made, unemployed can find independent livelihoods associated with this development, steamboating expansion, outgrowing trade, or private enterprise—thereby reducing tax for government employment pay.

Restoring natural conditions to the Inland Waterways, with special improvements, would revive that colorful dying American river life—showboats, excursion, passenger, and circus boats—steamboating—gay days of the Robert E. Lee!—hatch trade and concessions, and provide new centers for food, commerce and sport. Income and revenue from commercial or sporting licenses, industrial and recreational transportation, equipment, etc., would develop new life, and invigorate associated businesses over the whole River Flood Plains, at least. Lowland refuges would provide natural food, spawn and breeding grounds for increasing abundance and values of all local native wild life, through sanctuaries and propagation, providing new shooting grounds for sportsmen—and homes and life for Indians.*

¹Or soon finds its way back into the river.

²Employ **Indians** on this work where dealing with their **refuges**.‡

*See page 263, and chapters Twelve, Eleven, Ten.‡

Due to its convergence of tributaries, physical advantages of country, climate, geographical location, and its distinction of being the only great river in the world flowing southerly with mountain ranges *parallel* instead of standing to form practical barriers to flight, as in the old world, the course of the Mississippi marked earth's greatest bird migration route—and should again.

Wild farms (game, fish, birds, water-fowl, and furbearers) would provide sport, food, pelts to save the far North's dwindling wild life, and prime pelts, lessening disturbance to Nature's balance everywhere.

RESTORE FLOODLANDS AS A HEALTH MEASURE

Yellow fever is subdued in this country. The species of *Aedes*¹ which may become yellow fever mosquitoes are now uncommon, and so degenerated they can't live in the wild or fly far from human habitations, where they hide by day and "only" by night parasitize (without the hum, as they do not attack by wing—they are more harmless than other mosquitoes if uninfected with the disease organism from biting a "sick"). Similarly, as malaria is under control, *Anopheles* mosquitoes are unlikely to become infected with malarial organisms. Returning the floodlands to the rivers for expansion would allow the pests a standard habitat to carry out their part in Nature's scheme, but would help remove them as a menace from the variable, expanding areas increasingly subjected to periodic flooding, for it is in populated flooded lands rather than in quiet, undisturbed swamps, that disease follows flood. People would be less likely in the swamps, and mosquitoes less common² about the reservoirs of some permanent depth, than as now with both almost everywhere.

CONCLUSION

Present policies may relieve temporarily, as with hard times, but unless standards of "What-Is-Economy?" alter until foresight succeeds dishonesty, stupidity, prejudice, selfishness, greed, neglect and waste, *you ain't seen nothin' yet!*

To save a few financiers, American "Economy" buys a world war we had no reason for, but *allows real enemies to totally de-*

¹About 35 species of this genus do not carry the germ, it seems.

²Controllable.

stroy 15,000,000* acres of the United States (by erosion) and a loss beyond estimate through sheet erosion, *and assists The River* to destroy millions of acres of food lands, food resources, and drown humans by hundreds, livestock by thousands, wild life by millions! Don't blame The River—nor erosion. Man is the Villain. Nature is but trying to defend herself.

After China spent 4,000 years building dikes and great canal systems, the Yellow River broke loose—changed its channel to enter the sea 400 miles from its former mouth—bringing death to over 1,000,000 humans! America's worst flood came down The River in 1927, with later ones exceeding destruction prior to '27, but thanks to fake* "Conservation," a few months after the 1936 "new Johnstown," Pittsburgh and general eastern record-breaking flood, it is repeated—in this 1937 winter flood—which eclipsed the 1927 spring flood. Two record-breakers within one year on the Ohio—while South, North, East, Midwest and West Coast are undated*—yet all are as gentle warnings of the inevitable horror which the mud-pie policies of politics guarantee!

Every flood, a disgusted Old Man River, threatens to blaze a new—permanent—trail of death to the Gulf—via Alabama!

If Congress had to sit upon a shaky levee during high water until they passed a bill for flood relief, they would quickly make at least a sincere effort *long before* the "disaster" became history—or prove our suspicions that they are just too dumb to even save themselves. Even that would justify the experiment!

*Estimate prior to recent eras of drought, floods† greatly adding to this. See page 286.

*See footnote, pages 193, 218-223, 251-254, 263, 270, 275-277, 286.



CHAPTER EIGHT

WHY A DROUGHT IS

Man's waste ripened into drought.

Generations of wear and tear finally broke up the region by 1934, exploding grazing and demanding range improvement, water and erosion control.

As early as June, 1934, great stretches of pastures were as bare and dusty as if they had been carefully harrowed. This condition extended generally from Canada to Mexico—and got worse! The fine pastures in the open pine cedar hills of the Little White River on Rosebud Reservation, S. D., were flooded with cattle to several times their range capacity. During that emergency cattle were being piled onto everywhere that they could reach and keep alive. However wise and humane this was, it still was very destructive to these last fine available ranges. Over-grazing and trampling, causing erosion and stream-filling by slide, blow (and later, rain) damaged and even **ruined many such remaining oases.**

As Drought is almost the **habitual** nature of the West, particularly in **modern times**, Westerners have become so accustomed to continued drought conditions that they almost can live "without moisture" like desert animals, and so are amused that at the **first** time a semi-drought hits the Midwest and East, the Yankees "holler" "**Uncle!**"—and **UNCLE SAM** jumps to help **them!**

Although a severe lesson, The Drought is actually a kindness—it shows what the country *is*—and *ain't*.

Yet even now though Drought has continued practically uninterrupted through 1936 and so far into 1937, the **Republican Numbskulls** still thrill with hope of a new climate **miracle** at sight of a **CLOUD**, while the **Dumb Democrats** hail it as a new **W. P. A. project!**

Propagandists who seek to prove by old markings on rocks in waters that Drought is entirely *cyclic* in origin and extent, and hence beyond influence by man's interference or conservation assistance, forget that many events throughout the years alter lake and stream beds—and that surface erosion, especially, may so fill up a bottom that a low-water surface mark of years ago might have had *more water below* it than a corresponding (or even higher) low-water surface mark of the present period has between its level *and* its erosion-raised bottom.

If Drought is so controlled entirely by sun spots,‡ as sub-scientific guessers claim, it's all the *more* reason to conserve what moisture we have *when* we have it—to stretch through dry cycles.

Despite false "economy" propaganda—

even advanced by the U. S. Weather Bureau . . . whose records are too recent and inadequate for worthy judgment of the climatic trend in comparison with pre-Columbian times, and whose various **TOTAL STATISTICS** compiled to show **general periodic regularity**, **CONCEAL** the **INTENSIFYING OPPOSITE** and **LOCAL EXTREMES** **without markedly varying** the mean and cyclical averages—

—*we dare not* idly and neglectfully sit contributing waste in stupid, dangerous security and confidence or resignation that cli-

matic cycles, *indisputably inevitable*, and their effect, may not be favorably modified by man's aid in atonement through co-operative retribution to Nature, because:

Drought was man-made, man-intensified by:

1(a) Logging, fires,‡ **DEFORESTING**,‡ especially the **Rocky Mountains**, lake states (and with less effect here, the **South**), and **CLEARING** of the **Mississippi Valley** woods—thereby reducing the great forest and woodland cover of trees and brush that:

(A) Constantly in season (conifers in any season) **manufactured or released water** particles and water-gas elements from rocks, soil and underground waters—or “inhale” unused water materials from air to “exhale” as water essentials or store in soil for later release.

(B) **Held** snow, absorbed snowmelt, rain and “all” **moisture** otherwise running off as fast spring thaws, and so **fed** streams, lakes and air **as needed** throughout summer.

1(b) **LEFT** unprotected, **denuded slopes** of subsoil **less able to absorb** and hold moisture as did forest top-soil, trunks, roots, leaves, humus, litter, underbrush, moss, which when exposed was washed or blown away.

2(a) **BREAKING** prairie and plains **SOD**; **CLEARING** prairie fringe woods and such river-bottom woodlands, of trees, brush, grasses, which:

(A) **Regularly contribute to the moisture** of the air by **releasing** moisture elements from the ground, **manufacturing** and **freeing** moisture elements, etc. (as above).*

(B) **Hold** snow, snowmelt, rain, etc., from running off rapidly by **soaking** it in and **releasing** it gradually during summer as air, becoming drier than ground and plants, absorbs their moisture.

2(b) **EXPOSED** the top soil to blow off or rain-wash to fill river beds and draws and leave the less moisture-absorptive sub-soil on the surface to be tilled and **dry out** quickly under sun and winds.

3(a) **CULTIVATING** these lands:

(A) Every **working** of the soil **sacrifices** the loose top to blow (or wash) during the operation and thereafter.

(a) It is true that careful, thorough cultivation, such as summer-fallowing, will **keep** soil moisture near the surface longer than if ploughed, left rough, or allowed to harden into crust—but not as well as original sod.

(b) Farm crops ripen **earlier** in summer, and hence as they **cease** to create or release moisture when they start to **ripen**, they are yielding none into the air at the very season all moisture is **needed**, whereas meanwhile the wild native grasses (that were destroyed for crops) would be green all summer in places—according to sites and species functioning through autumn, or growing, ripening constantly during summer, but living and functioning (as buffalo grass, which does not look very green but thrives hardily).

(1) Corn is somewhat an exception, but it is a **white-improved native** plant that stays **green** (if not burned up) and **functions** accordingly through summer and early fall, as some other green crops. Planted by listing or checking, corn too often **dries** up in this region—but—

(2) Corn, planted **Indian** method, withstands drought and does **not** cause moisture loss. (The ancestors of the Sioux, even to fairly recent times, in certain bands, planted corn. Corn was of importance from a major to a minor (or nil) food supply factor, varying with tribes, bands, location, and year and although more certain to crop, by Indian methods, it would be **impractical** for market.)

(c) Modern corn, by demanding wide rows of cultivated soil exposed to sun and wind, allows the field to **dry** rapidly, and all the ground **between** corn plants, (checked) being necessarily kept bare, **cannot produce moisture-making plants** as a grassland and pasture range; (likewise all farm crops in rows or hills).

4(a) **DRAINING** swamps, sloughs, in Minnesota and the lower Mississippi Valley and lowering water levels in lakes, ponds, etc.

5(a) **ALTERING** or using lakes, mountain streams, and prairie rivers for irrigation, etc., which encourages water erosion, channel filling, stream mudding, current slackening.

6(a) **REPLACING SURFACES** of moisture-making plants with bare and baking roads, surfaces, etc., contributing further to erosion.

7(a) **OVERGRAZING** by livestock—stamping, eating out moisture-supplying grazing and browsing plants and starting serious wind and rain erosion. (In certain types of localities sheep‡ do well harmlessly.)

(A) Feed habits, etc., of domestic stock, particularly sheep, trample, paw, crop too close, or pull out **vegetation** by roots at grazing; over-nip seed, buds when browsing.

*See page 247 and map, page 253.

(B) Depreciating range as the more palatable, succulent and nourishing plants are injured, so **only** the coarser, stiffer, **drier** ones succeed or increase and crowd out the **choicer** plants. Over-grazing, close herding, unrestricted pre-season grazing, undeferred or non-rotated pasturing often will destroy **even** these poorer plants.

NATURE WAS A FAR BETTER RANGE MANAGER THAN MAN:

Conditions normal, abundant wild life did *not* injure range:

WHEN THERE WERE:

NOW:

Herds of buffalo ¹ roaming plains-prairies	for every bunch of beef critters.
Swarms of elk	for every bouquet of dairy cows.
Droves of antelope ²	for every covey of sheep.
Herds of Indian mustangs	for every batch of rhinocer-horses.
Bands and flocks of wild Big-horn sheep, mule deer and white tail deer	for every hog, mule, and goat.
Flocks of sage cocks, sharp-tail grouse, prairie chickens, willow ptarmigans, wild turkeys (in places); clouds of trumpeter swans, whistling swans, geese, brants, ducks, whooping and sandhill cranes and other waterfowl	for every tame turkey, chicken, duck, goose, or other fowl.
Prairie-dog metropolises extending from one of our remnant prairie-dog villages through the next and the next and . . .	
A bird "almost"	for every grasshopper.

The PLAINS were THICKLY CARPETED with short grass on up-lands (though taller than today), but their VALLEY GRASSES WERE HEAVY and from several inches tall up to **KNEE-DEEP** to a **HORSE!** . . . while PRAIRIE AND BOTTOM GRASSES WERE LONG AND THICK . . . even **HIGHER** than up to a **HORSE'S BELLY!**

Even rains and green promise are now only a teasing **curse** to raise hopes and coax forth renewed effort to **only** collapse later in greater heartbreaking despair!

Yet the new Roosevelt appeals for **MORE pioneering!** Please, Mr. President, let's just read about pioneers. They are much more heroic in history books than was their *real life* among us, against us—against themselves, You, AND THE FUTURE! Old Indians, who can't read themselves into believing that pioneers were all so noble, will never call that a new deal. **AMERICA CAN STAND NO MORE "PIONEERING."**

Sending failures³ of the drought country, as families or workers, to help waste ALASKA—our last great natural resource area—make one wonder what-in-hell is the matter with the white race—particularly Americans—despite knowing from experience that the "matter" is as always—**grab and cash now** at an infinitesimal per cent of the full value—**WASTE!** Such is **PROSPERITY A LA AMERICAN—booms on false foundations**—with the motto, "A bird in the hand is worth two in the bush." **BUT A BIRD IN THE HAND IS DUMB OR DEAD!**

STEP I

DESETTLE AND RESETTLE

Send occupants of condemned sectors, or users and possessors of lands that were farming failures due to drought, flood, erosion, poor soil, alkali, etc., to the many eastern and southern areas favorable to small farms and other country businesses, where low

¹Over 12 million on plains-prairies alone; 30 million cattle in all U. S.

²Over 40 million on plains-prairies mainly.

³Are you even doing right by them? Pretty impractical and expensive on them as well as on U. S. and Alaska, so far.

prices for produce killed living by land use, until owners could not pay the high taxes and relinquished property now suitable for homesteading, and make adjustment for those for whom homesteading would be impractical.

With farm loan funds to save those losing good farms because of excess interest and taxes, other loans and rehabilitation funds should be used for re-settling farmers into farming country **outside** the West to where they **can** make a living and not be a drain on their hard-up fellows.

Then with ground-smearers gone, the soil conservation program will have a chance, **if it will practice soil conservation**, to help **native** grasses, shrubs, etc., start again on the dead lands, stop gullying, watershed damage, and then take its funds and men to otherwheres and leave Nature to resettle the problem of soil, water, vegetation and climate, until in a few years it again becomes fit for limited livestock **under control to prevent over-grazing**—or for wild life.

DEVELOP THE SCENIC, HISTORIC, TOURIST AND SCIENTIFIC ATTRACTIONS OF THE WEST.‡

Travelers circulate money—resident failures **drain** money for relief or charity or tie it up! The West doesn't need population—it needs travel—more visitors and less residents scattered about . . . wasting resources, etc., lessening attraction values, and costing charity support, rather than spending or circulating money, or attracting visiting spenders.

Sparsely settled counties' debts can be assumed or absorbed by state or nation, or cancelled by temporary tourist tax from increased tourist trade. **Consolidation of counties** whose population is reduced would save costs of numerous small administrations. County buildings of included counties could divide administration duties, and vacated spaces in county buildings can be used by local town administrations.

Low rural taxes profit government better than wasting non-collectible tax lands. So, **OLD MAN, go east and grow back into the country!**

Let the West be the stock country and the East the *farm* country and you will end harmful rivalry between both sections for both types of production, as well as the subsequent lowering of farm and livestock prices due to too large areas of production.

This will reach the goal but correct the fault of plowing-under crops, killing and wasting livestock for which the U. S. Government is paying out checks as recompense to farmers—at least in newspapers, magazines.

Each section, unrivaled by the other, will come back to a reasonable economic success by making best use of their natural productivity. As for drought settlers too saturated with the noble fortitude and stubbornness to *want* to be removed and rehabilitated in a better country, condemn farming their land as dangerous to surrounding country and thus remove them for their own good, whether they like it or not, or allow them only sufficient rations to keep from actual starvation until they disgust out.

Throughout history the government continually forced **Indians** to move off their land or sign away at a few cents an acre, or nothing, whenever it seemed that whites could profit by acquisition of the area—or that promoters and politics could profit off both Indians and settlers. Never did Indians desire to leave even land that was not fit for their successor's purpose, for it gave Indians a living, held all the sentiments of home and grave, and the setting of their ancestral culture. Yet they were **always** forced out at gunpoint or enforced starvation.

I suggest you now try this policy on your **own race** who settled there.

They have only the **SHALLOW** depths of tradition and home sentiments **SINCE** settlement began, and **THEIR CULTURE IS NOT RARE AND DISTINCTIVE**, for it may be found **whole or in part** throughout **America and even Europe!**

Even if they hang on as further parasites to the soil, streams, grass, and ranching industries, they will at least be of some value as horrible examples to false prosperity, pioneering promotion, etc., as long as they remain.

STEP II

RE-ESTABLISH THE NATURAL VEGETATION

Only years of range management can re-cover the plains-prairies with the luxuriant growths of native forage of the "buffalo days," *but* it will not be hard to restore it to the point where it will be dependable range—eliminate much winter feeding.

Sheep could benefit the Sioux† country, and would do well, if herded now upon the **false** farm lands of more firm‡ soil to browse out and prevent seeding of the weed-crops introduced by asinine farming attempts, while restricting all native grassed land adjacent to such an area from grazing and cutting until after its annual chance at seeding and spreading into said area.

After sheep have thus assisted re-establishing the natural grazing cover, they should be moved out to market or to suitable sheep country, as most of these plains-prairie reservations and countries should be **de-sheeped**.

To some environments in the West, including Indian and proposed Indians' reserves, sheep are from minor to major economic value and of slight or no practical detriment where suited to the location and properly managed, as the crime in **sheep-ing** lies in unwise ranging and lazy, ignorant herding.

Government explorers are sent all over the world for species to be *introduced* into this country. While good in some ways, such **PRACTICE IS DANGEROUS**. Searching the world thus for grass and forage plants to be grown on the prairies is **A WASTE OF time, money and brains**.

The government has been severely criticized for sending an **artist** to the **Gobi Desert** to study plants for this purpose. What can he prove or find out when he is **not** a botanist? Evidently a **political appointee**, it is almost safe to say he is **not expected to learn** very much, **but** it is probably **good pay and a good trip**.

Yet this may be all unfair to the artist and whoever appointed him.

In this country where schooling of the **musses** is substituted for an educational training and where the student courses and teachers point for grades, credits and degrees rather than **knowledge** gained or **ability** to apply, use or develop it, everyone is asked **not** what or how much he **knows**, or can **do**, but how much he went to **school**.

Maybe who appointed the artist **did** discard this old practice and really found out how much he did know about **botany**. He might have even won more credits with a **botany major** than graduation required, but due to some **technicality**, such as our schools revel in, was denied a degree and hence is not rated as a **botanist**, although he may have had **more** training, experience and research than most botanists. **SCIEN-TISTS SHOULD BE MORE SCIENTIFIC ABOUT MEN OF SCIENCE**.

Being an artist, on top of this, he should be able to **see** and **show** what the average non-artist would **miss**, fail or **waste time expressing**—provided his art will let him draw, paint‡ **true Nature for realism in science** and not limit him to **soul-daubing**.

But *why* search for **FOREIGN** plants to introduce here on the plains and prairies, which were naturally covered with **BUFFALO GRASSES, WHEAT GRASS†** **UNEQUALLED BY THOSE OF ANYWHERE ELSE**

ON EARTH and which have proved since time immemorial that they can *thrive* here without experiment?

The finest the world can introduce will be only poor *substitutes* in essentials for nourishing energy and endurance of western ponies, strength and muscle "build-up" for range cattle . . . and alone, or with fattening native grasses and sedges, buffalo grass† makes the BEST WINTER FEED and FINISHING CONDITIONER.

Even though natural environments APPEAR comparable, EXOTIC plants introduced into native habitats are constant PEST-THREATS, as they may, through competition, exterminate superior native grasses, etc., or hinder their comeback. Also, through themselves *or* unnoticed associates, any sort of dangerous PLANT-SCOURGE may be introduced. PROHIBIT THAT!

Paul Reverse's ride was just a parade compared with the rides of Indians and frontiersmen during the days of mustangs and buffalo grass. Many could have grazed mustangs as far across buffalo grass before sun-up as Paul Reserve could have run his horse. If Paul Reservoir had "swapped" to a mustang and buffalo grass he would have seen pick-up and endurance like that advertised for gasoline and morning cereals. Both Indians and white scouts made any number of perilous unsung rides that would have made Mr. Au Revoir's ride seem like Lady Godiva's.

If all the western horses that have loped through a hundred miles of scenery in a "ride" could be brought back to life, some modern industrialist would get rich with their hoof prints endorsing his horse-biscuits. Many beat that figure in a day and kept on—and some ready to do it again tomorrow!

Tame feeds and care can never give such endurance and durability. A human sprinter can beat a horse in a short dash. A good human marathon runner can run farther in a day than any army horse, eastern-bred horse, and out-run any tame horse today in any race from about 100 miles to longer. But not those buffalo grass-ranged mustangs!

STEP III

A—

RESTOCK!

1. Rotated, restricted and deferred grazing of livestock (mainly cattle, ponies and where suitable, sheep, goats—sections of the Navajo country and parts of the plains and other areas) in tribal herds or private herds at head-fees payable to tribe, *should* be a *prompt and major aim* of both Indians and USIS as an important *base* for the economic freedom of plains and other Indians.

2. It should be a major economic base for WHITE rehabilitation in the region.

THE WILD HORSE

On many western ranges, particularly during the depression and drought, because they compete with livestock for grass and water consumption, the revolting practice developed to shoot wild horses and leave them to rot; or, for the insulting price of about a dollar a head, herd them ingloriously into slaughter houses for canning into corned beef and such products for sale in this country and shipment abroad.

The finest horseflesh ever developed was topped by many wild horses and mustangs, particularly in certain localities, and for western range work and travel, few could even challenge these fine animals when captured and properly broken. For agility, riding, endurance, feed-rustling, and most needs of the West, these hardest, toughest, most intelligent little horses were practically IRREPLACEABLE BY ANY OTHER HORSES on earth.

Most of the seventeen western states still have bands of wild horses, which, in

various sections, have been reduced by persecution to the point of inbreeding and consequent degeneracy, but in other localities, through the struggle of the survival of the fittest, have become the PEAK OF PONIES. With recent demand for horses bringing new all-time high record prices, the cheap RANGE HOGS, financially remorseful of their insane "necessity," extreme stupidity and greedy un-western de-generosity, realize they lacked half the sense of some fine animals they slaughtered or butchered in their desperate greed, so regret ignoring warnings against destruction of the horse, OUR PREDICTION OF HIS COMEBACK—and our pleas for the first naturalized American—THE WILD HORSE.

They will be in even greater demand as this country goes back to soil-protective grazing for ranch and wild life, for abandonment of fool farming in the region will also terminate the invasion of rhinocer-horses and sharpen NECESSITY for the very live and lasting round-up ponies.

So why not use selected men on F. E. R. A., C. C. C., IECW or other relief rolls and funds for CAPTURING by round-up, corral traps, Indian stockades, etc., the wild horse of the regions for DISTRIBUTION to Indians, sale or trade?

Indian reservations certainly need them and Indian prospective ranching will be seriously hindered until sufficient horsepower is re-established. Needy white ranchers, etc., in regions suited for these cayuses could be similarly aided if necessary. At best, such cayuses will have to be BRED and redistributed to supply the demand for good saddle-ponies—the star of the horse is again in ascendancy. Unlike livestock, wild horses are not injurious to range and water under normal conditions.

But since man's superintending of breeding, rearing, somewhat sacrifices the mustang's spirit, endurance, agility, etc., frequently we must guarantee to allow some of the BETTER ONES to ESCAPE TO LIVE AND BREED AS WILD HERDS, and so perpetuate the finest qualities of the WILD HORSE with all his PICTURESQUE ATTRACTIVENESS as an asset to the various regions of his adoption.

B—

1. Restock as practical all suitable habitats with all locally indigenous game and wild life possible. Many areas will support very considerable numbers of range benefitting NATIVE ruminants, but much less total poundage of DOMESTIC stock, which are at best somewhat injurious to range.

Example I

BUFFALO ARE VERY SUPERIOR TO CATTLE FOR INDIANS'

Usage:

- (1) The warm, heavy, enduring, soft buffalo robes would bring a much higher price than cowhides (see advantage No. 11—also Ikto Program)* and very finest of all leather, commercial or otherwise.
- (2) Buffalo hides, bones, sinew, fat, would also be very valuable to Indian art, craft, records, wearing apparel, utensils and cultural articles, etc., thereby improving an avocational revenue; and for home use. Cattle, hides, sinew, bones, fat, are only poor substitutes.* (See Ikto Program.)
- (3) Displacing the present miserable, crowded, cheap, ugly, unhealthy tents with the spacious, healthy, comfortable, handy, sanitary, beautiful, attractive tipi would add genuineness for student and tourist attraction and recreation.*

Management:

- (1) Buffalo, by advantages 15, 16, 17, 18, 19, 20, 21, 22, would require less (or no) storage dams, reservoirs to be built, and not subject the immediate vicinity of water to over-trampling, over-grazing and erosion as in the case of tame stock. Buffalo can forage a great distance and then trot a long ways to water. See 20, page 282.

Market:

(This plan is not for ordinary marketing buffalo, but to provide Indians with all the good, real meat they want and need to regain their health, strength, endurance, durability, sound teeth and hopes.)

- (1) Yet for a most stable and profitable special market through sporting, recreational, health, scientific attractions, hotel-trading post requirements, and special uses and inclusions such as movies, taxidermy, each buffalo would be as valuable as several head of cattle and with no market loss or occasion to worry about market fluctuations, since all would be used or specially "sold" with a standard demand unvarying under the Ikto program. See page 316.
- (2) . . . and being also of added value as a steady new market for feed raisers.

Attraction Values:

- (1) (See page 315.) The living buffalo, and the Indian's exciting method of hunt, slaughter, and his uses of the buffalo would furnish tremendous attraction to all visitors under this plan and provide setting or action for special events,

*See Ikto program, Chapters Ten, Twelve, and Chapter Two.

attractions, pageants, rodeos, and newsreel and moving pictures would pay tribute for uses and rights—as use of buffalo herd in movie.† See pp. 345-349, 366-368.

Food:

(1) (See advantage No. 10, page 282.) Buffalo beef was and is still preferred by most of the old Indians to cattle beef, although many who have grown up on cattle beef have been occasionally given antiquated buffalo meat to show them how much better off they are eating cattle beef.

The range steers modern Indians are used to are two to four years old—but most buffalo given them have been 20 to 25 years old—too old to live in a park and do well. I **DARE** you to go and eat a 25-year-old civilized bull, or cow even, or ten-year-old range critter! Fives are rubber!

In the free days, migrations of thousands of miles in fall, and back in spring, toughened buffalo. But, ranged on good grass on the reservation with no more running than exercise requires, buffalo would yield higher class, tenderer beef than a good range steer of the same age.

Old choice cuts were tongue, hump, and loin cuts. All the meat was used (and this conservation practice would be continued). The rounds are lighter and hock down much less than cattle but are good meat, while the hump provides the big proportion.

Buffalo about two to four years old were usually picked out for size and quality on the hunt.

If the Indian is getting used to veal, corn-fed or baby beef, he can similarly “improve” the tenderness and juiciness of the buffalo by raising and slaughtering buffalo veal, baby buffalo or even by feeding similar to corresponding cattle.

The buffalo meat has neither a strong nor “wild game” taste. It may seem coarse and dry, tough compared to young cattle meat, when cooked by housewife or “Home-Ec” Injun girl (although some can do very well by a modification of the cooking), but it tastes anything but tough, coarse or dry when cooked by Indian methods.

Very few housewives can cook venison, or other wild meat, even if the game taste, which some object to, is already removed by preparation. Most wild meats do poorly in a skillet like ham and eggs, pancakes, etc., but cook tender, juicy, rich with aroma—and unsurpassed when cooked in special ways.

Indians prepared such meat in the old days by—

Open fire or coal roasting, or toasting, broiling, boiling in broth, or jerking long, thin strips for pit-roasting to be eaten hot and fresh, juicy or crisp; or jerking and drying or smoking for winter; or in *wakapanpi* or *wasna*, etc. Especially when prepared real fresh, as was the Indian way, it is very flavorful, satisfying, oddly luscious.

Properly prepared and served at fair price as a choice and novel dish for visitors to Indian attractions, etc., buffalo meat would create such satisfaction that it would become a source of tribal income under an Iktomi program.

BUFFALO

(Decided advantages over cattle as grazing stock animals):

1. Could hardly be “rustled” without detection.
2. Calf crop is proportionately larger, and hardier from the start and much better able to stand bad weather, drought, travel, etc.
3. Ma, and even Pa (buffalo) will well protect baby, so—no predatory danger.
4. Buffalo calves grow faster.
5. Buffalo develop more beef in proportion to their feed consumed for growth, and after maturity.
6. Will not require service by veterinarians at calf time.
7. Do not require quarantines and vaccinations, etc.
8. Are not readily susceptible to anthrax, blackleg, cancer eye, tuberculosis, contagious abortion, hoof and mouth disease and such other serious epidemical and infectious diseases of cattle.
9. Are not subject to tapeworm, etc., which is transmitted to humans by infected beef—even in spite of careful inspection.
10. Beef in quality is at least comparable to range cattle beef. Indian cooking is more nutritious and tasty.
11. Robes are of much more market value than cowhides.
12. Robes are much more useful and valuable to Indians and for other uses.
13. Do not require so much salt.
14. Can be herded, trailed† faster, farther, easier with less loss in weight than cattle.
15. In health and weight can better stand dry weather and drought.
16. Can go long distances for water without harm or noticeable loss of weight, while cattle soon give out, suffer or shrivel.
17. Can range far from water to reach remote grazing areas that cattle could not reach.
18. Can stay in such regions for lengthy feeding without need of water.
19. Do not overstay near water to stamp out vegetation.
- 20, 21. Do not, like domestic stock, over-graze, browse out, or fly-flee (not being persecuted by insects as are stock) to trample and rub out the brush, thickets and other plants so valuable to soil and water control, wild life, and to Indians for various medicines, articles, materials and food.

22. Do not deteriorate the range or ordinarily cause erosion.
23. Do better on native grasses and wild plants.
24. Do not need winter feed on fair range, but can paw through the snow.
25. Do not shrink in weight during the winter, while range cattle often lose even 200 to 300 or more pounds of beef apiece.
26. Are not troubled or harmed by severe cold and storm which cause cattle to freeze, contract cold and death by pneumonia or break down in health.
27. Do not require the special care and extra labor of winter feeding and riding during winter and bad weather.
28. Do not drift with storm but stand it out where they are.
- 29, 30. Do not, like cattle in storm, stampede, drift, or pile up against fences, with serious injury or often death to calves and fallen, or overcrowded cattle, by trampling and smothering;
31. Or break fence and wander far off range, necessitating long riding, round-up and trailing strays back in bad weather—or push to death over high banks, etc.
- 32, 33, 34, 35. "Storm" differences between habits of buffalo and cattle are especially valuable in winter storms. For similar reasons escape similar dangers and cause less trouble during lightning storms.
36. Are not killed by lightning striking fences because they do not herd up against fences.
- 37, 38. Do not stampede as easily as cattle from many causes, or injure themselves as easily thus.

I cannot think of *one* real advantage beef cattle have over buffalo, except possible and not probable minor dairying; after listing about *forty* primary reasons, and more indirect reasons, why buffalo would be better beef-stock animals for Indians than cattle.

Example II†

VERY SIMILARLY, one may *respectively* CHAMPION ELK, MULE AND WHITE-TAIL DEER, ANTELOPE, BIG-HORN SHEEP, BEAR†—in certain regions MOOSE, CARIBOU, MOUNTAIN GOATS,‡ each having many of these or other points in their favor, OVER CATTLE, SHEEP, GOATS, HOGS,‡ *until* after possibly a start with livestock, eventually we can justify an *all-wild-game* management system.

NATIVE PREDATORS AND "PESTS"

Should be recognized as an *asset* more than a *liability* if properly, and under the accompanying economic program, managed as a natural resource, many would be of considerable wealth as a wild harvest to some Indians, of noteworthy sport to a fair number, and of much interest and attraction to all Indians and visitors.

All predators should have closed seasons as advisable and be protected during breeding season and while the young are in need of their parents, and when the fur is not prime.

To kill a live fur hide during a season when it is of little or no value is to *LOSE at least* the sales value of that hide—which may be of fair price and be figured as a WILD HARVEST *unit*, or part of the year's crop total.

Similarly, young, undeveloped predators should not be destroyed before their highest proportionate fur stage and, where

advisable, full breeding value has been reached. TOP PRICE minus age, size or condition price = LOSS BY premature harvest.

Where overabundant, they should be trapped, shot, or when SPORT is an *added asset*, hunted with dogs, horses, etc., as poisoning diminishes the value of the fur and should be prohibited, as their value as a fur resource is scarcely realized.

Predators, by killing a sick domestic animal, may stamp out disease which otherwise might spread to the herd and other ranging domestic, or wild animals—and *back* to tame stock—whereas MAN degenerates all wild life by killing the *best* specimens he can “get,” PREDATORS are of value in reducing numbers of *inferior* wild life . . . thus improving the stock of animals, birds or fish that they prey upon—since weak, over-aged, sick and dumbest individuals are the easiest victims. THEREBY, SERIOUS DISEASE EPIDEMICS OF WILD LIFE MAY BE AVOIDED OR SHORTLY ENDED BY PREDATORS.

Predatory animals should, of course, be kept *in control*, especially in localities where they may be economically “bad,” so that their natural prey in no case becomes too reduced—endangering natural balance of life and environment.

Predatory depredations of stock and game vary widely, according to environment and conditions, but where they do occur, they are usually grossly *exaggerated* and distorted by stockmen, hunters, and *par-boiled* so-called conservationists. For many reasons these “*balloons*” gloat at making the loss of a lamb, calf or a deer widely known and emphasized everywhere—until it appears that many cases are happening for every actual occurrence.

Bears, wolves, are most likely to be economically bad *as individuals* than other animals but less likely to be economically detrimental *as species* in either wild or cultivated neighbor environments. “*Rogue*” exceptions are responsible for most marauding blamed on these species.

To persecute a species instead of the rogue member is not only unjust, but expensive, wasteful, and impractical in that the rogue invariably escapes to continue his raids. Records of federal and other trappers, hunters for government or otherwise, substantiate this, and show that it is most practical to concentrate on finding the guilty individual of the bears or wolves and to concentrate on his capture or killing as a criminal. Though these rogues are

frequently most uncanny and clever, smart trackers, trappers, and hunters can fix their guilt and get the outlaw with reasonable assurance of getting the particular offender.

PREDATORY ANIMALS SHOULD NOT BE EXTERMINATED BECAUSE:

First—Each species native to this country has as much **right to live** in its natural environment in this country, at least as a race, as any other life form.

Second—They are interesting, even probably more of an attraction to people unfamiliar with the region, and to all who wish to study wild life habits, than their prey—which is usually more common, protected, or even over-protected.

Third—They have an **important** part in the balance of Nature.

EVERY natural attraction is needed to enhance each region, especially under an Ikto program.

Uncontrolled NOXIOUS ANIMALS do surprising damage to crops, grazing, woods, etc., under the present disturbance of the remnants of Nature, and involve huge expenditures for their control, but their *normal control by predators* is generally the safest factor—of which public, government, biologists and conservationists are too ignorant.

In fact, bears, wolves, cougars, lynx, wolverines, etc., and predatory birds and fish, etc., are of such picturesque and predatory value to Nature's harmony that we should afford them most careful protection in many places, at least temporarily. (Reasonable control later as needed.)

As for PREDATORY BIRDS, the government, through its regular departments and all emergency organizations, especially IECW and C. C. C., should carry out an extensive campaign throughout rural and urban America to educate the *damn fools* that shoot every owl, "chicken hawk" and eagle as "varmints" or just easy targets, and thereby cause scourges of rabbits, rodents, etc.—ostensibly to protect a few chickens that could roost with safety in the same tree that most of these valuable birds nest in.

Of some 35 species of hawks, 3 eagles, and all the owls found commonly within the United States, only 4 hawks and 1 owl species do more economic harm than good,¹ and that "owl" is "bad" only in certain environments, while, as 3 of the 4 "harmful" hawks "do not look like 'chicken' hawks," they escape the craze that persecutes their innocent big kinsmen.

Coyotes, badgers, black-footed ferrets, owls, hawks, etc., would today control locally noxious rabbits, rodents—such as prairie-dogs—and these predators would do very little or no harm

¹Proved by extensive, intensive research by trained observers—and careful, indisputable stomach analyses of a wide range of specimens.

to the types of valuable birds, etc., now killed by the careless and usually unwise, damaging scattering of *poison* bait.

Poisoning of prairie-dogs, grasshoppers, etc., is generally overdone, and too carelessly done, by government, E. C. W. and individual, although the defensive arguments to this practice of poisoning grasshoppers is that poison strong enough to kill grasshoppers was so weak that birds **could not** possibly hold enough in their crop to get poisoned. Maybe not, **but** birds do not eat three times a day—they have a rapid digestion of **either** the poisoned grain or the poisoned grasshoppers, and I believe, can be poisoned slowly, because as the excreta may not entirely carry out the poison with it each time, **slow poisoning** may result **unobserved** by he who tries to apply laboratory tests to the field.

Many of our most valuable birds are not very large or hard to kill. Grain poisoned for prairie dogs should be dropped only **inside** their entrance holes, so that birds are not so likely to get it. Less is wasted and effect more certain than by promiscuous scattering.

NOXIOUS PEST ANIMALS *should be protected* wherever necessary *from any danger of extirpation*, for the three major reasons listed concerning predators.

Moreover, prairie-dogs, other rodents and rabbits, as natural *food* for certain predators, are of value to the production of these interesting, attractive fur-bearing† guardians of *Nature's* balance.

As prairie-dogs, etc., decrease, and they are now none too plentiful in most places, the natural predator of each disappearing species will turn to game or domestic stock, birds or poultry.

Coyotes, for example, where sheep are to be found, will turn to sheep killing as their main occupation—which would be a good way to get rid of the sheep at that.

Coyotes never destroyed grazing, water, or caused serious erosion such as sheep do, in at least most of the Sioux country, and although their killing the sheep is the **sheepman's loss**, it is in many parts the **region's gain**.

But I fear reaction in an expensive and destructive drive on coyotes.

Noxious pests should be controlled, although their damage is also exaggerated. Take prairie-dogs as a "horrible example"—

Prairie-dogs do damage by eating grass, neighboring crops **which drought‡ usually get anyhow**; burrowing holes that a running animal may occasionally step into, fall, or rarely, break a leg; burrowing erosional openings.

But I remind you that . . .

since white man took control, wind erosion in the U. S. A. has been recorded on a third of a **billion** acres, including 80 million acres seriously damaged . . . while rain-wash, winds, "progress," "conservation"‡ combined have destroyed a quarter of the country's fertile soil,—**yet**

... WHEN THERE WERE

Some twelve million or more bison buffalo in that region,
Some forty million antelope on the prairies and plains of America,
Wild mountain sheep, elk, white-tail and mule deer almost beyond reckoning,
Vast herds of ponies, clouds of grass-using birds, rabbits galore, myriads of grass-eating rodents,

And prairie-dog towns that extended from one of the larger prairie-dog towns now existing and clear to its neighboring town and on to incorporate still others—

THERE WAS NO GRASS SHORTAGE AND NO EROSION ON GRASS LANDS!

CHAPTER NINE



TASUNKE-WITKO (CRAZY HORSE) FORM OF (*Kayaktawingyaktawk—Icktinicke*) IKTOMI ESKIMINDIAN PROGRAM I

INDIANING

While New Deal *pretends* to guarantee CONSERVATION, it continues to waste natural resources—and continues to *contribute*, with a mocking sentimental sob, to the EXTINCTION OF THE “HIGHEST” FORM OF LIFE INDIGENOUS TO THE “NEW WORLD”—America’s own native man, the Indian—the Eskimo.

CONSERVATIONISTS, *give birth to yourselves!*

Sighs, onion tears, are uncomfortable. Move!! Don’t wait for the Alaskan Indian, Eskimo, wild life and natural resources to *first* be reduced to a desperately helpless bit, or entirely destroyed, BEFORE you ACT. Act now for Eskimos, Indians, Aleutians and their *real* environments—and all America’s future wealth. Canada, I speak half to you. Haven’t you conservationists learned ANYTHING from the destruction of America under your very feet? Must you wait to see the Northland *destroyed* before you do *anything*?

While reindeer crowd out native caribou, noblepioneers of the North grossly waste fine game for simple nitwit sport, game-hogging, trophy conceits—and dog food—and America’s sportless sportsmen and show-offs duplicate such destruction of the last balanced nature in America, *you* babble and snore—offering no defense of our last storehouse of natural riches, the *sole* basic wealth and security of a country!

Bar *or* control noblepioneers and racketeers—BULLS IN THE ALASKA CHINA SHOP! Save the North for use in a slow, balanced, permanently profitable way.

And *wherever* humans are happy, content, healthy and balanced in life—as are Eskimos—don't disturb them and upset their standards. Leave them as they are and guarantee them room and protection of natural life and environment. Encourage them to keep their ways and restore what you have monkeyed with. Don't make them an IMITATION YOU.

Many Florida Seminole Indians are hard up, but they are far happier and contented and healthy and less trouble-making than the Seminoles you herded to Oklahoma. Strife, crime, drunkenness, murder and factioning rarely harass the "*wild*" Seminoles. Be proud of their natural superiority. Leave them their own life, culture, ways, government and laws. Give them sufficient land fit for their own pursuits—and *let them alone*. These natives are the most honorable and admirable of people—which is natural, *true* civilization.

With white the model, Indian easiest, quickest imitates his faults, as flaws are most conspicuous and kept closer to Indians' view and reach. Don't teach them to covet and imitate. Who but whites think the white is *Perfect*?

(For further details see Ikto Indiaskimo Program IV, Chapter twelve.)

Rumors whisper that

Through the Rocky Mountains of Canada roam a *wild* band of 200 to 300 Sioux who have ever refused to go on a reservation. They come into the outposts in the spring, laden with furs for trading, and then the *Wa-to'glas* return to the wilds to hunt, trap, fish, camp and travel up and down the Canadian Rockies.

Another *similar* band of U. S. and Canadian Sioux (somewhat mixed up with Canadian Assiniboine and Cree) have pushed far into the North beyond the Churchill River, and have continually migrated further through the barren grounds toward the Arctic and the Eskimos, seeking sanctuary as far as possible away from their sorrowful "homeland" in the treacherous U. S. A.

Lack of finances for equipment, allied with lack of time and a greater sense of duty to Indian *race* over-shadowing duty to any one band, frustrated the writer in the one great personal dream of his life—to establish these legends as true *or* discount them as myth, and if true, join them as their champion.

Iktomi years ago made efforts to overtake either band—curious to study them and their conditions and ascertain from which bands they originated and who are their nearest of kin . . . to *join* them and LIVE THAT LIFE HE HAS ALWAYS DESIRED, but has *found only in samples* . . . but mostly to be with these *real* Indians when that tragic day comes to end their happiness, freedom, health and superiority for all time . . . so that he may protect them if possible from the same fate as has befallen all the rest of his people . . . and to win for them a suitable sanctuary, where under such a program as he has for them, *THEY MAY CONTINUE FOREVER AS INDIANS!*

CANADA TOO!

(For Ikto Program and Modifications)

Canada has wisely kept a certain amount of faith and promises, and fair treatment with her Indians, although sufficiently bad enough to beat them out of practically everything at much less expense, trouble and upsetting of economic and cultural life—so has been less foolishly destructive than the United States. But lately, *Canuck semi-mentalists* are displacing wiser philosophy of patient economic management with insane “American” haste and waste of Canadian Indian and natural resource values.

TOURIST INDUSTRY being one of Canada’s leading sources of wealth, the Dominion government and people should take advantage of the vast and varied regions ideal for this proposed system to expand and multiply permanently their scenic and quaint attractions regardless of whether the United States perpetuates its NATIONAL AMUSEMENT OF BLINDMAN’S BLUFF. To protect natural wealths and future values and prevent loss to American tourist competition, Canada should set up *Sioux, Assiniboine, Stonies* around Lake of the Woods and along the BOUNDARY opposite other new U. S. Sioux refuges; Cree and Ojibway near their U. S. fellow tribesmen’s new refuges and utilizing QUETICO and other national parks, forests, scenic and wastelands.

Though neither government is mine, both United States and Canada are my countries, or my country . . . and I feel equally at home in, and responsible for, each, as should be my heritage, since

it was my ancestors' country before foreign invaders created the artificial division—I will always resent the *border* with its red tape. I claim that people of *Indian* blood should be just "*CITIZENS*" OF NORTH AMERICA and exempt from nation limits and handicaps.

I used to want to see North America all *one* country, but however bad British dominance might be, it is probably best for her Indians, natural resources and economics that Canada is *not* under the United States government. Even tourists and recreation hunters from the *United States* would lose by having *no more Canada to seek FREEDOM in!*



CHAPTER TEN



TATANKA IYOTANKA (SITTING BULL) FORM OF IKTOMI ESKIMDIAN PROGRAM II

RE-INJUNING

(Iktomi is willing to devote the remainder of his life at no salary (provided he is able to make a living for himself and dependents from his books and some cartooning) if Indians so desire **enough to co-operate** with him in promoting and developing this program to permanent and expanding success, with aid of Government or aid of Individuals, Organizations and Industry; to be also benefited—provided that all funds are handled by some staff under some plan as advocated later in this "Re-Injuning" chapter. If Indians **believe in it but won't support what they believe in**, they are no longer worth helping—if whites can't see through prejudice and through the stings by the author, they are **too small** for partnership!)

Iktomi, since writing this book, has **tested** its proposals during some 15 meetings with smaller groups on four Sioux reservations (and with many individuals of many tribes), and although some have been **SKEPTICAL THAT THE WHITE MAN WOULD EVER GIVE THE INDIAN A BREAK, most have faith** that if the "**whole truth**" were well explained to the **public, no people** could then be so "**inhuman**" as to deny them this chance, and every "**sample**" Indian "**tested**," irrespective of faction, age, sex, degree of blood, or state of "**civilization**," has been heartily in favor of it (except some who heard it by the **severalth relay's** accumulation of weird explanations), but with:

1. Some wanting to be under the program adapted to **local reservation or adjoining country**;

2. As many wanting to join a **new refuge** in the **Black Hills**, and

3. Plenty wanting to go to **new refuges** in **Minnesota, Wisconsin**, and

4. Others preferring **Canada** for life under **any plan—but especially** this program.

Indians will unite on this, and even fair political efforts in behalf of this program would get the greatest majority of Indian votes imaginable—enough to decidedly influence or swing election in some places. **Always, each and every Indian, REMEMBER you're an Indian—and in politics, never FORGET you're Indian!**

While I am yet young enough to still be hopeful and ambitious, I feel it my duty to carry on the task of *civilizing* the white men to safe and sane neighboring and peaceful habits by bridging them to the Future and the Indian, before I resign myself to the fate of the *Fossils* I have already outlived, and sit among the Ancient with those nobler failures who have preceded me into nothing and ever despair that the white is *white* and cannot, will not, see anything else.

It is to be expected that *each* reservation, tribe, locality, stock and present status of social evolution would present a *different* problem, or problems, and therefore must be dealt with individually as distinctive from all others. Each *magnifies* that certain features of its *own* MAKE IT UNIQUE, but that ALL OTHERS ARE ALIKE. Each *is* different when closely inspected, *but* from afar resemble each other and I believe all have something or more fundamentally in common.

Truly, everyone cannot distinguish and none can judge the stars and planets by the naked eye, which, when set in turn upon any objects in the universe, must see **ONLY** the setting of the vantage point it occupies—

yet at each placement must feel distinct as each respective setting must ever appear as conspicuously different from the vast sea of tiny assorted distant similarities.

However, as the situations peculiar to each locality *grade* both irregularly and intermittently from one extreme to another, it is obvious that any plan, to safely and satisfactorily cover the *whole* field, must converge together (both) the differing views from the opposite ends into a co-operating team program, flexible enough to allow sufficient modification wherever necessary to be practical to the circumstances of *any* locality in order to improve the conditions of any given part.

TODAY

No one can either present, or represent, Current Indian Opinion.

All I can do here is to present

A plan that is most *Indian* in Life, Nature, Objective, Practicalness,

And suitable to such types of Indians

As may be found in every tribe

And classed in two Life-plans

Which may be modified to best meet conditions on each reservation in every region.

Any Indians that cannot fit into these Life-plans will probably have to be dealt with independently as groups, communities, and even as individuals.

This work does not pretend to apply without liberal adaptations to such Indians as the Five Civilized Tribes,‡ although it would bar none as tribes, groups, or individuals in case they wished to be considered. In certain modifications, and in quite a number of parts, it would be of benefit to such Indians and would certainly be of no harm to any, so far as the said modifications and parts go. However, I do not recommend it in entirety to the whole of them, nor do I intend to include in this work a plan specially for them at present. My special program for these people may even be so contrasting, in fact, when later in another work I do present it, that it may even appear contradictory to the theme and style of this effort?

TOMORROW?

Whites have tried long and vainly to make the Indian *white*, and Indians know that whites cannot become "*red*," so I propose an *independent-interdependent partnership* with Indians under *practical Indian* life, chosen as best fitted to successfully and most economically practice a program of economic projects which would be of benefit or vital importance to the prosperity and security of *both* races.

And by sorting these Indians according to which group *each individual* chooses as best suiting desires and ambitions regarding his life and future—and his qualifications—the Sioux and other

tribes can easily be grouped thus into two classes which would be as partners.

Above all must be established *a life* and future for "*progressive*" Indians and train them in vocational, technical and professional fields—and create *a livelihood* for the "*conservative*" Indians in near-Indian ways, as by ranching, stock raising, and avocations of Indian cultures, products, arts, crafts and basic conservation works; and recreational and trade attraction development; and harvests of wild resources.

Each group may be dealt with *independent* of the other, yet with both *co-operating* as partners, with the "progressives" the *bridge* between the "conservatives" and the whites. (See page 344.)‡

No two other classes can ever succeed without rival conflict and internal rebellions.

The "*wild*" Indians would realize that they themselves, without the "tame" Indians happily and successfully handling the business and tourists, would lose out on their last and *only* chance for the life and freedom they long for and that the Indian race would then be *forever* sunk in oblivion.

The "*tame*" Indians would realize that without the "wild" Indians they could never attract the visiting scientist and student trade and associated recreation and sports trade, industry‡ that their own unrivaled future is to build on *and* that the bigger success the "wild" Indians have, the bigger success for the "tame."

Such is the way to smooth all the Indians and their troubles into a pair of Indian partnership bodies—*not* two rival parties imitating white politics in alternate success and failure, destroying each other's work by selfish jealousy—but as a team each cares for, deals with independently, yet *each* fully realizing that its prosperity is DEPENDENT ON AND IN PROPORTION TO the prosperity of the *other*.

I hope the Indians of each class will become very near the typical (for that will be the *measure* of success and progress for the Indian of each class of Indian) but with each extreme of both main classes well represented and as successful in the balance of life and culture.

The "progressive" tame Indians, with such jobs realized and a prospective *future*, will progress to the very best in their line—

aware that only this program's life culture plan would give them race opportunity *with* individuality.

Don't mourn or rage about the others going back to the breech-cloth or not progressing! Anything improving a people's health and happiness is the *real* progress.

For SELF-GOVERNMENT or actual organization alone I offer two ideas:

1. For old reservations, a modernized adaptation of old Indian government with the following loose pattern of government adapted to fit local needs of each individual reservation. And—

2. Old Indian government modified to suit the two classes of Indian life to fit each of the new Indian refugees as shown in the special detailed outline of Ikto Indiaskimo Program IV.

I do *not* favor parliamentary law because:

1. A few Indians who understand its use can, and do, in most councils run any business according to the chairman and a few of a *clique*, regardless of other representatives till such an **organized minority** can even run an open tribal council—

(By lobbying, bulldozing, confusing, insulting, petty bunk, nonsense, perseverance and otherwise disgust their opposition until by various other tricks they can delay or rush a vote at the time when their **own** minority can **sway** the issue.)

2. It is seldom closely adhered to even now because too many do not understand it and the chairman feels not ready to hold strictly to rules **except** when he wants to.

3. It also scares out, or ties up, Indians having good ideas that one can **express** only or best in his own way.

4. It often requires so much **red tape**.

(Congress is the perfect horrible example of its red tape, dangerous delay, strangling of important business—and worse.)

5. When misused, as it usually is, it **insures** too many **future squabbles** and **legal** troubles over insignificant **technicalities** and rulings overlooked in the passage, or over an act or vote being unconstitutional or illegal when in either case it may be of **practical** economic advantage—while perhaps same advantage may be dissipated or turned into disadvantage by said future disputes.

6. Its encouragement of debate, argument and technicalities in preference to facts and purposes—which are the true goals of good government. The Indian way was to tell the truth and reason. The white way is to **win** the **argument**.

(Clever arguing with superior use of Parliamentary Law to confuse, destroy or discourage a thoughtful but untrained councilman is **not** performing good council service.)

An interpreter should be continued for general council and for certain business committees, if necessary for business, although many young Indians and white imitators are disgusted because they think translating takes too much time and that it is not important *what* "them old long-haired full-bloods think." Obviously that is unfair and would discourage this class as well as "revolt" them.

Probably we should have two semi-council bodies independent—(1) for "conservatives'" affairs, (2) for "progressives'" problems. Each should be representative and have full authority to

decide, act and even to punish (through or with Indian court) *yet* be responsible to the tribe for their actions.

They should command absolute respect from the tribe and every assistance should aim at increasing popular respect.

There should be no chairman, but under traditional "smoke and speech" custom, each member of council would have equal right theoretically, though *actually* according to how his counciling ability or leadership among non-council Indians carries more or less weight on *each* issue.

Voting in *general council* by all eligible Indians would follow discussion.

Although revival and alteration of such a tradition would slow up a council, it would slow down most of the quarreling *and* prevaricating that occupy too much of a meeting in absorbing some of the anger of an aroused councilman if each speaker is required to smoke the oath pipe *before* each talk can be *officially* accepted.

Thus making **hardship** of sarcasm and butting in and hot-headed, quick-tempered blow-ups, and confusion, and falsifying—such as usually last out at least one council (half-day) without accomplishment—will make these faults ineffective too.

A leader or councilman should hold office as *long* as he has a substantial following, *unless* found guilty by Indian court of bribery or favoring personal interests which may jeopardize or harm the *tribe* in any way. Such should be punished and dishonored according to the nature and seriousness of the offense, and such political type of crime against the tribe should be the *only* crime for which a member could be denied voice, vote or leadership.

The COUNCIL must be protected from the *tribe* by a body to receive and consider all complaints against the council or any member, and said body must investigate charges and recommend action by the council or court or tribal body, if necessary.

The TRIBE needs protection from the council *and* this body in the right to petition but—to prevent petition *abuse* by malcontents, misinformed, crooked or selfish interests—this petition should be circulated, posted, read, explained to and signed by over *half* the eligible adults (or male voters) before petitioners can go over the head of council and investigating body.

Tribesmen guilty of framing *or* knowingly promoting false

charges against council members or body, should be tried, censured, or prosecuted by Indian court the *same* as officers guilty of treason.

All practical and intentional offenders against the TRIBE, when found guilty, fairly, must be firmly dealt with—and the public should be encouraged to ostracize the miscreant for such time as advisable.

Such is not always everywhere possible at present, but revival of Indian Spirit and pride and practical reasons for honor, assisted by a little careful propaganda, would automatically restore contempt for public contemptors and rejuvenate honor among rogues, as was characteristic of old Indian "convicts."

There should, especially on old reservations, be a council member, or more, from *each* economic and/or geographical division—with *any* Indian, male or female, adult or minor, able to attend any council, and privileged to speak *without* vote, on *any* matter. If any Indian introduces any business that the council decides important enough to vote on, or refer to a committee (advisory), that person might be allowed, on that issue, and possibly related issues, to vote.

This advisory committee should be appointed by the council, to consist of certain council members, modified with special appointed non-council Indians of *known* qualifications for fit judging, or advising, on any certain question and its related questions, or any particular question as and when *only* duly qualified and appointed.

That will give *any* Indian a direct voice in his own government and further *his* chances to justice according to his own ability and leadership as advisor or temporary member of the council with equal rights for this and any other related business . . . and such will develop initiative and leadership qualities.

Then the so-called *Chiefs* (excluding Indians having earned chieftainship in pre-reservation or early reservation affairs, hence entitled to the honorary title) who fail to be elected to council, *can*, by thinking and leadership, and by bringing worthy business before the council, *earn* their right to chieftainship and permanent *right* to wear eagle feathers,‡ as can *any* Indian (unless "*de-feathered*" for TREASONING) temporarily, or to the length and extent of his ability—or resultant reward in permanent honoring. No others may be called Chief, or wear Chief feathers.‡

GOOD COUNCILMEN AND LEADERS SHOULD BE HONORED, according to their worth for *interest, honesty, competence*† in *tribal* and racial affairs.

If there are seven original councilmen, such temporary councilmen may add up to make *varying* totals of ten or nine or so—all with equal vote as eligible per issue. Little danger of too many temporary councilors horning in and causing an unstable council because the advisory committee would eliminate *unimportant* tribal matters, while important affairs will be enhanced by added issues and interests.

Though MAJORITY RULE may be very bad at times, even if it occasionally caused a riot, in all matters of council or tribal vote it is preferable to three-fourths or two-thirds specified majority, as it is to all Indians' interest to arouse all to realize each individual's *personal* duty toward improving conditions.

If an Injun's suggestion or proposal is refused vote by council or *denied* presentation rights to council by the council's advisory committee considering non-council Indian suggestions, that Indian has the *recourse* to gather signatures from half of the voters of his district, or half his tribe—according to nature of the question—on petitions well explained, posted and interpreted before signing . . . and force recognition of same.

DISTRICT councils should be subject to call by *anyone* who has an idea and is able to get enough people interested to gather and decide anything at *any* time. Their recommendation would be presented to tribal council advisory committee, whose duty would be to:

(1) Present to council; (2) introduce or seat leader or leaders of ideas, issues, or suggestions before the council where said exponents may present the same personally, or through representatives agreeable to the originator or promoter of the suggestion; or, (3) reject with best criticism and advise—such as to get half of district or tribe to sign a petition and then bring the matter directly to council and present personally, or through personal representatives, or through any regular council member.

Thus will *develop a thinking competition* so in case a REGULAR council member, though honest, is incompetent or not sufficiently interested in tribal welfare, ANY leader of sufficient ability and following can crowd the regular out of his seat by bringing up sufficiently more, or more important, business *to warrant* the people of his district to gather and elect him as their representative at *any time* if comparative records substantiate election call.

Unless dishonorably deposed, de-voted or de-voiced by any crimes or treasonable misdemeanors *to* the tribe, the otherwise deposed can *reinstate* himself by the SAME methods BUT only if he earns it by enough new worthy proposals.

In case there is more than one from a district, or an *extra* councilor (*over* the weighted quota of said district) is considered especially valuable in this respect, such should be invited to this council by the council members as advisory, or full-temporary, or even regular council seats *so long as* it is felt such are of *tribal* value, or the vote may be *split* so that these men of a district each represent a proportion of the total vote apportioned that district.

Jim Sits-on-Tack, ½ vote, plus ½ vote Plenty-Dumb.....	1	vote	No-Eyes District.
George Hoots-in-His-Sleep.....	1	vote	Snore District.
Chief John Doe.....	1	vote	Buck Deer District.
Joe Shoots-the-Chutes.....	1	vote	Hit District.
John Throws-the-Bull.....	1	vote	Big Talk District.
Ed Flies, Jim Loses-in-Sun, Joe Runs-Home (each ⅓ vote).....	1	vote	Bat District.
Chief Hole-in-Sock.....	1	vote	Long Foot District.

In case some districts are over-populated compared to others, and apportionment is not advisable, let sufficient extra regular councilmen, additional to the original “seven,” of “one” each, be chosen by proven merit from the *reservation-at-large* regardless of district.

The INVESTIGATION BODY should investigate all tribal and individual matters, *as* necessary, including the council, and there should be as a distinct part of the investigating body an auditing committee with trained (if available) accountant, so that all complaints and differences, *especially* those involving finances and figures, may be accurate and an aid to judgment, and a safeguard *preventing* temptation.

This body must be brave, sincere, unafraid of upholding its beliefs and convictions, despite odds, and must be above bribery. Certain over-capable suspector-inspectors who are too revengeful, suspicious or inclined to jump at unsubstantiated conclusions, but who possess valuable ability to figure out what someone *might* be doing or plotting, would need a *conservative* assistant or staff.

INDIAN COURT should have full power, including exercise of any prosecution warranted. Judges should be elected permanently *beyond removal except* for proved treason, *or* through petition of over one-half of the tribe, *or* if findings and charges of investigating body against them, are convicted by trial by council, tribe or both.

Mixed-bloods are the problem, as more often they're dishonorable—*or* ablest, most conscientious leaders. The inference of the Indian Office that a quarter-blood Indian is sufficiently *white* to make his way unassisted is both an insult to Indian ability, of full-bloods, especially, and particularly unfair to mixed bloods, because a full-blood has most every *actual* advantage.

Mixed-bloods are constantly accused by full-bloods of favoring the whites. Yet they are expected by both full-bloods *and* whites to take *all* the draw-backs of being an Indian with *none* of the privileges, advantages or concessions granted a full-blood. By white neighbors and associates, mixed-bloods are considered as untrustworthy and undependable as whites usually think about Indians—even worse and commanding less respect—and his word, debts and all manner of treatments are regarded "*Injun.*"

The mix-blood is expected to work on the same cheap Indian labor scale as the full-blood. More is expected of mixed-bloods in all emergencies, duties, opportunities and study, *yet* wherever there is a racial prejudice he must share it, or even an extra share.

Nevertheless, despite being fought by both races, the mixed-blood "inherits" the responsibilities and consequently the blames (although also most chances for graft) for acting as peacemaker or adjuster . . . who is *expected*, but *not trusted*, by *each* race to represent them and support them against the other.

Both races are equally guilty for there even *being* mixed-bloods and so both should reconcile themselves to their *invention*—the mixed-blood is their *own* creation.

The mixed-blood does not usually have the picturesque appearance of the full-blood to *enhance* his chances in posing, showmanship, rodeo, social or political ways, both on and off the reservation. Particularly and proportionately as he appears *less* like the *full-blood*, or *more* like the *empty*, is he often condemned by white and ridiculed by full-blood if his *personal desires* lead to keeping up the old *Indian* ways, such as dances, songs, religion.‡

Yet, as a mixed-blood may have the interest of his people first and always, and therefore be the *most* valuable citizen to a

‡Etcetera.

community, regardless of blood, emphasis should be made that *mixed-bloods justly need guarantee of full rights*.

In vision, mind, ability to be fair and open, unbiased, persistently honest, unselfish, sacrificing, and most qualities and requirements of wise, faithful, steady leadership or service, young women are generally today in interest or efficiency too far below young men's calibre to be worthy of council *membership* and actual *leadership*. At present some women, usually middle-aged, are able, brave, and wise†—requiring that the rule of ELIGIBILITY must be FLEXIBLE.

Denying women, except a few who earn the right to vote or hold membership, might antagonize girls enough to *awaken* themselves to *earn* their way to these rights. If not, little is lost there anyway, as things are.

INDIAN VOTE ON STATE AND NATIONAL AFFAIRS

Being about the only thing the Indians have to show as "*American*," many worry over this "privilege" like an old guard Republican or Democrat and with about the same knowledge of what they are going to *do* with it.

Indian vote should be concentrated on tribal affairs, and usually de-emphasized in state and national politics.

Since white man's politics have taken enough interest in Mr. Indian to continue to *fool* him, skeptical Mr. Indian *bites* because politics say "*Kola*" to him and with politicians' faith, promise generously. Though gullible, Mr. Injun *expects* to be fooled, yet, having nothing else to do but wait, lets politics amuse him.

Indians being merely numerous enough for Bloops to use them as political pawns, Indians generally were better off *without* the vote and its added worries and disappointments. *Where* Indians are sufficiently numerous to swing an election it is undeniable that voting is then a weapon of defense for them. However, my experience has found that the party and vote system on non-reservation subjects only *splits* the Indian people into parties, often causing bad feeling, usually discontent among "losers" and no benefit for those on the "winning" side. Too often this factioning becomes so deep as to be applied to local reservation matters. Then as the Indians can never hold together to be a solid

people under *present* policies, each side's strength *counteracts* the other and consequently the Indians of the reservation can control *nothing*.

Only in 1932 have Indians been very good pawns for Brother Bloop as the modern Indian thinks with his belly and both parties learned it is mostly a matter of which side feeds him last before he votes. However, I am in sympathy with any movement that can worry or waste a politician. I NEVER COULD CONSCIENTIOUSLY VOTE, and so may never vote. **VOTING IS ONLY A WORRY AND WASTE OF TIME AND EXPENSE.** Whichever kills the beef before and on election day will be benefiting the Indian at that time, and as I feel that that is the only benefit Mr. Indian will receive out of Politics, I will join the feast heartily.

You want us to set up a self-government like the white man's, which is no good even for him! *Ours was!*

Capitalism in its present form is doomed, and its government is undergoing such alteration, modification, reverses and contrasts that even now all is in a *maelstrom* of bewilderment scarcely starting to settle. Why force *us* into either such an antiquated, or "modern" plaything . . . equally unstable, unworkable, unwieldy, clumsy, corrupt and cockeyed, temporary, dying existence? Why must we follow *you* when you are just realizing you have tangles and faults, and when *we* can be far ahead while you *still* are dazed, trying to find yourself?

As a *small* race, we can more easily and quickly reorganize. Let us *prove* a government experiment among ourselves by being as near ourselves under the natural balance of our social biological ways, beliefs, philosophies and environment of nature as conditions can permit for practical economic efficiency.

I have been forming in mind a plan for self-government for the Indians for some dozen years or more. But I have told enough. Some things I am reluctant to divulge—and more should not be revealed until we get under way.

Do not fear that *we* will try to force our government and sociology on *you*. We have never interfered with your government or religion and we will not so long as we are *Indians*.

Why try to mould us and force us to model ourselves after a foreign invader? Then we could never be *real*, but forever an *imitation* people! I cannot be reconciled to an IMITATION government, IMITATION life, IMITATION culture of an IMITATION RACE!

(See cartoon, page 319.)

Although the Sioux situation is a ramification of many

troubles, factions, and confusions overlapping and mixing, these all lead to a few *root* troubles and the cure of these root troubles lies in stimulating *Indian* pride, ambition, dependability, co-operation and courage, by:

1. Emphasizing and developing Indian athletic teams and individuals to be the best at Indian native games—with teams to play each of the native sports competitively.

2. Reviving of Indian tradition, cultures, arts, crafts and other such values.‡

3. A public-interested, capable council and self-government with full authority to decide, act and be entirely responsible for all decisions and actions, with the tribe forced to respect this authority and exercise its good citizenship to it.

4. Pointing out a *definite* plan for future Indian culture and security, and explaining its aid to expansion of both individual and racial initiatives.

No harmony or unity can exist amidst all the numerous factions and sub-factions . . . and with gossip and jealousy the potent parents of more factioning. The Sioux can never be made *one solid people*. But by recreating the Indian “national” spirit the local factions will be shown as minor compared with the real opposition surrounding all Indians.

As the best council possible, present or imported, could not function creditably or endure while existing disrupted, antagonistic conditions of the tribal body continue . . . following independent of such emergency action as is necessary, the present situation must be cleared of factions or must unite them; social conditions must be improved and many other factors that affect the tribe council must be corrected or directed. Yet I am very *optimistic* that all these necessary remedies *can* be handled in one co-operative campaign.

All Indians should be made to realize that *going to school does not educate them or any other people*, but merely possibly prepares them to *get AN EDUCATION OUT OF LIFE*; that even finishing a school does not put them on a *par* with such preparedness comparable to whites where at present a college degree is required for almost any job now and a Master’s degree or Doctorate will soon be necessary for real advancement in most cases, even such as ordinary teaching,‡ *if* late yesterday’s competitive attitude is continued.

PUBLIC school standards are not so ideal, so far as mind-developing and thought-building go, even in white city high schools, that Indian schools should try to *imitate* them. Each type, now

usually ahead of Indian schools of similar rank,¹ might soon be surpassed by Indian school values *if* modified to *Indianism* and practicalness.

Making a course more *difficult* in order to make students study harder is *not* the way to best train minds and teach students to study. Why make hard work of anything easy? Or teach how to do things the hard way? Hardship is an imposition on the student. Why burn out or stagnate a mind over unimportant matters? *How to study* is a more needed goal and course.

If a student learns how to apply himself—learns *how* to study in high school, that student has learned the most practical preparation for life or college. *Learning* to study, maintain attention with alertness; observation, to develop reason, meditation, memory, patience and control, think quickly, coolly in emergency, concentrate under handicaps, think perseveringly, and originate are the most important courses to be learned in school or life.

Attention that crowds out alertness is almost as bad as attention overcome by indifference or undeveloped by laziness or lack of interest. The old *Indian* way of learning by alert attentiveness to lecture or observation developed by memory, meditation, reason and philosophy was a more rounded, fuller brain-developing education.

INDIAN SCHOOLS SHOULD BE MADE PRACTICAL FOR LIFE AND ALSO FOR SKILLED WORK, WHILE TEACHING PRACTICAL ACADEMIC COURSES.

For example, shorthand, begun in primary grades, would be learned practically like a home language, and would be invaluable in saving of time, worry and labor of every student and teacher, regardless of preparatory course, by replacing slow, tedious long-hand writing of school work—especially for notes (and if carefully standardized, for tests and some prepared work) with shorthand as a medium. This would also permit more concentration on the objectives of the lesson, rather than its *mechanics*—to speed progress and understanding. Shorthand is useful to any livelihood.

¹As Indian schools are quite inferior, Indians who send their children to other schools to prepare them for higher schooling† should *not* be penalized, nor should the children be—but sometimes they are.

The great burden of *institutional* work should be reduced as much as possible to allow more and special academic and trade training.

Perhaps Indian schools would better rate their diplomas as A, B, C, respective to the goals or courses of instruction such as here described for the three main objectives for Indian schools. Thus:

(a) Indians who prefer the more retiring **reservation life** will be fit to make their own surroundings satisfying.

(b) Indians who wish to learn a trade or more will be able to **step out into the world OR** stay aboard the whole **reservation system** and prosper to the extent of qualifications and opportunity.

(c) Indians of reasonable promise who aspire to further preparation or for **professional or technical training** (sorely needed), specialization should be given every possible encouragement and lure to set their sights at professional and technical achievements, with possible targets and reward ranging from **reservation and USIS jobs** of all ranks of importance, to **other and new fields** of expansion.

All majors should include an Indian *Indian* school course in practical neo-Indian fashion and teaching methods, at school, home or instructors' hangout—by the best Indian instructors (as linguists, medicine men, craftsmen, etc.) in every locality, who should be *rewarded or hired* to instruct at part or full time, to teach how their languages should be spoken and written—or Indianisms produced—and not as such *change*, except for allowing limited reasonable growth.

This plan would include the following featured courses among others:

Indian philosophical and religious beliefs and myths, etc., to renovate the genuine from the distorted and disturbed, so young Indians will be clarified about ancestral views.

To boost Indian spirit-respect, instead of trying to make Indians worship your **tin** gods of politics, business and war; let Indians' Indian school feature:

Indian history, both from anthropological data† of race, and local tribe, and by Indian historians or aged, unschooled Indians, featuring special lectures on modern and recent Indian history, and handed-down legends and history, paid as visiting or regular teachers paid by lecture—or some invited.

Indian medicines should be taught and Indians encouraged to practice them. Pupils and Indians able to satisfy test of such teachers without instruction (orand after some instruction) should be given full or partial credit qualifications proportionate to respective major, or life ambitions, according to individual ability.

As Indian arts and crafts emphasized as avocational aids should be given credit in "shop work," . . . Indians who already speak Indian language should be credited and graded according to how well each speaks any Indian language in the opinion of an **Indian** Indian language teacher, without having to take this course, according to individual justifications and with language reward equivalent to one-half to four years language credit—to impress the correct form of local dialect of Indian language.

The Indian gets his practice of learning a foreign language while learning the English language, and the English-speaking Indian will get such practice in learning *Indian*. Such, therefore, should be given the equivalent of foreign or dead language credit as allowed by public schools.

Whites don't have to learn English to study that, besides all other school courses, so their usable English is far in advance of their review of this, and at least *not dependent* on correct usage and knowledge of it for other classes and ordinary and school-room use—which handicaps the Indian. So their *Englishing* in study course is but a review, sorted and strained, and credited toward graduation, while their foreign or dead language is an *additional* credit course that gives the white student an added or double-count advantage over the Indian pupil who is credited for only *one* of these, although he has to do *both* to get *any*.

Indian kids spending one quarter of every year's schooltime *doubling* foreign language practice in English for *only English credit*, thus doubling 25% of their credit course, are handicapped a total of one year out of a four-year high school course, whereas the whites get credit for their own language one quarter of the time, and up to another quarter of their time or more in foreign language credit.

Considering Indians leave school because they are less advanced for their age, by thus allowing credit for Indian language up to 25% of a student's time in high school, this plan would permit students to finish a *year* earlier—a real *incentive* to many to continue advanced schooling. Where an Indian student completes Indian high school or the equivalent, or in any way gains college entrance requirements—without use of his Indian language as credit—arrangements should be made by which the Indian would be granted up to four years of five hours semester credit, or forty hours total foreign language credit if he speaks his own language well, or proportionately, toward *college graduation* . . . or at the same rate for quarterly colleges and those on different credit scales. This would greatly stimulate Indian interest in college, and special trainings.

A majority would try to take advantage of this opportunity

for both Indian-speaking and English-speaking Indians, which also would greatly stimulate all Indians in racial pride, respect, confidence, interest and initiative, as would INDIAN SIGN LANGUAGE, which similarly should be revived and perpetuated particularly at the Indians' *Indian* school's course, especially at such *inter-tribal* Indian schools as Haskell Institute, where it would obviously be of great practical benefit to students, USIS employees, both Indian and white—and all other Indian relationship.

Whites could, and USIS should, take such a course in Indian language in Indian fashion under Indian instructors and teaching methods, preferably (although perhaps for whites, adapted to white plan of foreign language study) at low tuition, or so, and certain other courses in a limited way according to justification and consideration of long-time benefits and damages *probable* to result from such chance or risk.

I am for almost all kinds of Indian schools, although not sure how much, if *any*, schooling should be compulsory.

I favor boarding schools where it is more unevenly settled . . . although I agree with school officials who happen to contend that real parent-child responsibility is a dying art amongst Indians some places and that this most important duty of parents should *not* be shifted onto school authorities to look after their kids after school hours.

Future schools should *not* usually be built near an agency.

HOME-RESERVATION SCHOOLS are best in most cases, although there will always be at least a *type* of Indian student that will do better at NON-RESERVATION SCHOOLS away from home influence and local associates, particularly if the locality approaches an environment such as I have pictured at "Worst Agency."

It was a mistake to close such Indian schools as Rapid City School because such schools were sometimes ideally located for certain classes of Indian students, in addition to the "unstable" class mentioned just above, including students whose possibilities and futures will probably throw them in closer contact to white, possibly city life, as with a school located on the edge of a small and reasonably modern (not necessarily important) city, which would help students to more easily and safely become adapted to

urban environment—and perhaps render a better judgment of their future probabilities and possibilities.

Rapid City Indian School was located **not far** from a Sioux reservation and in the Black Hills, so full of Sioux history and memories and veneration that it still held the most sacred part of home. And as quite a number of Sioux (some 400) live in and about that vicinity yet, although more as individuals and small groups than in colony, and as it remains a favorite visiting spot for Sioux and other Indians, it could practically be classed a **home school**.

Being healthfully and happily located in the beautiful, mysterious Black Hills, it was a solace to Indian students who normally inherit at least some instinctive appreciation of nature, and consequently it was far superior locationally to the drab, monotonous, flat, dusty, pepleless neighborhoods of **most** Indian schools and institutions.

Sioux, and children of some other tribes, have grown up amid fascinating tales and dreams of the Black Hills of their ancestors, and to go to school there or even visit there was to go to live around the ancestral enchanted land.

The Sioux held and fought for the Black Hills as their prize, even sacred hinterland, and they never surrendered it by treaty, although it was tricked away "temporarily" by the vilest forms of white treachery. Now this Rapid City Indian School was the last remaining remnant of "apparent, visible" ownership of the Black Hills, and the last excuse for Indians to visit and **hope**—and was like **losing the old "homestead" to Ye Olde Village Squire**.

It should be made into a SUPER-INSTITUTE featuring technical courses in Forestry, Veterinary, Grazing, etc., and specialized training for skilled labor for selected special students, or above-mentioned irregular pupils of ALL tribes.

Near places of moral and social problems, *successful* athletics‡ are essential to moral and social improvement as well as health improvement and protection, through resultant interest, ambition and enforceable training discipline.

More important schools should even have a director of athletics and physical education rather than a restriction of coaching or side-tracking of same. Good competition and long trips would aptly kindle school and home spirit.

Although Indians have no inferiority complex *physically*, school, independent and non-student teams should be encouraged and intramural athletics emphasized, **BECAUSE** successful Indian modern athletic teams, especially under Indian coaches and aides, would regenerate Indian spirit, pride, initiative and confidence, as Indian non-contestants make an enthusiastic body of *spokes* from the *hub* to the *rim* on all sports and games . . . but even greater stimulation of these qualities and the important ember of *tribal concern* will be rekindled to *practical* use and worth if Indian NATIVE TRIBAL games, sports and athletics for teams and individuals are revised, encouraged and set for:

Each tribe, reservation, district, school and probably age, sex, breed . . . should be held according to each tribe's aboriginal fashion as far as is practical to add genuineness and color for *attraction* purposes at traditional times and with traditional ceremony and importance, with prizes and honors for team and individual winners of events, including

Racing, jumping, swimming, riding, snowshoeing, dog-sledding, tobogganing, racing in season, spear, bow and arrow skill and trick shooting, shinny, Indian-ball, lacrosse,† horsemanship, canoeing skill,‡ and real Indian singing, dancing, magic‡ contests.

Permanently reestablished, standardized, and reasonably advertised, this would soon grow into an honored and appreciated institution, as well as a *paying* venture economically and actually important financially in some cases.

Similarly—sponsored by school and reservation—annual *pageants* . . . correct in all details, including generally elaborate but genuine costuming per tribe‡ and genuine in feeling, well coached, acted and advertised, would become very¹ valuable attractions, or additional lures to seasonal events.

School, inter-school, local, tribal, inter-tribal expositions, ceremonials, and fairs with prizes and honors to individual, clubs, or tribes,‡ winners of classes, should be held annually as principal attractions or as aids to such events.‡

As annual improvements of school exhibits of arts and crafts of *Indianese* will impress both visitors and local folk with increasing satisfaction, school curriculums and hobby clubs should feature Indian craft, art, music, songs, dances, games, aboriginal skill contests, etc., "native story telling" in as near tribally aboriginal style as practical, *but* with emphasis to assist those possessing marked or unusual possibilities along "modernized Indian" music, skits, plays, minstrels, readings,‡ *and also* perhaps white dancing, music, song talents.‡

Indian boys would eagerly jump into the spirit and contribute to the program—and encouragement, stimulus and broadening of question-discussion-informing practices, followed by any visible practical results for Indian improvement and future, would inspire many to success—while the girls would soon wake up and follow because they won't want to lose out with the boys or the honors, etc.

Solution of the girls' problem hinges on similar conditions of *re-Indianing* them in a *practical* way—modified to the girls, local-

¹Modern Indians are pathetically inferior in pantomime and expression to the real Indian or even the white, but may be well developed if coached—not too imitatively or collectively—and inspired by the "project."‡

‡Etcetera.

ity, etc. If not, it is probably wook'-a-took, too wook'-a-took or less!

FOR BOTH RESERVATIONS AND SCHOOL FUNCTIONS:

That no tribe shall infringe upon another tribe's specialties, creations, developments, costumes, features, attractions;‡ each tribe must be encouraged to maintain its arts and crafts *genuinely* in its *own* tribal character,‡ or special lines, and gain exclusive right in most cases to make, distribute and sell the same.

For example, **Sioux** should be stopped from imitating **Chippewa** designs, etc. Neither Southwest Indians, nor any others but **plains** tribes, should be privileged to wear **plains** Indians' eagle-feather war bonnets,‡ nor dance **plains** dances, sing **plains** songs.‡ No one should be taught or allowed to make **Navajo** blankets except **Navajos**, although those whose ancestors made blankets should be encouraged along their ancestral style—for **genuine** production and market, and as a base for **distinctive modernization**. Similarly, protect tribal and inter-tribal pottery, basketry, silver-smithing,‡ whether aboriginal or anciently introduced but of tribally distinctive work. Older arts‡ may be varied—note **parfleche** sides varied by **Sioux** typical pipe-bag design.



Recent innovations of practical avocational values such as modern leatherwork, art, recent beadwork of like purposes as bill-folds, purses, belts of designed leather or beads, etc., if patterns are kept distinct to tribe, would be **WELCOME ADDITIONS** if prevented from *displacing* an aboriginal predecessor, as porcupine embroidery, by over-emphasis and support.

Lost aboriginal art by descendants of such ancients as practiced any art or work—

Example—The western **Sioux** in modern times have no knowledge of pottery,‡ though their ancestors, and kin in Minnesota, made pottery wholly distinct from pottery of the Southwest and other sections, in methods of manufacture, design, and materials used.

should be revived as an attraction . . . but should not be allowed to conflict with "*typical*" periods.

To protect **Pueblos** and other **Indians** who make pottery, **Sioux** pottery should be restricted to **ancient** **Sioux** pottery methods and materials with only variations permitted therefrom, although perhaps limitedly modernized in **Sioux** design in cases of demand. Limited **Sioux** ancestral crude basketry, mats, wicker, and fur weaving‡ continued only among certain **Canadian** **Sioux** suggests (?) non-typical limited re-establishment among other **Sioux**.

(For its further co-operative advantages, see main **Ikto** **Indiaskimo** Program IV, Chapter Twelve.)

Indian parades in full regalia, colors,‡ will add zest to attractions and events of programs increasingly *in proportion to* **GENUINENESS**, and add momentum to *re-Indianing* ex-**Indians**.

TRUE VALUES of native "**medicine men**"—religious leaders, doctors‡ have been largely destroyed with the traditions, songs,

customs, etc., as bad, wicked, unChristian.‡ Superior healers, prophets, holy men of the Indians, if restored to respected standing, could be of *real* use and influence again under this policy.

The remaining old Indian “medicine men” who *are* MEDICINE men or doctors, and actually capable, should be assisted to instruct the young *before* their usefulness expires. Through simple or mysterious treatments,‡ some are yet frequently apparently miraculous in their cures.

Not unlike whites’ lodges, fraternities,‡ pomp, ceremony and tradition appeal to Indians and command respect; so the reviving of old formalities, ceremonial regalia, dress‡ only if in a practical modification to present times, safeguarded against some possible early ridicule, would add to the dignity and respect for most affairs—and offices, council, Indian honorary fraternities, etc.

It would then be practical, in at least some places, to make Indians *earn* their special marked honor, eagle feathers,‡ for each special achievement as weighted with prizes and tribute, as—

1. (High honors.) By wise, honest and capable legislation, acts of council, or other service to **tribe, reservation, or race.**
2. By athletics, art, crafts, music and other activities.

With such registered, or “hide-recorded,” and sentiment encouraged to make it *unpopular* for anyone to formally wear honors, prizes, or imitations for dress, adornments,‡ as feathers, *without earning* such honors in contest or service, it would fire competition and revival of spirit, honesty, ambition, determination and tribal, racial *duty consciousness*, while old Indian ways of tribute to the worthy by public honoring and conversational praise would boost appreciation and desire for these honors, and hence their practical worth.

Erect honor markers‡ for worthy Indian leaders of present *and* past, and for battle-sites, chiefly to *carefully correct* the errors, incompleteness of history books and white men’s markers, *and* for economic worth, to add to interest, attraction, spirit and genuineness, enlightenment and attraction of white visiting tourists, students,‡ and thus aid in *re-Indianing* Indians. Regardless of age or sex, all forms of Indianism with honors to thrill and pride the Indian and *official encouragement* of his rights and rites, will help him reestablish and re-elevate his *real* religious values, moral and social standards, to generally the highest ratings of any people.

Though doubtless to be well received by a *quiet majority* of Indians . . .

1. As an important, balancing factor for physical, mental, moral, social and blood improvement, and

2. As an immunizing and healing limitation of promiscuity of men, and

3. A diminishing agent of jealous and hot-headed selfishness of women, and therefore

4. Considerably contribute to reunion and harmony of the disintegrated individual and group fragments, to again fit them into places of usefulness and thought in happy Indian organization—

. . . *polygamy* is now so bitterly opposed by a *relentless minority* that ALL re-Indianing would then be hampered thereby, and so reorganization must try to fill this empty place in the natural Indian social-biological balance by careful *spreading* of Indian-ness, cautious *substitution* of Indianisms, but *not too* rigid destructive force against what may be considered a reasonable remnant of PRACTICAL polygamy itself.

PROHIBITING marriage between Indians, whites or other races is *not* advisable because it might react in a stubborn defiance rallying around “rights.” Advantages should be created, emphasized and directed to encourage full-bloods to marry full-bloods; mix-bloods to marry mix-bloods; whites to refrain from Indian ties; new Negro blood to be not invited into Indian union either directly or through mixture with white.

With jobs for PROGRESSIVE Indians, and a return to *practical*, aboriginal pursuits—

Indian games, athletics, customs, traditions, lore, folk tales, songs, dances, arts, crafts, religion, philosophy, societies, honors, and rewards.‡

—reviving the old Lakota pride and haughtiness, Indians will not be so ready to let non-Indians work into social corruption, blood dilution and pollution in order to get their children on Indian rolls.

However, although Indians rightfully feel superior in some ways, “smart” superiority complexes of many young Indians, including unfounded superiority along certain lines over other peoples, must be overcome by **ESTABLISHING A PRACTICE OF COURTESY TO ALL AGED LIFE FORMS, INCLUDING OLD ENEMIES.**

As for venereal disease, the *only* control step possible under existing conditions is an “educating” campaign to teach the importance of disease prevention and careful cures, and to emphasize, *not* sex denial—which manufactures sneaks in some parts and bold defiance among others—but the evils of these diseases.

Missionaries? I'd like to muzzle the fanatic ones but they are usually too deeply rooted at some places, and politically entrenched to make this advisable. Let such beat themselves.

Social and other disease is still frequently being brought in *by* visiting back and forth with whites, and extra doctors can be used if proposed self-government and plans to solidify communities are developed, *with* the United States Navy system of venereal disease prevention, cure and control adapted to solid reservations *added* to that program.

SUPPLEMENTARY INDIANISM AID TO AID INDIAN SPIRIT, HEALTH‡

Most hospitals should have **interpreters**, and a doctor making calls should be furnished an Indian on pay who is **qualified** to guide the way to wherever the stricken may be, serve as doctor's mechanic en route and messenger in case of accident or stall, and to interpret when necessary for proper questioning for diagnosis, prescribing and instructing of patients or attendants.

Nurses and field nurses would be more valuable and at times indispensable if they spoke the **local** Indian language. Indians should be trained as nurses for services on reservations **where** they can clearly understand or explain to their patients at critical times.

As many teeth could be saved by filling and care, good reservation **dentists** are worse needed than physicians.

A nurse, dentist or physician, however efficient, should have a suitable (several types work if) personality or understanding of **Indians‡** for successful relations with them—as it is successful **RECOVERY**, not successful **ADMINISTERING** that gains Indian confidence and really counts in this health game.

Such revival of honor and prize competition, entertainment and pastime, job and recognition‡ will restore a large measure of old *Indian* standards—variably with tribes and sections—to occupy ex-Injun's aimless idleness in order to *counteract* their almost sole outlet of amusement at *auto-whiskeying*.

The old reservation boundaries laws should be renewed, as they were the only practical enforcement base. But attempted enforcement proves this "reformed" legislation is economically and practically **crazy** in imposing hopeless hardship and injustice upon Indians and enforcement officers who already had their hands full on most reservations open, or partly open, to white settlement, and consequently are now ordered to **pole vault over the rainbow**.

In view of the automobile's place in Sioux life, it would seem that something *should* be done to discourage the purchase of automobiles by Indians who *cannot* afford them, and in many cases cannot even afford the upkeep and repairs.

(This will be misunderstood, exaggerated and distorted for use against me and my **plans** for Indians, to warp their co-operation and unity.)

Such a step would have to be done tactfully so as to *not antagonize* Mr. Indian and make him feel he is being *discriminated* against.

Besides, with Indians curbed thus, and whites possessing cars aplenty, Indian girls would more than ever favor "*carful*" white

men, which would hasten a more rapid physical assimilation of the Indian into the white race, although less *noticeably* rapid assimilation *legally*, as there would be added bumper crops of illegitimate “legal-born Indians” of actual white fathering.

With horseback riding fitting in as an important part of this entertainment reorganization—as Indians are naturally horsemen and pony-lovers—the Indian pony would loom a formidable rival to the automobile and consequently detract from this whiskey-autoing.

Whether grazing or progressive nature-culture is reestablished as the principal vocation with conservation in the Sioux and other Indian stock regions, the Indian should again be given good horses, **not** the government’s idea of a good horse.

I mean **Western** ponies, and preferably **mustangs** such as Indians had before the farm **mania**—fast, quick, agile, tough, nimble, enduring, durable and intelligent and sure-footed for range and roping duties, roundups and line ridings; able to run all day and be ready the next; to endure any weather and hardships; to maintain best condition rustling on buffalo grass, without feed, where your imported **Yankee horse-appotamus** and **rhinocerhorses** starve or turn into bags of bones even **without** working.

The former were sold off and breeding discouraged, while the latter, being too heavy, awkward, slow, soft and helpless for any use except farming,† are only **expensive toys** because in such non-farmable country Indians can’t raise enough with them even to feed **them** good, and **they** can’t rustle a living or endure anything in weather, speed work or breed.

Indian ponies in the plains region would renew the interest and pastime of *riding*, which by counteracting the auto influence would contribute to physical, social and moral improvement of the Indian race—as would canoes in the water regions, and dog teams for winter in the northern climes, with equally healthy, wholesome, entertaining transportation—all practical, popular, easy, cheap, dependable, fast enough transportation for the average Indian under most conditions of his own region, and would bring economic returns by adding picturesque attraction for visitors.

YET, then MORE prosperous¹ Indians could afford cars and their use on trips away from the reservations to profit¹ whites.

As this country should go back to grazing or advanced Indianism as the main occupation, present factional differences between farm *and* ranch‡ will dissolve so these factions and influences on the council will eventually unite, or become minor and personal, though liberated from disturbances by outside “promoters.”

Here, where even Swedes go broke, farming is such a putrid **excuse to waste** health, brains, labor, time, disposition, grass, water, and soil oth-

¹For further details as to benefits to whites and Indians, see general Ikto Indiaskimo Program IV, pages 326, 335,‡ 355,‡ 420.

erwise valuable to grazing,‡ it is hardly worth space for further condemning here.

RECOMMENDATION OF PRECAUTIONS IN ANY PROCEDURE REGARDING
POSSIBLE CHIEF BENEFITS, PROTECTIONS, AND SECURITIES TO BE
DERIVED FROM THIS PROGRAM

A SCIENTIFIC PROGRAM OF PROPER LAND UTILIZATION must be the *foundation* for any Indian Salvation and Improvement—as it must soon be for America—even the world. A plan or a project must have its values weighed carefully against all possible injuries resulting from its establishment. *For example:*

Iktomi would disapprove **UNLESS CERTAIN** that water and land to be used for irrigation would pay greater permanent net returns (above original and continued costs, and damage to other possibilities affected by it) in that locality and its relation to other localities, and the water's possible values to other places—particularly downstream.

In most of the Sioux reservations, Iktomi cautions that irrigation projects should generally **not** be extensive, and that more numerous smaller ones would be more effective if carefully planned and selected. But **don't** overdo it!

Similarly, development of natural resources on reservations (and everywhere else) should be carefully planned and supervised:

Iktomi has met evidence of oil, gas, gold‡ on Sioux reservations, which could and should be developed with care, as by an Ikto program—but should **not** be promoted or developed by usual methods or wild-cat schemes.

Oil and gas may be developed with comparative safety, including affording protection for neighboring forests, woods, grass and water resources which might be of greater value permanently than gas, oil.‡ By no means does oil or gas **always** mean riches. Often it means **loss, liability** and usually **danger**.

Precautions must be taken to keep oil, refuse‡ from reaching streams, drains, ponds, swamps,‡ for watershed, fish and wild life protection. **IF THE OIL DOES NOT PROMISE TO AFFORD THE COST AND EFFORT OF THIS OPERATION, THEN ITS PRODUCTION WILL NOT BE WORTH ITS DAMAGE TO OTHER VALUES.**

Gold may pay less than the mining costs, or it may make wages or even fortune, but it is similarly true that **if it doesn't promise to pay for precautions** to protect watersheds and associated resources, **it isn't worth development** and should be left as is for its values to geological study.

On certain Sioux reservations raw silver polish may be found so pure that it needs only bottling or canning and advertising—but likewise **precautions** should be exercised as above, and similarly to not mar picturesque values of the place of excavation which have greater undeveloped value in scientific, historic, tourist, sports and other recreational resources.

So might I tell of many other unseen or undeveloped **resources** and of **buried treasure** on Sioux and other Indian reservations, which would add to Indian income and trade and lure expenditures by treasure hunters—as I would further detail here . . . were it not that I fear **INDIANS WOULD BE FURTHER EXPLOITED.**

Most Sioux reservations and others actually need reforestation, re-brushing and re-grazing of vegetation *locally* indigenous—and more forest or range experts to manage, protect and improve the stands and the grazing and browsing ranges. *Too*

much underbrush and grass keeps Western Yellow (Ponderosa) Pine cone seeds from opening by the light and growing, so *controlled* grazing or browsing—especially by wild life—would aid them to start.

Over-grazing and fires have injured or destroyed much fine young forest and lone trees. Game animals, properly managed, would *best* aid and protect grazing and tree growth,‡ and would provide *most* of the advantages to this region as set forth under the main Ikto Indiaskimo Program IV (chapter twelve) if that is adapted to the Pine Ridge Timber Reserve and the Rosebud Forest Reserve, where adjoining forest and grass land should be bought up for inclusion in a sound INDIAN-WILD LIFE *sanctuary*.

The **Game Co-ordination Act** is supposed to co-ordinate Indian Bureau, Biological Survey, and Bureau of Fisheries, starting as an experimental conservation plan on five reservations. As the Indian Office policy seems to be temporarily confined to buying land *within* the boundaries of **existing reservations**, they should buy the timbered hills and canyons adjoining the **timber reserve** around the Little White River, near St. Francis, on the Rosebud Reservation.

The Rosebud Indians would be very enthusiastic and receptive to buying up the allotments and lost lands in these regions of yellow pine and cedar, and preserving this area as a **useful "living" park**—THE SCENIC SPOT OF EASTERN SOUTH DAKOTA AND NEBRASKA—to become increasingly prosperous through location, with real Indian life and conservation supplying local needs and setting for a tourist-recreation-wild life Indian program.

Pine Ridge **timber reserve** needs but little improvement to be a fine game refuge-conservation project that could serve as a nucleus for the whole reservation's similar tourist-recreation program, adapted to the region—

—scenic low hills, ridges and valleys of open yellow pine and grazing, brush, broadleaf and other trees, streams and in places **badlands**—and the natural fitting of aboriginal life.

Both areas should be reforested with yellow pine and western cedars and **fully stocked** with all their original indigenous game.

BUT WHY NOT A GREAT PINE RIDGE-ROSEBUD CO-REFUGE?

From Sheep Mountain and Slim Butte past Wanblee through Rosebud Badlands and Little White River hills and canyons near Spring Creek and Grass Mountain, and including the sandhills, is one **vast** expanse of generally rough country from which is derived **only** an insignificant income mainly from grazing leases at **seven cents an acre**, and as most of this country is fit for nothing else, it should be reestablished as a WILDERNESS AREA as a great double, or one inter-reservation, REFUGE FOR INDIANS AND WILD LIFE, and, for Indians and visitors, a scientifically-zoned sporting, recreational, health and scientific **development** area accompanied by conservation . . . altogether yielding a **tribal** income to be divided according to **each** individual's worth to tribe through his duties‡ in "tame," "wild" or "special" Indian class, as explained in detail under the general Ikto Indiaskimo program IV—with unique "INDIAN TOWNS" at logical attractive entrances on every front near refuge edge.

This country has "every" asset for a great health, recreation, athletic, sportsmen, tourist, scientist and student trade, for it would support an abundance and variety¹ of **native**¹ wild life and fish—for **Indians' special hunting**, fur-snaring, fishing,‡ and is an attractive conglomeration of modest, spectacular and unique scenery **with** scientific surprises and sensations, including:

Forested low "mountains," hills and ridges, cliffs and buttes, badlands, painted hills, caves, rocks, sandhills, grass buttes, rolling grasslands, flats, swamps, timbered rapid streams, canyons and valleys, and wooded, wide, shallow winding rivers,‡ and featuring oddities—as the rattling stones of Rocky Ford, six-sided columns at Rattlesnake Butte, remains and fossils of prehistoric animal, plant and sea life in rich deposits, or scattered here and there, in varied, unique, geological formations, etc., etc.‡

As this is practically all Indian tribal or allotted land, **no** new lands need be acquired, although the late Senator Norbeck's proposed **Badlands National Park** would be far more picturesque and valuable to all if annexed to the Indian's refuge as an addition under this program.

Indians should patrol this wilderness area from the rest of the reservation and outside country to prevent "smuggling out and poaching in."

Indians with allotments used **within** this area and its extendable arms including other rough country, should be allowed "**rent**" from the tribal income in addition to their income for duties in their chosen and suitable class of life. Open or settled parts of the reservations could **continue** as at **present**—but with less trouble—with little change in duties or employment—except that Indians with land **outside** this area could, as suitable to their lands, raise buffalo, elk or other game‡ (fur, birds or fish) to be slaughtered as tender yearlings as per **CONTRACTS** to **TRIBAL HOTEL** serving **game meals** and **TRIBAL TRADING POST** for hides, feathers,‡ while others could contract with these game farmers to raise feed for them—so **CROP AND MARKET WORRIES WOULD END FOR ALL!**

FOR FURTHER DETAILS SEE IKTO INDIASKIMO PROGRAM IV, which **IS** also **SUITABLE** **FOR** much country, with or without land extensions, on these Sioux reservations:

Standing Rock, Fort Peck, Lower Brule and Crow Creek, Cheyenne River around Cherry Creek and by some purchase around "Medicine Rock"; **Devil's Lake**, with its great Salt Lake, and **Sisseton**, with its Lake Traverse—**Big Stone Lake**—**Red River**—**Minnesota River** region, have as great but distinctive possibilities if we acquire more shoreline.

These landless Sioux reservations which **must** be extended—for the **Yankton** Sioux, land should be bought to include Lake Andes and to connect it, if by **only** a thin strip, to the roughlands, bluffs, and woodland bottoms of the Missouri, and on upstream to Wheeler Bridge, where purchase might spread out and stretch over much "fine" (otherwise useless) country now valued at about \$3.00 per acre—aiming to eventually join the broken lands of Rosebud Refuge extension through thin, irregular strips of rough country.

To provide an **INTER-RESERVATION RIVER SANCTUARY** for development of included water resources, fish, waterfowl and other river life, and for other wild life movements as this program's foundation, The River bluffs and rough country along the Nebraska shore should be acquired similarly for the **Ponca "Sioux" Indians**.

Continuing downstream, this program for the **Santee** Sioux should acquire the adjoining bluffs, while the state should restore them the next-adjointing Devil's Nest State Park, instead of booming it for a National Monument, to become an attraction of superior value to Nebraska.

The Santee could prosper from this scenic, weird and mysterious land

¹Only **native** species allowed in nature-areas and within the natural distribution of each. Conspicuous native species suitable for reestablishment on one or more of this regional group of reservation-refuges (most species common to all):

Buffalo, Elk, Mule Deer, White-tail Deer, Antelope, Big-horn Sheep, Grizzly Bear, Black (Cinnamon) Bear, Raccoon, Wolves, Coyotes, Gray Fox, Red (Black, Cross) Fox, Swift (Kit) Fox, Opossum, Badger, Wolverine, Fisher, Marten, Mink, Weasels, Otter, Skunks, Beaver, Muskrat, Porcupine, Woodchuck, Prairie-dogs, Squirrels, Rabbits, Mountain Lion, Lynxes, Bobcat, Trumpeter Swan, Whistling Swan, Geese, Brants, Ducks, Cormorants, Coots, Grebes, Loons, Cranes, Herons and Shore-birds, Wood-cocks, Curlews, Pelican, Sage Hens, Sharp-tail and Prairie Chicken, Grouse, Quail, Ptarmigan, Bald Eagle, Golden Eagle, Vulture, Hawks, Owls, Catfishes, Bullheads, Paddle-fish, Sturgeon, Buffalo, Sunfishes, Bass, Crappie, Pike-perch (Sauger), Perches, Trout—Eel, Turtles, Mussels, numerous valuable Song, insectivorous and other Birds—and Plants, Trees, Insects, Water-life, Rodents, Snakes of value.

of breaks and countless surprises . . . even if—as with the Ponca—they have to **import** Indians from elsewhere—even Canada—to form the nucleus of the “wild” band as the indispensable attraction.

Thus, eventually the above reservations may connect into ONE VALUABLE CONTINUOUS, WINDING CO-REFUGE.

Sioux on reservations of the Dakotas, Montana, Canada (as well as other tribes) **without** taking full advantage of this program, could **improve** conditions to a **lesser** extent as extra supply bases for those more fully **re-Indianing**—where their habitats would make good **breeding** grounds for buffalo, other game and the best type of Indian ponies which could be exchanged for the products of other reservations.

Each “government” should be related to such economic program as outlined for the **new** refugees, but at first considerably compromised for old reservations, and of course adapted to **each** land’s conservation and commercial recreation possibilities **and** Indian social status.

Under **this** program, whites will **again** be most heartily welcomed **by** friendly Indians.

Similarly, many other Indian reservations in many states . . . and in the next chapter we’ll go on with the **model new** refuges for, mainly, landless Indian surplus.

It is very important that Indian opinion and expression be encouraged in order to develop *their* ability, ambition, determination, self-confidence,‡ *and* to correct and inform the public.

Radio is too curbed and crowded to make use of for any effective benefit, unless occasional appeals may be designed to attract attention to Indian-approved books‡ that might present a broad and sufficiently accurate survey to accomplish this.

Newspapers, being what they are, would be of little benefit except to make the Indian ridiculous and to further confuse or stupefy the public, unless Indians succeed in syndicating authentic material of their own.

A **national Indian newspaper** could be of real value, but a national or international **Indian magazine** would penetrate fields that neither books nor newspapers can reach.

Such should be edited by an Indian well informed in both Indianism **and** Indian affairs and white relationships. The editor must be alert, able and conscientious in his accuracy of observation, research, logic, proposals and criticisms.‡

An able **staff** of Indians to illustrate, cartoon and supply written material and photographs of Indians and related subjects from all parts of the country should be selected with the same requirements as the editor. Naturally, a **forum** of Indian opinion and white suggestion‡ should be conducted through contributors from all sections, and which may or may not necessarily represent the views of the staff.

Destroy a people’s land and natural resources and you destroy their wealth. Destroy a people’s respect for their time-honored traditions, customs, habits, philosophy, and all institutions that their race built upon and you destroy their spirit. Destroy a people’s confidence in another people by treachery and fraud and you destroy their faith in neighbor and man. Destroy a people’s leaders and you destroy their unity, progress, or harmony—even defense. Destroy a people’s thinkers and you destroy their faith in themselves! Destroy a people’s gods and you destroy their hope for the future!!

When Indian thinks that the government owes him everything because the government took everything away from him, he is right! AMERICA OWES HIM EVERYTHING—*except a life of decay*. The government does owe Indian and *You* owe him:

- (1) A life of action, freedom‡ to help him develop his own initiative;
- (2) a setup wherein he has a work-plan, interesting living rights and re-

ward for efforts; (3) a future of security; (4) opportunity to regain his lost self, prestige and self-respect; (5) culture, pleasure and amusement, **equivalent** to his heritage, **proportional** to his need for happiness.

Give us freedom, restore us to ourselves, give us free rein, a reasonable economic start, *and* by the grace of the Great Mystery, we will yet show you the *working* example of a government, a people, a culture and a country out of *your wastage of our* heritage paradise that you white people will do well to imitate!

Our modern white-stuffed Indian shells glory only in Indian *descent*. The Indian's *was* a great life back in the natural, free, wild days, furnishing something to be haughty about then. *But* the Indian is not a supernatural being and his superiority dwindle with the *end* of those days, and the dawn of his new decay by selling out his world, resources and women for whiskey, flattery, bunco and bribe. The Indian is no longer a super-man and Indian pride based *only* on descent is *phony*.

Particularly am I most ashamed of our "*educated*" Indians that have neglected, ridiculed, betrayed *or* sold their people, and who, gaining a position of possible *use* to their people, have become blind, unsympathetic and uninterested in them and spend their whole opportunity or sacrifice all for *personal* gain.

Indian "martyrs" of today are numerous and usually phony. A majority of them know the line, expressions, and actions of the genuine ones, but when they say they want to help their people, or Indians, it usually means *they*, themselves & Company are *the* people—or *the Indians*. I'm usually suspiciously tolerant of 'em.

But occasionally a sincere, sacrificing Indian bobs up among the weak, hopeless and discouraged today, *until* ridiculed and beaten by Indian and Indian Service. And, too, many are soothed with bribes or "applesauce." (See end of Chapter Four, p. 187.)

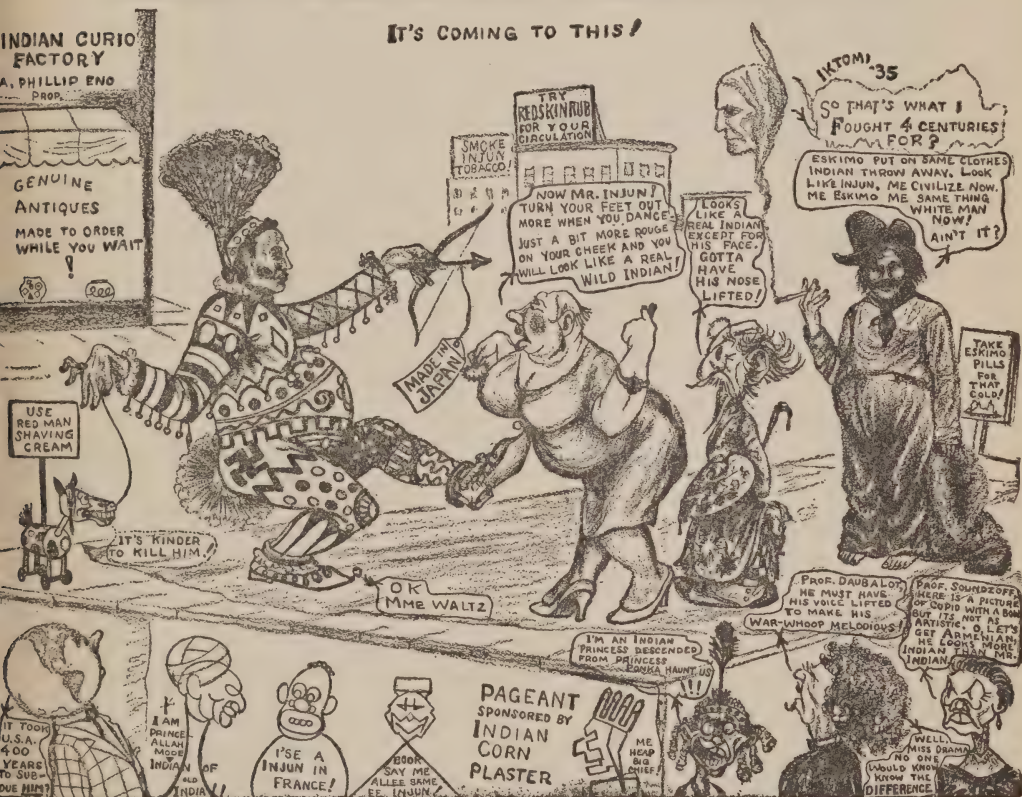
Maybe that old Indian characteristic to remember friend or enemy and repay accordingly is dying out.

Any friend, I try to be a better friend to. Friend to my people *or* to my efforts is *better* friend than friend to *me*. Enemies, reversely proportionate. I don't forget, and I pay good interest. They say an **elephant** never forgets. Maybe I'm part elephant!

Almost every Indian, rabid white imitator though he may be, can be tactfully "*made*" interested about things Indian until his own Indian blood warms, is even set aboil, if one is careful not to approach him from the *blind* side.

A majority take a certain definite pride in *being* of *Indian* blood. Collier's administration seems to recognize and encourage

Do you want to make the Indians of tomorrow and today a *tea-party* with their *sole* ambition and success wrapped up in their *ancestry*? Must they WEAR THEIR ANCESTORS AROUND THEIR NECKS as potent, invisible mummies TO MATCH EVERYBODY ELSE'S ANCESTORS as their own sole *proof* of ability and importance?



Black powder helped lay low the poor Injun—White powder seems to be the remedy . . . of Sentimentalists, New Dealers, Up-Lifters!

Re-Indian yourselves—ere you're made into a conglomeration of nothing—and have a hard time—like Iktomi—to impersonate a human! Be Indian—or die Indian—for FREEDOM!

First, improve the economic foundation, and moral and sociological difficulties will correct themselves. Keep the **same** economic base system, and the futility of all conditions and problems will increase in spite of everything everyone can do!

Already the Indian of today has too much phony pride, pseudo ambition and bogus honor. I have no use for a person of Indian blood who is Indian only because he couldn't *help* it. Just because your grandfather happened to be an Indian does not make *you* an Indian. It only means your grandfather *was* Indian. You have to make yourself *Indian*, or make others *let you be!*

To be Indian simply for personal selfish gain, or *Indian "Mayflower boasting,"* is traitorous, shallow hypocrisy of white imitation—unworthy of respect for such EMPTY AUCTIONING OF YOUR SKIN! If you are Indian in blood, prove it in your heart, mind and soul, with willing sacrifice, if necessary, to help your tribe or race or you are only a *hollow* Indian, regardless of all the ancestry, government, laws, personal appearance and boasting that can be argued.

Think *ancestors* for pattern of wisdom, honor, and all such improvements—but think more of future children. Think good. Think *Indian*. Then think race, tribe, band, reservation, district, family—and last, self. Think of humanity, of all life and country and world of Today *and* Forever and use the Past *only* as a gauge.

That is the only way that Indian pride and ambition may be developed for any practical and economic good.

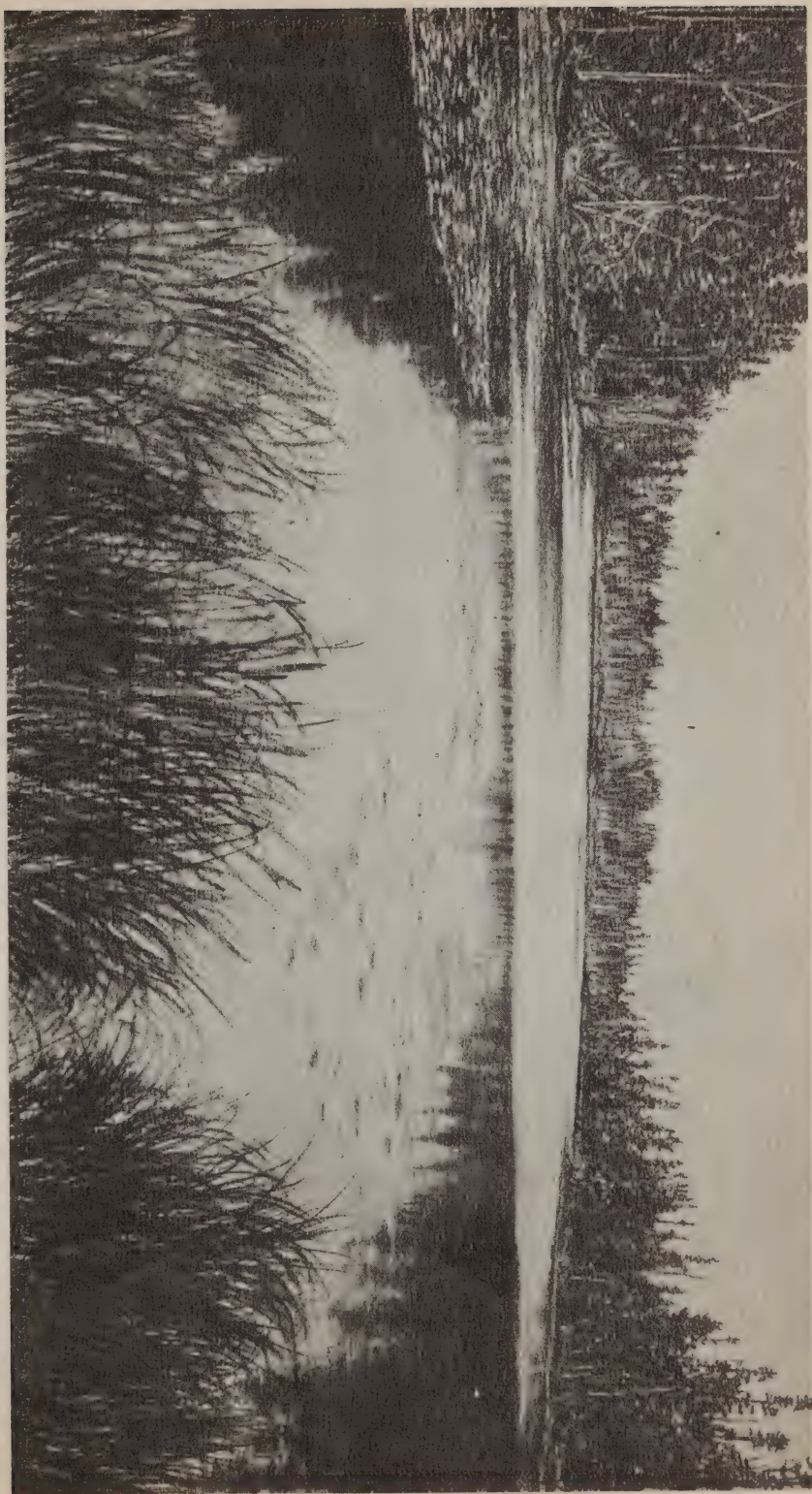
The crisis of our race is at hand and we haven't even a *China-man's chance*.

An Indian's chance is least by far—and only as *Indians* do we have even that chance. There are half a billion Chinese but only about a third of a million people of measurable Indian blood in the United States.

Who would betray or fail our last chance? Would an *Indian*? Over two billion people of four or five races there are in this world against us, the smallest of all races by far. Those are frightful odds in the competition of *race* struggle for existence. Those two billion may easily, and soon *will* surely, wipe us out sanctimoniously without even regret.

2,000,000,000 vs. 300,000!

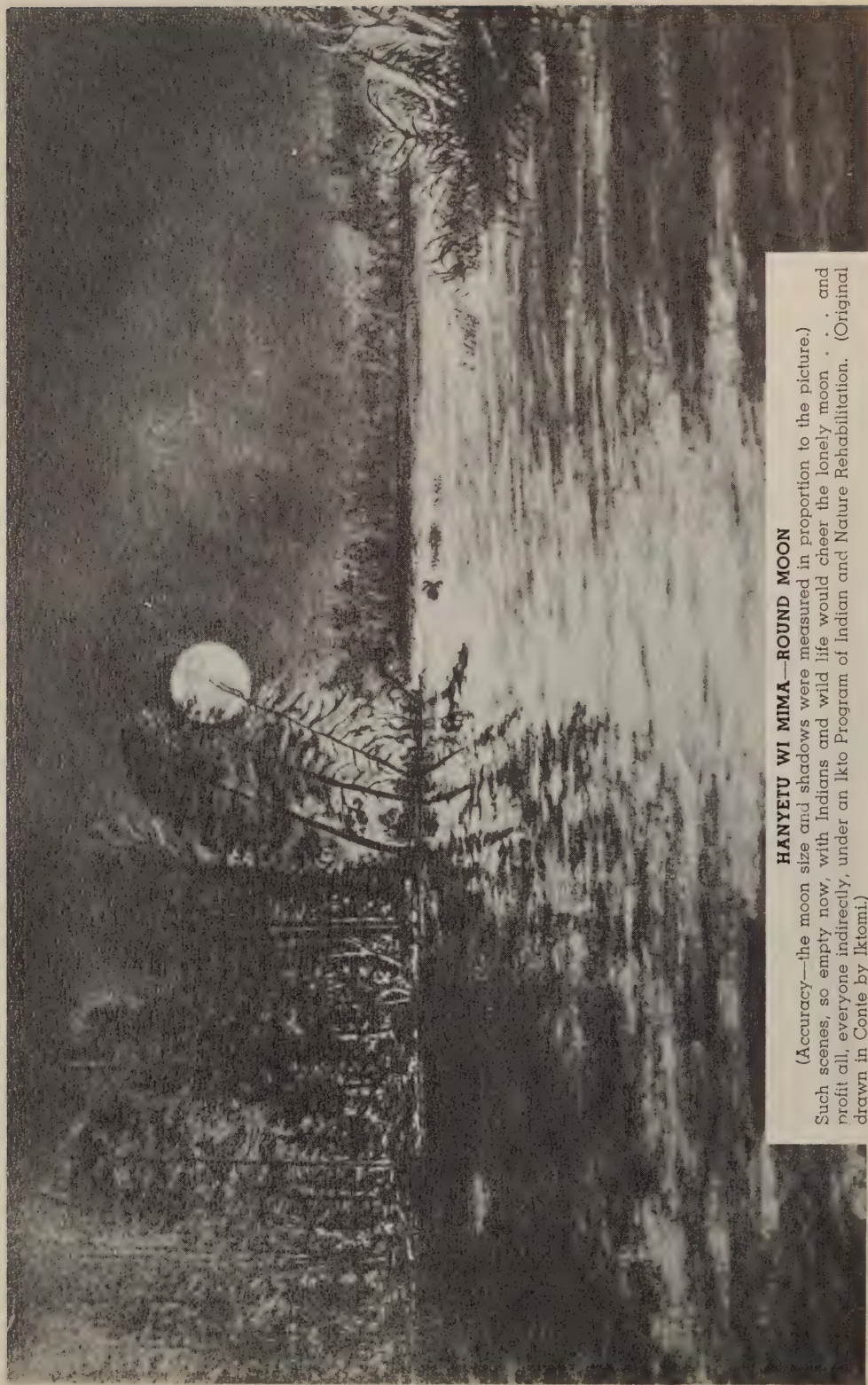
As "WHITE" INJUNS *we've got ONE chance against 6,000!*
Indians! Our chance is to show *whites* that they *need us—*
AS INDIANS!



A NORTHERN FOREST LAKE

(Showing unheaded wild rice, lilypods, spruce, fir, etc.)

Such scenes and natural resource remnants can, with their values, be multiplied to amply pay Indians under an Iktio Program . . . and others indirectly; but not ex-Indians or non-Indians under white systems. (Original drawn in Conte by Iktomi.)



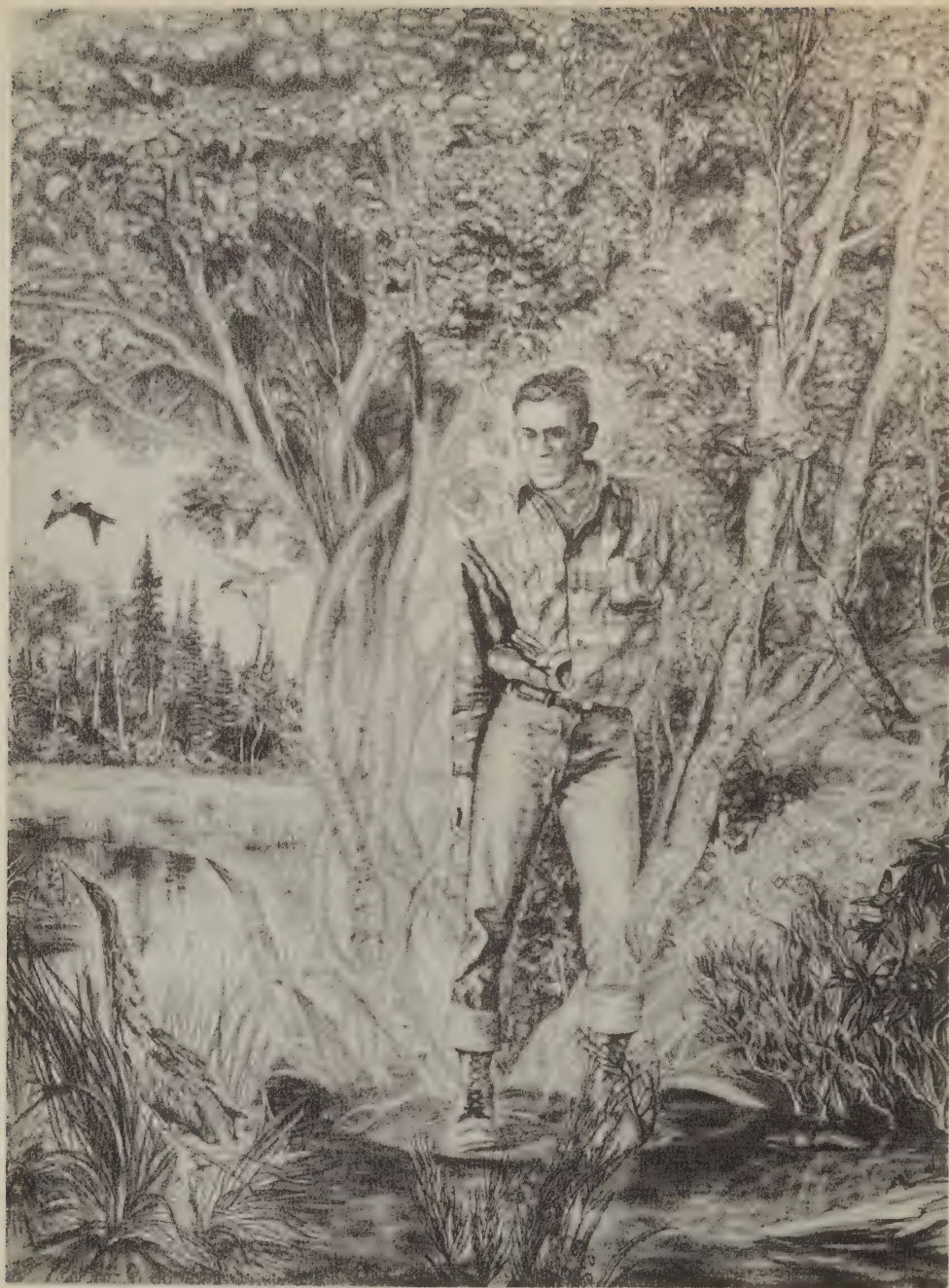
HANYETU WI MIMA—ROUND MOON

(Accuracy—the moon size and shadows were measured in proportion to the picture.)
Such scenes, so empty now, with Indians and wild life would cheer the lonely moon . . . and
profit all, everyone indirectly, under an Ikto Program of Indian and Nature Rehabilitation. (Original
drawn in Conte by Iktomi.)



UTOPIA FOR HEALTH, PLEASURE, STUDY, OPPORTUNITY

Under the Re-Naturing plan of Ikto Programs (although the botanist or bird student may sometimes only be watching Iktomi disguised as a swift or possibly a cat-tail). All naturalists, scientists, students of Indians or Nature, seekers of health, relaxation, entertainment, or inspiration in art, literature, music, amusement, industry, physical or Divine, will realize Utopia during their visit or stay on Indian refuges, through the abundance, variety and beauty or interests of Nature. (Original drawn in lithograph by Iktomi.)



IKTOMI IN MODERN INDIAN FORM

The Indian's love of Nature has never died—
Let it show you, under an Ikto Program, the
values of even swamp and wasteland† to him,
and you forever!

(Original self-portrait drawn in pencil by Ikto.)

CHAPTER ELEVEN



HE-WANJI-CHA (ONE HORN) FORM OF IKTO INDISKIMO PROGRAM III

INJUNING

Adapted to

INDIANS ON "PUBLIC" LANDS

Granted emergency, semi-permanent and permanent residence in all National Parks (NP1), National Monuments (NM2), National Forests (NF3), State Forests (SF4), State Parks (SP5),‡ Indians, under adaptation of Ikto program to each area and proportionate to its limitations, could utilize such areas to mutual benefit of Indians *and* whites.

When Indians thus *use* "public" areas, *give* them lands adjoining, where possible, for their "capital" and unrestricted life as outlined in Ikto program and from which they can "spread out" through "public" areas for use and residence without ownership.

EXAMPLES—NEW REFUGES IN MINNESOTA FOR:

Chippewa—By fishing, guiding,‡ Grand Portage Reservation Indians know adjoining SF4, so from their reservation they could well circulate that area for livelihood.
Similarly, Nett Lake Reservation Indians could fittingly circulate eastward in SF4.
Similarly, Red Lake Reservation Indians could fittingly circulate eastward in SF4.
Similarly, White Earth Reservation Indians could fittingly circulate eastward in SF4.

Chippewa or Sioux—Lac La Croix NF3.

Lakes-land "spots" in and out of NF3, NF3 Proposed, SF4—from Scenic SP5 to Leech Lake.

Caribou Lake—Poplar River country NF3.

(Favor "open" ground between "residence" refuges. . . Inter-refuge rule—Sioux conducting "party" onto Chippewa refuge must choose Chippewa partner to split wages earned there. Vice versa.)

Sioux—Itasca SF4, SP5; Crow Wing SF4; Namakana Lake SF4; NF3, Proposed NF3, near Saganaga Lake.

NEW REFUGES IN THE ROCKY MOUNTAINS‡ FOR:

EXAMPLES:

Several tribes each in Glacier, Teton, Rocky Mountain,‡ Yellowstone NP1:

In more strict areas, game preserves,‡ control of predatory and noxious creatures by Indian primitive methods would satisfy Indians and render service without harmful disturbance by white gunners.

NEW REFUGES IN BLACK HILLS¹

Wind Cave or Jewel Cave and considerable surrounding Black Hills forest would provide ideal setting as attraction nuclei. If, for conservation and attraction improvements, the Black Hills Refuge Conservation Staff is allowed the same funds as otherwise allotted the U. S. National Park Service to open, operate, improve and protect Jewel Cave National Monument NM2 (or Wind Cave National Park NP1) and the same funds otherwise allotted U. S. Forest Service for improvement and protection of such national forest portion as the Refuge acquires or includes, Indians under Ikto program, specialized, will improve the cave attraction and facilities to visitors beyond government specifications yet save enough funds to maintain Indian Conservation Government and finance refuge improvements . . .

. . . And should be donated areas by SP5, NP1, NM2, NF3, supplementing government purchase of (cheap) private lands, to be used for a special adaptation of Ikto program for the following heirship-entitled tribes in common:

Sioux, Cheyenne, Arapaho, Ponca, Kiowa, Crow.

Contention that lack of evidence of permanent villages proves that Sioux and other Indians never penetrated the Black Hills far enough to risk having to stay **in the Hills over night** for fear of evil spirits is ridiculous propaganda.

They even winter-camped there!

These Indians of this region were adapted to a **wandering** life rather than permanent village lives, but they used, **and** were thoroughly familiar with, **every part** of the Black Hills (and even explored certain caves and caverns as far as possible with their torches), including places nearly inaccessible and too remote from the prairies for them to have **possibly** reached there **and** returned, **or** continued across, without having to camp over night—let alone having time for hunting, fishing, cutting lodgepoles.‡

Whoever "imagined" Indians fearing such spirits should know about the Black Hills being a particular **favorite** spot for **Hamblec'eya** PRACTICE OF SPIRIT-SEEKING, wherein the Indian seeking the wisdom or power is left sitting **alone**, meditating, praying, singing and fasting day **and NIGHT** during **ANY WEATHER** for even four days, or until he gets his vision or **SPIRIT-SIGN!**

NEW REFUGES IN BADLANDS:

Sioux, Cheyenne, Arapahoe, Ponca, Mandan, Minitaree, Arikara, Skidi, Pawnee,‡ should be given the North and South Dakota, Nebraska, Wyoming badlands for special Ikto program, including the late Senator Norbeck's proposed Badlands National Park, if it becomes a reality—but regardless, do it.

Indian life would be adapted to each area's requirements.

Indians could not make as good a living for as great a number per area under restricted conditions as they could upon a new Indian refuge, *but* they could make varyingly better livings for a greater number—improving present conditions. Indians would labor co-operatively for forest, land, water, improvement and protection on government wages or contract—individual or tribe—when living is restricted. Where such life is allowed in adequate zones for primitive hunting, fishing, trapping, harvest of wild products and visitors' recreational trade under adapted Ikto program regulations, pay for such service is unnecessary.

¹While rightfully the Black Hills still belong to the Indians of several tribes, there seems to be some foundation for the claim of a group of Sioux that a certain portion of the Black Hills is still owned by the Sioux **legally** . . . which they "threaten to give to Canada in trade for its use . . . and fair treatment.

‡Etcetera.

Indians living, working *co-operatively*, would live as well comparatively while doing this work *more economically* and *better* than whites, because:

Indian
Economy
and
Efficiency.

It is nearer Indians' natural life than whites; Indians would favor this life to what they are doing (and not doing) now; they would enjoy supplementing their living otherwise from forests, grazing land, waters and recreation, trade, visitors' income in ways whites cannot do.

So Indians would do more work per cost to improve conditions of all natural resources of each area; prevent "interior" scourges from spreading to non-refuge areas; to benefit the whole country through benefits to "public" areas by:

Protection,
Improvement
by Indians.

1. Soil, water conservation, watershed protection, flood control.
2. Fire protection, prevention and control.
3. Insect* pest (as bark-beetle) control, etc.
4. Fungus* control, as white pine blister rust.
5. Reestablishing, improving grazing, aiding practice of range management.
6. Reforesting, improving timber and natural vegetation.
7. Improving all game, maintaining all on a sustained yield basis.
8. Improving all fish, maintaining all on a sustained yield basis.
9. Helping maintain balance of nature with all native species.
10. Aiding outer areas indirectly by making the refuge the source of trade advantages and attracting visitors through all places en route to the refuge, and quickly circulating their income back to American business.‡
11. Proving a gigantic magnet to profitable visitors and holding them longer on "public" lands where Indian refuges are located.
12. Etcetera. For all the other benefits listed in Chapter twelve as to come from Indian-owned refuges.

And, by Indians' conservation practices—duplicated on Indian-owned refuges—would eventually help steady the climate which white man's wastages agitate to very radical, dangerous extremes.

INDIANS WOULD HAVE THEIR OWN SELF-GOVERNMENT similar to Indians on Indian-owned refuges, but with "public" area administrative officers acting as "conservation staff" head—*until eventually*, governing administrations would realize the economy, advantages, etc., of installing Indian system management.

*Insects, fungi each annually waste about as many million acres as fire. But see pages 193, 221.

‡Etcetera.



CHAPTER TWELVE



TA-OYATE-DUTA—CETAN WAKAN MANI (LITTLE CROW¹) FORM OF IKTO INDIASKIMO PROGRAM IV

RE-INDIANING

Adapted to

NEW INDIAN-OWNED REFUGES:

Specific Primary Advantage—Because there will be no Bureau de-Indianing rules to overcome, *and* no handicapping old reservation spirit, and because the land to be included in these new residences cannot be allotted *but* must be used in common, “all” Indians will have natural common interests replacing government-implanted greed to “own”—so self-government will obviously be most speedy and certain when started on new refuges (away from the interwoven handicaps to be overcome in the old *cage* setting, where attempting correction is like patching a canoe *in the water*)—immediately liberating Indians from their present bewildered helplessness.

GENERAL NECESSITY AND ADVANTAGE OF PLAN

No one can deny that whites always crowded Indians upon the *poorest possible land* and then overcrowded Indians until whites got not only all the *land*—but also all *possible* from one-third of the Indians:

1. Indians need more land to own and to use (preferably in common—co-operative).
2. Give the Indian enough land to make a living on corresponding to that of the average white.

3. To give the Indian land that is of little or no use and value, and usually a **loss** to the white man, but which can be used by Indians, as **practical Indians**, to their benefit and improvement and to white man's profit . . . is like giving a white elephant back to the land of its nativity where a white elephant is greatly **valued**—for just like a white elephant are many types of land the whites took from the Indians to go broke on, but by means of which the INDIAN, never in the **white** way, but similar to his own **natural** way, CAN PROSPER.

I will show you such a white elephant—*herds* of them all over the country—long one of America's *real* troubles. You don't know how to use them—

you keep WHITE ELEPHANTS keep you—poor!

¹Misinterpretation, through French translatative error, as **Le Petite Corbeau**.

Give us back all such land. You can't sell *or* use it but *you* will get something every year from *our* use¹ of it that is worth more than rent or taxes.¹

Benefits to Whites AND INDIANS:

1. It will shortly take certain able relief Indians off relief and **relieve** the white taxpayers of other expenses now necessary to keep Indians.

2. It will relieve the whites of responsibility and worry and protect them from their own folly of driving Indian cunning and desperation to assert itself into a **race of criminals**. You can choose between your policy leading to **that** and this proposed program which will help Indians to be the best possible people.

3. Thus the bulk of Indians working for and among Indians will **prevent a racial labor problem** such as is inevitable in places under the old system—with Indians having to work at about 25 per cent of the white scale; white employers unwilling to pay equal wages to Indian labor, and the white workers still jealous of Indian competition; white labor unions destined to officially oppose cheap Indian labor (usually the unskilled, but also skilled, as some Indians are being trained) when the Indian is forced out as a race to make a place in American civilization as "full citizen" worker without government guardianship—and Indians **doomed**, until the race breeds out entirely to a man, to be forever the very poorest, poverty-stricken, rough working class.

4. It will put vast land and water areas **now** wasting idly or slightly and **generally** misused into the only way such land can be used profitably and permanently.

5. Recreational, social resources[‡] would be preserved **and** improved as white people can never do and white economics destroys. Scenic attractions and historic interests will be salvaged, developed, and enhanced **forever**.

6. Natural resources will be conserved, and in cases increased, as can **only** be done under Indians.

7. Matters scientific will be sought, developed, and preserved for their **full** value for all time to come.

8. A **new** trade, attraction and entertainment involving many lesser trades[‡] will circulate an exchange of income between peoples that is now only insignificant.

9. It will provide a steady, substantial **market** for the produce[‡] of whites[‡] surrounding Indian refuges—and **Indians' increased buying power** will profit all manufacturing concerns.[‡]

10. It will make the Indians prosperous, and that prosperity will be a constant **source** of prosperity to whites surrounding Indian refuges. . . among surrounding whites, any American business which Indians will patronize through orders or travel.

11. Being small nations in small groups and areas, Indians can most easily **exercise reforms** with values of science, sociology, economics, culture,[‡] for the rest of the world to **note**—and imitate in part.

12. Etcetera. America will again become unique and so will **attract foreign** students and tourists—and will cause more American tourists and students to see America first and **spend** their money in and through America—as Indians are not hoarders, that part spent among Indians will circulate.

Benefits to Indians AND WHITES:

It will give them themselves, their **own** life and work and a compromised related Indian life, prosperity, happiness, independence, and end their worries and racial suicide, by **providing** a goal for their dormant, suppressed initiative and **guaranteeing** racial future security.

RIGHT TO CHOOSE AREAS AND INDIANS

Over their every plea and protest the helpless Indians have always been herded around as the Bloops saw fit. They should be allowed the opportunities to select reservations and economic life as *they* desire and are *suited* for. We have, therefore, every right and reason to *select* Indians who are ambitious and best qualified to make these reserves successful.

Since the most serious of all Indian degeneracy is their *factional* tendency, Indians can never be united again into ONE solid people, but they can be classified into two main *independent* groups that may be peacefully managed under two *interdependent* types of life.

¹About the only important legislature needed possibly would be an act enabling such areas tax-free as "Indian National Parks" or exempting the same as old, broken reservations.

Otherwise, factioning will continue to ramify down to the very *last* Indian.

To *avoid* transplanting FACTIONAL SEED and JEALOUSY EGGS, Indians would be selected as to each individual's type, qualities and desires under these two main heads and sub-heads according to prospective opportunities for each and TRIBAL FUTURE. This, and this *only*, can ever make them co-operate, work and cease disintegrating.

PREFERENCE QUALIFICATIONS FOR SELECTION OF INDIANS:

1. Indians—selected as to (A) Character, personality, initiative, freedom from infectious disease, (B) schooling, training, to fit technical, vocational or special jobs, OR (C) real Indian ability.
2. Indians of all religious beliefs would be eligible, but those of Indian beliefs, or substantial part, would be given a preference provided they were otherwise qualified well enough to fit, or learn, the life they chose on their new refuge.
3. Indians who are not over-involved in state or national politics or in the habit of playing Indian politics would be preferred.
4. Indians who have a practical pride in Indian race and tribe, who will work for the best interests of the same to a reasonable extent.
5. Indians who have the interest and spirit of Indians and adventure.
6. Indians of the old days who would like to relive the memories of their natural life before they die and who can never die happy otherwise.

Useful employment of aged, for whom white civilization has no place.

This gesture is the only one that Americans and their government could ever make that would give this type of Indian any feeling of confidence in the white man and cause him to forget some of the bitterness and scars. Nothing else can give them a feeling of race security and assurance that there will be no real break between them and their children now and in the "Happy Hunting Ground."

We need old male and female Indians who knew the happy pre-reservation life, to instruct and help organize a similar existence on a limited and practical scale.

7. Indians who wish to live this life in a compromised form with some of the privileges of the white life, but without the latter's serious faults that can be here eliminated.
8. Indians who are landless—and adaptable to either class of life of a new refuge in a region of their ancestors rather than on or near their present reservation or home.

This plan does not pretend to take care of all the landless of any tribe, but will offer the most profitable, suitable, and pleasant type of living to two large classes of almost any tribe. Of course, many from each tribe will not be qualified for, or desire, this type of life. They will have to be dealt with as individuals or groups through other solutions.

Indians not landless may be willing to exchange their land for the rights of life in the new refuges, and so make room for others remaining in their already seriously overcrowded old reservations. Most would prefer to allow tribal use of reservation property while experimentally living on the new refuges.

Those who remain on the old reservations would be granted visiting privileges to the new, and possibly limited hunting, fishing; permits subject to conservation staff's decision, depending upon the status of all natural resources; to be effected.

They might visit for a camping trip, fish a little, hunt a deer and have its meat, hide, horns, hoofs; to take home or use here. Or, if the particular refuge could not allow such by other than local refuge residents, they could obtain these by exchange of inter-reserve products.

RESETTLEMENT

The argument that Indians cannot be *moved* is just another time-honored white superstition, such as that about PORCUPINES SHOOTING THEIR QUILLS.

Most "accepted" theories on the "origin" of the Indian picture him *migrating* here *from* various other lands and continents. *Late prehistoric* and *historic migrations* across and around on this continent are established in both legend and anthropologists' findings.

'akota-Siouan tribes *migrated* from the Gulf of the St. Lawrence River in Canada, down the Ohio Valley, where they had a great mound-building dynasty, from whence they drifted apart in many directions—

Catawbas† to the Carolinas; Biloxis to the Gulf of Mexico; Cegiha—Quapaw, Osage, Kaw, Omaha, Punka—branched out through the lower Mississippi country from Louisiana to the Black Hills; Tchiwere branch (Winnebago, Oto, Missouri, Iowa) from Wisconsin to Kansas; Mandan, Hidatsa (Gros Ventre) and Crow from Minnesota to Montana; Assiniboine from the Great Lakes to the Canadian Rockies; and the 'akotas from Wisconsin to the Rocky Mountains and from southern Canada to Colorado. These *ranges* were generally *increasing*.

The Ojibway migrated from the Northwest to the Atlantic Coast and were crowded back as far west as northern Minnesota and the Turtle Mountains when reservation days dawned.

The above are the tribes mainly dealt with in this paper, but many, if not most tribes, may be so traced.

In *modern* times the Nez Perce *left* their Pacific Coast ancestral home and battled a thousand miles before being captured in northern Montana and within fifty miles of the border, thwarted in their migration to a more kindly government in Canada. Especially in 1857, 1862, and 1876, 'akotas emigrated in large bands from the U. S. to the Dominion.

Since the government began caging Indians, about all it has done with them is *move* them from place to place.

Cherokees were moved from the mountains of Kentucky, Tennessee and the Carolinas out to the prairies of Oklahoma, to an entirely different environment and living. Likewise, Winnebagos, Potawatomis, Punkas, Cheyennes, Arapahos, 'akotas‡ were wrangled.

In fact, most of the 30-odd tribes of Indians in Oklahoma were *brought* in from regions of vast difference and from anywhere between California to New York—and just about all the reservations in the country were established *first* and Indians *moved* upon them *afterward*.

That discontented failure accompanied most of these moves is true, *because* the Indians were mishandled, misinformed about their "trade"—in each case a very inferior country for *their* natural life . . . and usually a most worthless, unnatural livelihood area

to try struggling out a strange, new, distasteful, unprofitable existence.

During the past century, even before reservation days, many 'akota and other Indians . . . some from the *wildest* bands—even warriors in the last campaign—who could speak no English . . . *went* to Europe and South America in good-sized companies, and some *remained* in Europe even two or three years at a time. Hunters and warriors went direct from the NATURAL to the very DIFFERENT lands, *because* they were ever seeking adventure. Many *returned* again and again with shows, and plenty still are anxious to travel abroad and *play Indian!*

Today IECW is proving that they can successfully *move* Indians to almost anywhere in the country where a good living is assured. The trouble in the past was that a good living was *not* assured, and only a monotonous, uncertain existence substituted.

I'd bet all future hope against the hole in a doughnut that I could colonize volunteer Sioux, or any other Indians, and successfully resettle them anywhere in this world. *All* that is needed is assurance of good living *and* an interesting, adventurous life. *This* program offers that. Adventure is *as* important to the modern Indian's happiness. Quit worrying they'll get hurt!

'akotas *ranged* all types of land, mountains, prairies, swamps and lakes. You call them PRAIRIE Indians, which is only partly true. Only those of some reservations have been principally prairie Indians for more than a few generations. And even these have considered the most sacred spots of their range to be the *wooded* areas of the Dakotas, and especially the *forested* Black Hills. That is what they fought hardest to keep. What most long for in South Dakota today are streams, woods and hills.

Most of the four eastern tribes of 'akotas and some of the western tribes lived in Minnesota in recent history and many still talk about it as their own. Many would like to return without even knowledge of this plan. I have been asked by letters, and verbally by groups or individuals of prairie Sioux on numerous occasions, whether they could possibly get new lands *anywhere* OUTSIDE OF WHERE THEY ARE. Drought and depression multiply that desire.

None can deny that the Sioux colonies living in Minnesota would be adapted to this plan for that region.

PARTIAL LIST OF SPECIFIC AREAS TO BE IMPROVED UNDER THIS

PROGRAM:

LAND O' LAKES

FORMERLY—Tens of thousands of beautiful lakes, streams, headwaters and navigable branches, trunks of great rivers, many beautiful waterfalls, springs, rapids, islands, wooded hills, picturesque bluffs, vast coniferous forests with scattered hardwood, spots and borders, and hardwood forests and woodlands, excellent prairies, sloughs, swamps and peat bogs with "all" types of lower forms of animal and plant life, and consequently a wealth of wild life, including insectivorous, song, game birds, shore birds, game and fish[‡] beyond modern imagination.

NOW—Forests wasted; streams, lakes and swamps drying up and draining away; wild life and fish limited or depleted and some valuable forms even vanished. (Some extinct everywhere.) Scenic, sport, and recreational resources hideously exploited.

IN INDIAN DAYS, Minnesota fish could have supplied this entire nation, if conserved. Moose, caribou, deer, elk, antelope, buffalo, bear, beaver, and other important meat animals and quail, grouse, chickens, waterfowl[‡] outstripped all that Minnesota can now raise in substitute hogs, sheep, cattle, horses and poultry by ordinary farming. TODAY you have a hard-up, depleted country.

MINNESOTA'S beautiful land of some 17,000 lakes, streams, extensive forests and prairie is now conspicuous with

swamp, cut-over and burned-over brush and second-growth forest, rare virgin timber remnants of red (Norway) pine, white pine, and considerable more of jack pine, black spruce, fir, white cedar, hemlock, balsam, tamarack, yew, and many broad-leaves, such as oak.[‡]

This land generally is no good for whites. Since the timber was hogged or wasted, its one paying industry was RECREATION, but the whites did not know how to use this recreation industry and so wasted it in greed.

THE MOST WASTED LAND ON EARTH THAT STILL COULD COME BACK!

PARTIAL LIST OF REGION'S INDIGENOUS SPECIES¹ THAT COULD "COME BACK" UNDER THIS PLAN:

GAME	FUR	GAME BIRDS	FISH
Moose	Beaver	Ruff grouse	Lake trout
Caribou	Bear	Spruce partridge	Brook trout
White-tail deer	Muskrat	Sharp-tail grouse	Michigan grayling
Mule deer (Minn.)	Raccoon	Prairie chicken	Muskellunge
Antelope	Badger	Quail	Pike-pickereel
Elk	Woodchuck	Ducks, about 20	Wall-eye pike—
Buffalo	Wolverine	species	Sauger
Rabbit	Fisher	Swans, both	Several sunfishes,
	Marten (Sable)	Geese, several	perches
	Mink	species	Small-mouth bass
INSECTS	Otter	Brant	Black bass
Innumerable valuable	Weasel (Ermine)	Many other species of	Striped bass
species now decreasing.	Ferret	waterfowl, waders	Rock and other
	Skunk	and shorebirds of	basses
Countless Minute and	Fox	game and food value.	Crappie
MICRO-ORGANISMS,	Wolf		Calico bass
and such basic life	Coyote (Western	HUNDREDS OF SPECIES OF VALUABLE	Whitefish
as is essential to fish	Minn.)	NON-GAME BIRDS.	Lake and other
and bird existence.	Mountain lion		sturgeon
Diminishing through	Lynx	EDIBLE, SHELL-	Catfish
farming, logging,	Lynx-cat	VALUE	Bullheads
drainage.[‡]	Bobcat	Shellfish	Paddlefish
		Mussels [‡]	Gars
		Turtles	Buffalo fish
		Crustacea	Suckers

FOREST AND WOODS

White pine	Balsam fir	White cedar	Jack pine
Yews (Taxus)	Black spruce	Tamarack	Red (Norway) pine
Hemlock			
Many oaks, maples and other good hardwoods and broadleaves and shrubs.			
Countless and beautiful, interesting species of flowers, shrubs, plants, mosses, lichens, waterplants, etc.—valuable.			

¹Species here usually taken to include several species each actually.

To avoid possible disturbance of natural balance, to keep the spirit of genuineness and to avoid danger of pests and destruction by introduced species, *no exotic plant, tree, fish, animal, fowl or other wild life will be introduced.*

ONLY that species of anything that was indigenous to the particular region¹ selected for any project under this plan will be restocked, but all such *possible* should be fully stocked *and* maintained in as near the natural balance as possible, with *no* species to be reduced more than necessary for control, and in *no* case to danger of depletion.

All indigenous species are of value:

1. For maintaining natural balance.
2. For real nature and scientific studies and sporting and general attraction values.
3. To avoid in future the mistakes of the past in **upsetting** balance of nature and causing further menacing reactions to climate, disease, food supplies,‡ and
4. To **prevent** a species from being exterminated as harmful or worthless **before** the future can show their **real** value—example, lake sturgeon.

All indigenous species and accurate pictures of them should be displayed with specimens labeled—

in native zoos, aquariums, herbariums, botanical gardens, insect collections, aviaries, nurseries‡ and the museums of Indian life including natural history . . .

—to *add to attraction* values of each refuge *and instruct* “active” visitors, until visitors‡ acquaint themselves with rare and important species to identify them sufficiently to avoid any possibility of violation of simple wild life, protection and sanitation laws **BEFORE** **BEING GIVEN PERMITS** by the Conservation Staff Relations Board, as being *safe* hunters, fishermen, campers, travelers.‡

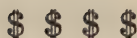
Tame, loose bears, deer‡ would be encouraged in most areas to roam freely about the camps and “frontier” as added popular attractions similar to those at Yellowstone,‡ where the bears outrank even the geysers in attraction and popularity.

Moose, caribou, elk, buffalo, bear trained for sulky racing, winter derbies‡ and novelty (with summer and winter conveyances²) driving would greatly attract visitors.

¹Emergency exception, as in the case of the chestnut peril, or extreme control measures to introduce a natural enemy of a menace—**ONLY** after careful study proving introduced species will die out after controlling pests.

‡Sleighs, toboggans.‡

‡Etcetera.



SPECIAL FUNDS, CONTRIBUTIONS, WORK, AND OTHER AIDS TO PROGRAM
BY CO-OPERATIVE GOVERNMENT BUREAUS†

Financing—Land purchase funds created by the Wheeler-Howard Bill would annually buy *more* land suitable for *this* project *than* that bought as agricultural and sub-marginal, and—

with some reorganization funds, and special funds from ECW, Rural Rehabilitation, Forest Service, Biological Survey, Soil Erosion Service, Bureau of Fisheries, and special funds, as Shelter-belt‡

... could be reassigned.

Congress could appropriate funds to buy up such white elephant areas from private owners who can't *give* it away, and from county and state which will howl for "redress over the loss of taxable land" that has *not* paid taxes for years and *never can* again.

BESIDES greatly improving the region, all should see the advantage of having a PROSPEROUS Indian neighboring region whose trade will more than offset even the *exaggerated* tax loss . . . and that by attracting tourists, sports, health-seekers, scientists, students‡ through the region *and* return, the Ikto program will cause a steady and increasing income to each locality *neighboring* these refugees, and to all sections *lying along the paths of travel*!

If the Indian Service cannot co-operate right away, can't the Biological Survey, Bureau of Fisheries, Forest or Park Services buy such suitable land and allow this same program of life and management to Indians? After all, *Indians‡ are the highest type of wild life ever evolved on this continent*. The Bureau of Fisheries now is sole guardian of a certain tribe of Indians in Alaska.

Bloop may cause many touch-me-nots to object to the classing of Indians with *animals*. As for me, if these bureaus can give *me* a better life, *I* will be glad to be considered a rock, tree, *fish* or a *buffalo*!

SOURCES OF NON-FINANCIAL ASSISTANCE

Obviously, the project should be given co-operation by the United States:

1. Indian Service.
2. Emergency Conservation to conserve and improve true conservation only or directly related thereto, organize work crews and camps, set up sites, etc.
3. Soils Conservation Service to protect soil and water values.

Employ "tame" Indian crews to harvest and rescue stranded fish on and off reservations.

4. Bureau of Fisheries aiding Refuge spawning hatcheries, restocking and developing fish, and employing Indians as rescue crews to harvest wild food and game fish—

Indians are well suited to searching bottoms of the Mississippi before their flood ponds dry up or freeze solid. And for reasons obvious under this plan, Indians would not dump some buffalo fish, carp, suckers,† into the lakes so they could develop a "racket" out of seining them out all over again next year, as your crews of politically-guided whites do—

helping establish all suitable waters as TO all indigenous species capacity in perpetuity . . . sustained by each reservation conservation staff co-operating.

5. Biological Survey to help Indians restock refuges, breeding pens,‡ and maintain those areas on a sustained yield basis with a full stock of "all" (not totally extinct everywhere) fur bearers, game, game birds and other birds‡ that formerly lived there in natural proportions.

Indian assistants, laborers.

6. Forest Service and National Park Service—to which Indians would furnish protection and tourist attraction in return for Indianistic life—to:

(A) Provide material‡ for Indians to conserve, reforest, protect and sustain forest and range resources.

(B) Supply wild life for restocking—instead of slaughtering or allowing starvation of thousands of elk or disposing of buffaloes to butchers to sell as high-price novel meats, why not send the annual surplus of about 300 head of buffalo and a thousand elk‡ from the Yellowstone herd to a large refuge now to start a fair-sized herd; next year's Yellowstone surplus to start another herd, etc. . . . or start several smaller herds simultaneously each year—and similarly all other game for all localities and reservations, refuges within the natural range, habitat‡ of each species

Similarly, trap surplus Kaibab National Forest mule deer, which have been over-abundant, degenerating and destructive to vegetation, and ship to refuges.

A refuge completely stocked with any species, its annual surplus crop could be exchanged with another reservation needing that species in the former range of that species, until all reservations are fully stocked. After that, all surplus stocks could be sold or traded to stock non-reservation areas, or hunting and fishing permits‡ could be increased to maintain the proper numbers per species for each area.

Furthermore, such nearly extinct species as the Trumpeter Swan could be successfully propagated by especially qualified Indian naturalists, after the fashion of GREY OWL, THE APACHE, who has become beaver specialist for the Canadian Government.

But we *can* do it without help by the U. S. Government—through support of the public, individuals, private industries, organizations.‡

RETURNS†

IMPORTANCE OF RECREATION AS A RESOURCE

Tourist commerce is surprising and distributes well to

Railroads, supplies and equipment for automobiling, boating, canoeing, camping, hunting and fishing, lodging and meals en route to, at, and from resort or vacation grounds, guides' fees, fish and game licenses, tips, taxi-dermy—fish, birds, game‡—photos, souvenirs.‡

In Canada in 1928 they were estimating that the *average U. S. citizen spent \$500 for every fish he got* in the Dominion. I think that meant TROPHY-SIZE MUSKELLUNGE. Yet, muskellunge, like "all" fishing, was "good" in Canada.

The tourist industry in 1928, according to Ernest C. Oberholtzer,¹ was worth 90 million dollars to the State of Minnesota. Most of this went to the northern part of Minnesota. I served as guide in northern Minnesota that season and would say that 1928 was a very *poor* season, mainly *because* resort owners of many parts had shamefully exhausted a wonderful fish and game country.

THE RESORT RACKET: Resorts range from most exclusive and expensive to the humblest of cabin camps. The typical resort was a homestead or purchase of land along a lake shore around which the resort rented out furnished cabins, canoes, boats, and an eating lodge at fair to frightful prices—licenses and many supplies and equipment for sale or rent—such as motor boat gas at about fifty cents a gallon.

Owners who rejected offers of say \$25,000 for their resort, lake front, and farm were broke shortly after, *because* the fishermen and sports soon quit coming to an over-advertised, mismanaged, *wasted* recreation land. The bulk of 1928 vacationers were simply *vacationers*, whereas sportsmen, hunters, fishermen,‡ who are by far the greater spenders—and the ones who also get the most good out of their vacations—were *going to Canada* or deep into the back country to get what they felt they needed for recreation.

Only free-lance guiding of tourists on long trips into the back country paid, but the resorts were what advertised great fishing and so it was to resorts the vacationers came—and left!

One got from \$3.50 to \$4.00 each day he guided out of resorts and half that for half a day's work. If the half day was six hours you got just \$1.88 no matter how bad the weather you were out in. As you paid a dollar a day board *whether* you got work or not, your five hours fighting waves and storm on a *fish-wasted lake*—trying to satisfy a complaining customer that blamed *you* because fish were not caught—paid you net earnings of **88 cents** for that *day . . .* if you had **no** other expenses! If you were idle the next day you were *down* to the boss twelve cents for the two days!

Believe me, it is worth more than 88 cents for any day you sit cranking or rowing hours, making up excuses about *why* you can't find your fisherman any fish, or the *musky he came a thousand miles after*, in order to keep up his hope so he'll stay tomorrow, when you *know* there will be few or no fish tomorrow or next week—OR UNTIL TRUE CONSERVATION GETS STARTED there.

I have seen good guiding other places by free lancing, and fair guiding out of those same resorts in 1926, and I believe a *guide* more than anyone else is in a position to know *when* a country goes—and *why*.

Most of these resort hogs would sell out very easily if they have anything left to sell. Much of it could be bought up for delinquent taxes, including most "farms." Some is Federal, state, county and old reservation fragment land.

¹President of the Quetico-Superior Council, outdoor writer.‡

In 1931, University of Wisconsin Extension Service estimated that, although Oneida County's recreation areas were only *half* used or developed, during the height of summer *ten thousand people* or more were resident for about *weekly* periods there—spending TWELVE MILLION DOLLARS ANNUALLY IN ONEIDA COUNTY alone. This type of tourist spends more per week than the all-summer residents—it means ten thousand people's transportation expenses *every* week, both coming *and* returning, where the others have this round trip per individual only once a *season*.

If true, that would support plenty Indians annually.

Indians on a like area can eclipse that with ease—*watch!* Indians, under this program, would beautify the country, and make and maintain each region the great game, fish and nature paradise it should be *forever*.

Let us show you conservation and management of soil, water, forest, grazing and wild life, and, *without* the great overhead and competitive waste of the resort racket, but *with* tribal ownership of all resorts upon their refuges co-ordinating labor,² materials, supplies,‡ INDIAN REFUGE RESORTING would yield TRIBAL PROFIT until refuges of happy, distinctive, prosperous people would, through their own peculiar industry *and* attraction, soon develop a new great recreational trade (and wealth) to the refuges . . . which as magnets attracting visitors from all parts, would cause tourists to *circulate money from wherever they start and until they get back*, thus BENEFITTING the WHOLE COUNTRY en route, and *concentrating* benefits to every region surrounding each refuge focus point. Prosperous Indians will provide dependable market for neighboring whites, so our Indian refuges located all over the country will act as *pumps* to your sluggish monetary systems.

Northern Minnesota, Wisconsin and Michigan are the outlets for the midwest recreation health seekers and summer heat refuges. There is an immense population in Chicago, and throughout the Middle West, that would throng to a beautiful and satisfying recreational area, particularly if parts were kept as *wilderness* regions maintained mostly by *Indians*.

¹"Half" in their idea (without Indians, sports, hunting, etc., developed) would hardly be a per cent of the possibilities of this program.

²Guides, for example, could receive cash and tips, or refuge shares (even bonus) for good service.

PARTIAL LIST OF TRIBES TO BE IMPROVED UNDER THIS PROGRAM

Return this region I have described in Minnesota and Wisconsin to its true heirs for one large solid refuge *or* a chain of small refuges. By *every right* it still belongs to Sioux, Assiniboiné, Sac and Fox,‡ but by what is *practical* give that back which they can utilize where you fail.

Indians for the new great 'akota refuges, or chain of refuges, system should be selected from *all* Sioux reservations, and include such *other* persons of Sioux blood and marriage, non-enrolled, or related, as would become valuable citizens of that new refuge . . . with some permanent villages probably best located in respect to original bands, or recent reservation source.

With a chain of small refuges we had best sign Indians according to former reservation, or aboriginal bands, as New Yankton, New Santee, New Teton Refuge.‡ Due to their longer occupation there and present land crisis of less acres per capita and expansion more limited, most Santee‡ and Yankton‡ should have first choice here but Tetons rate only less in proportion to the land-less surplus of the total tribe. Assiniboines are here considered as Sioux with separate refuge preferable.

Weighted preference visitors on new 'akota refuge:

1. First visiting rights extended to related Sioux, Assiniboiné‡ remaining on old reservations.
2. Cheyenne, Arapaho, Mandan (these trace their ancestry back to Minnesota and Wisconsin as 'akota neighbors in legendary prehistoric times.
3. Wisconsin: Winnebago, Menominee, Oneidas; Southern Minnesota: Iowas.
4. Other Indians.
5. Whites: (A) Scientists, government employees, students;‡ (B) sports, vacationers, dudes.‡

. . . according to contract per type of accommodations, life desired—as Special rates, contract rates, reduced neighbor Indian rates, relation Indian rates, and other Indian rates.‡

Although actual difference should be slight, an Order* of Preference is advisable to encourage the ancient kinship and confederacies between tribes, to extend to heirs of old neighbors and aboriginal rivals of each section their place in the rejuvenated aboriginal related life and heritage—thereby **preserving more genuinely** the ancient **picture** for scientists, students, and future America's living interests and education. Each refuge would rate its preference similarly from its own focal points of kin, confederacy, or neighboring.

Visitors from old reservations would **see** reservation management, government and Indian life that would **renew** courage, pride, spirit, ambition, and profit them to go home and overhaul their system **and** themselves.

Why the SIOUX-ASSINIBOINE FOR LAKES COUNTRY?

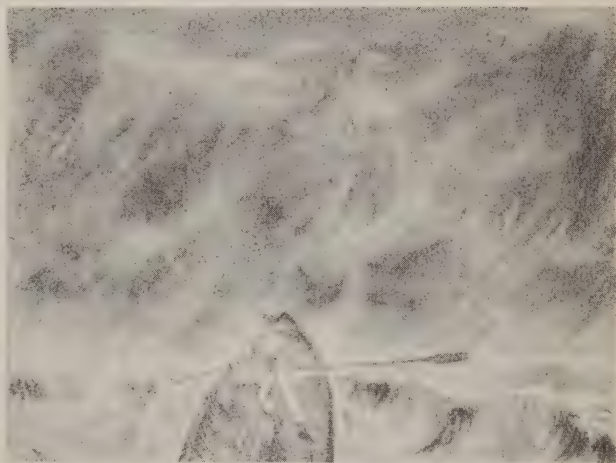
To keep from co-operating with any plan to benefit Indians, every excuse is found or manufactured. **No** reason or argument of any practical worth or fairness can be brought up to keep Sioux from regaining lands in Minnesota and Wisconsin. However, the **excuse** may be offered by objectors with jealous and selfish interests that the **Sioux** lost all claim and rights therabouts, because they were driven out by the **Chippewas**—other **Indians**, instead of whites, to **transfer the guilt** but **retain the booty!**

*See pages 321, 322, 326-329, 339,‡ 348, 350-352.‡



The Resort Racket

Under the existing resort system, this guide is probably getting about five hours of this as a "lucky break" to make him net earnings of less than a dollar for the day—minus general expenses; and tomorrow, if idle, will owe the resort! The Ikto Program would cure this evil.‡ (Original drawn in charcoal by Iktomi.)



The Lure of Waterways and Freedom

The visitor, in his own craft or a craft rented from the Indian-Nature Refuge, may fish or cruise about in unrestricted zones, with or without a guide as desired, subject to a Conservation Staff under the Ikto Program. "Safe" exceptions may go freely almost anywhere. Water charms for every recreation.

(Ikto's drawings aim only at accuracy in detail, form,‡ with-in Nature. Original drawn in charcoal by Iktomi.)

Muskie in Water on Dark, Foggy Day

By the Indians, under Ikto Program, such fine game fishes as muskellunge would become a reality, where today only a practical or actual legend to lure ambitious sportsmen to disappointment, intense fishing or rare luck . . . or to fall victim of "salesmanship" of guides satisfying them that their jack-fish catch is a musky and not a pike or pickerel; or even that musky is just a pet name for big pike, which isn't true.

(Neither art nor beauty are the aims of Ikto's drawings, plain Nature. Original drawn in charcoal by Iktomi.)



FISHERMEN'S PARADISE

From shore or water craft—fishing beyond the imagination of U. S. anglers, including sizes that would dwarf the ever-decreasing "big ones" of today—as this muskellunge (of the species *Esox immaculatus*, Tiger Muskie); the greatest fishing attraction of the Land O'Lakes Region—would be brought back by Indians under Ikto Programs. (Original drawn in Conte by Iktomi.)

Only because of the economic importance of proving the falseness of this unjust claim of childlike reasoning value, I will here bring a few facts to your attention and conclusions for your consideration:

Before white voyageurs and Jesuits had explored far enough west and north to meet the 'akota Indians, their first knowledge of 'akotas came while they visited Ojibway (pre-Chippewa) Indians, as the Ojibway told them many tales about "the fierce Dakota who live . . . to the west . . . and whose arrows are to be feared *even as much in retreat* as in attack" because of their deadly marksmanship with their specialized bows while skillfully running and shooting to their rear. The Ojibway are mentioned by every early writer as fearing the attacks of the ferocious, mysterious, still legendary, dread Dakota.

When the 'akota Indians were first met by white men, about 1630, they were found occupying Minnesota, most of Wisconsin and well into Ontario as their eastern boundaries.

Since time immemorial the 'akotas and the Ojibways had waged long and intermittent warfare throughout these regions. How long, no one knows, but some authorities consider it as starting when the *Lenape* first met the *Allegewi* ancestral pre-stocks during their ancient migrations. To me it seems most likely the modern prehistoric wars between these two rival stocks followed white discovery and settling of America, which pushed the coast tribes back against their western neighbors. As the Iroquois, particularly, were crowded back from the east they had to make room for themselves against their enemies of the Algonquin stock, and so these people were crowded against the 'akota Indians of the lakes region and west.

Thus whether the war between the Ojibway and 'akota began in late prehistoric *or* far more ancient times, they were fighting each other in that region since from at least four centuries ago down to the latter part of the last century, and still very much in that region. During that time the map will show the Ojibway gained an average of less than a mile a year—and practically all of that *only* after . . .

The Ojibway had the distinct advantage of *firearms* long before the 'akota Indians, as the Ojibway were in trade and contact with British, French, and later, Americans, while the 'akotas were still practically unreachable. Firearms were especially effec-

tive in forest regions where brush and trees would intercept or deflect arrows.

While the Ojibways were soon well supplied with guns, the 'akotas, even as late as 1862 in Minnesota, were still fighting both Ojibway and whites with many more bows than guns.

One of the first great gains by the Ojibway was as a result of their possession of *powder* while it was still practically unknown to the 'akotas, and was extra-effective chiefly because of *primitive awe of the supernatural*.

The Dakotas, at that time, were mainly living in earth houses with large open smoke-holes in the roof over the fireplace.

A large army of Ojibway organized in well-planned attack upon sleeping Dakota villages at Millelacs vicinities, and tossed packages of powder, stones‡ through these smoke holes to explode in the fireplaces and set the interiors of the cabins afire, amongst the terrified occupants, who might well believe supernatural *wakan-sica* were attacking them in their slumbers.

Powder, *when known*, was mysterious enough, and practically *unknown* to those Indians of that section, was not to be recognized during sudden explosions inside their homes.

Rushing out, they met the surprise attack of thunder-fire-shooting enemies everywhere. And they could hardly stay inside!

So happened the greatest victory Ojibway ever gained over 'akotas, who lost large numbers and their most important strongholds in that sector and consequently vast territory, while still bewildered—for even upon recognition it seemed that their old enemies were being *really* aided by *supernatural evils*.

I give the Ojibway Indians a cheer for their cleverness in using white man's war weapons, especially in that manner, *but* it does not prove that the Ojibway *as Indians* drove out the 'akota.

Now the Ojibway had a geographic advantage over the Dakota in that they lived at the headwaters of most of these streams, and consequently could travel downstream with the *aid* of the current to surprise attack and strike from a *long-distance* camp, or preparation site, beyond range of discovery, and *yet retreat* upstream *just as fast* as their pursuers, whereas the Dakota, having to travel *against* the current, would have a *slower approach* to

their enemy camps, and so were then *easier detected*, while their *retreat-aiding* current was *no faster* than for the pursuers.

Yet *each* side had won many victories from the other, only to RE-FIGHT them in the SAME SPOTS GENERATIONS LATER in contests ranging from large Indian armies to guerilla warfare.

Although Warren‡ for the Ojibways and Eastman‡ for the Dakotas each emphasize and glorify great victories for their side, I find the usual result of their battles was about a stand-off after fierce contests, with the *tide of victory* surging back and forth *according* to reinforcements and retreat occurring when either side *ran out of fighting material*, or the battle ending when *both* sides exhausted their ammunition and arrows.

Go through Chippewa country and every Chippewa will tell you as his greatest pride about his ancestors running the *Bwan* (Sioux) *out* of there. By the same reasoning you will have to say the Chippewa were being run *into* there by the Iroquois, who had been driven west by the whites. Go through the Sioux country and Sioux will talk about fighting the *Kangi-toka*¹ (Crows),‡ but will, *most* everywhere, be actually, or practically, *surprised* to hear that 'akotas were *run* out of Minnesota or even had *ever* had an enemy called Ojibway.

If you still insist that the 'akotas were ousted by the Ojibway, just realize that *during* much of the time they fought the Ojibway (pre-Chippewas), the 'akotas were also fighting:

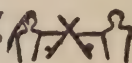
Sac, Fox, Winnebago, Oto, Iowa, Missouri, Omaha, Ponca, Pawnee, Skidi, Arrikara, Mandan, Minitari, Cree, Cheyenne, Arapaho, Crow, Blackfeet, Gros Ventre, Shoshone, Bannock, Ute, and others, *besides* having a civil war with their own Nakota *rebels*, the Assiniboines, and white enemies—British, French and American.

Of course, some of these (principally Sac & Fox, Cheyenne and Arapaho) were confederates intermittently, and horse warfare was, for *most* part, a matter of small war-parties and raiding, but the fact remains that at SOME TIMES 'AKOTAS WERE FIGHTING ALL OF THESE OTHERS AT ONCE, and "*usually*" fighting on "*all*" fronts, and while the campaigns were not usually prolonged or severe, the PONY WARFARE of the Plains Indians was far more sensational, effective, occupying *and* harassing.

ATTRACTION MORE MOVING THAN PRESSURE

IT WAS MAINLY A 'AKOTA MIGRATION.

¹Sioux, you too will have to stop this childish hating of the Crow Indian‡ and become inter-allied with them, as with all other Indians, to center combined attention against the great and real problems.



As to any contention that, after all, the 'akota *did* evacuate the region, just realize that the bulk of Lakotas were already out in both Dakotas,¹ where in the days of the buffalo and other game a more plentiful hunting ground and exciting life had lured the nomadic adventurous majority permanently and most of the semi-nomadic Nakotas and Dakotas semi-permanently—wandering and camping during the more gentle months and during the fall buffalo hunt for winter food supplies—then returning to find Ojibways had seeped into their strongholds.

Even though the Ojibway were pushing, as a tribe, their great horde against the remainder of the Dakotas that *were* practically permanent villagers in that region, their pressure (and later fire-arms) was hardly budging those remaining Dakotas . . . *until* trading posts were set up by whites along the Minnesota and Mississippi Rivers near, and below, their confluence.

This lure proved an attraction to the majority of Indians remaining in Minnesota, who found the offers, interests, life and especially temptations and promises around trading posts quite fascinating and irresistibly habit-forming and their markets handy for rewards from near-by trapping.

Thus the Ojibway expanded in their third great gain as the bulk of the sedentary Dakotas were temporarily or permanently baited from northern and eastern Minnesota.

Their fourth great gain came as allies with the whites against the 'akota and their fifth came after eviction of the 'akotas by the Government!

Barring *individual* cowards, *unusual* circumstances and moves, perhaps *both* of these tribes, and most any Indian tribe, were *as brave as any* people and just as good fighters.

It nauseates me today to see some white man *marry* himself a tribe of Indians and thereafter *win* all the battles that tribe had ever fought against anybody. *Circumstances incubate results.*

Those battles were fought, won, lost, or exhausted long ago upon the field of battle, and they do *not* need to be *re-fought* in deed and strategy *in books by we of today*, who were born too late to know, or by our fathers and their fathers, who saw only *too* small or late or prejudiced a portion—or *by whites*, who have to

¹States.

base their judgment upon the boasts of old warriors who, in Indian fashion, recount the scenes from a focus of their *own* activities, or by Indian writers of a tribe they would naturally favor.

You can't excuse your obligations by saying that the 'akotas:

1. **Lost** the country through defeat by the Ojibways and therefore **surrendered** their rights. As to the war, no one can ever say now **how** it would have **ended**, or even **who was ahead** or **who** were the **better** fighters. So far as I can see, both sides fought bravely, desperately, and usually so **evenly** throughout the majority of battles and even divided decisive victories so evenly it proves **only** this—that **LONG BEFORE WHITE MEN CAME, 'AKOTAS WERE FIGHTING OJIBWAYS** and **would be YET** were there not interferences.

2. Having migrated from Minnesota,‡ **gave up** their rights by acquiring a **better** country—because **you** **spoiled** their acquired country so that it is worthless, crowded, and far inferior to what would be ideal for the Sioux under my plan or yours. It **maybe** was better to live on the grassy plains in the days of the buffalo,‡ but not since you destroyed it so.

3. Forfeited right by **treaty** because they agreed to a division line through Minnesota when both tribes tired of fighting and the government guaranteed one side to permanently belong to 'akotas—your government violated and **voided all** treaties by . . .

(A) Allowing white settlements all over the Dakotas' last reservation in the region, until the 1862 uprising;

(B) Dumping the Dakotas out into Dakota and Nebraska.

4. Gave up their rights to Land O' Lakes when **moved out by Uncle Sam**—that most saintly, sinning, swindling hypocrite—who goes to war against foreign nations to protect other foreign nations, shouting: "Might does **not** make right!"

5. Gave up their rights to the lake region by prolonged **absence** without representation, because at Pipestone—and at many colonies in those lake states, and as individuals, and **WITHOUT FEDERAL AID—SIOUX ARE THERE YET!!**

Chippewa are superior to Sioux in many ways and vice versa.

As for future fighting, I hope it will be as *allies*.

Me? I have many Chippewa friends. I'll fight as quick, and as well, for a Chippewa as for a Sioux—and I both hope and expect to prove it.

The tribes inter-marry. My plan would make this easier and more natural—to improve the blood of each.

Chippewa have only the *modern* residence rights of several generations, but they have become adapted to their reservations and are very well established at several points.

The Ojibway were as fine as *any people*. Their descendants, the Chippewa, have gone through the usual transition of the Indian to the present maelstrom. Most Chippewa bands are hard up and quite landless per capita—though each acre is worth *several* Sioux-land acres.

A **landless** Indian of any tribe is **just as landless** as a landless Indian of any other tribe, but the general land need at a reservation is actually proportionate to the numbers per unit of area **and** its comparative ability to properly support **respective** Indian tribesmen.

I plan fighting for about *equal* rights for these peoples for this region, although I may have to *stress* some more than others.

Under this Program IV, **Sioux** and **Assiniboine** best suit Lake O' the Woods country and should have all lands and waters in The Angle and much of the south shore on Muskeg Bay, and far towards the south and as much east and west as possible—mostly purchasable for a **dollar or two** top per acre—which is considerably **cheaper** than much of your sub-marginal land purchases although far more **useful** for Indians. Fragments of old Red Lake Reservation could be purchased or exchanged for nominal costs, and considerable land could be acquired by paying tax delinquencies.

Sioux would insure benefit around Basswood and Knife Lakes, and also in regions of Mille Lacs-Rum River, and west, southeast of Itasca Park, although scattered settlement near these vicinities would necessitate smaller areas purchased or acquired at often higher cost. Similarly, suitable small areas along the Minnesota River and southern Minnesota, as the Blue Earth deposits, should be restored to **Sioux**.

Several *unaided* **Sioux** colonies,¹ in poor condition, exist in Minnesota as Shakopee (near the Twin Cities), by odd jobs, some trapping‡ in the lowlands. The Prairie Island **Sioux** colony in southern Minnesota has struggled out an existence there on mussel and pearl fishing, duck guiding‡ against unfavorable conditions, prejudice, and *without* federal or state aid.

That river bottom flood region of the Mississippi, Vermillion and other nearby rivers in Minnesota, and the Chippewa River, Buffalo Slough, and such country in Wisconsin should be purchased for some of the **Santee, Yankton, Prairie Island, Shakopee‡** **Sioux** as a small chain of refuges for limited hunting, trapping, fishing and corn raising, and for sanctuaries for game birds, water fowls, fish, shell fish, muskrat, beaver, raccoon, bear, deer and such locally indigenous fur-bearing and game animals, and plants and for their propagation for commercial, recreational and attraction purposes under a modification of this Program (IV).

Many other suitable locations for **Sioux** and for **Chippewa** (as Vermilion Lake) may have to be purchased in smaller units, because of the spotty settlement making land in parts fairly expensive.

This program similarly provides for **Chippewas**, modified to preserve genuinely their aboriginal tribal characteristics.

Chippewa and **Cree** need new refuges in the Minnesota Arrowhead—Nett Lake Reservation needs extension every way but east; Grand Portage Reservation is probably the most scenic region in Minnesota, with high hills, cliffs, caves, streams, lakes, forests,‡ and needs extension east to include similar scenery ideal for this program. Ideal refuges for this program adapted to **Chippewa** would be placed on both Michigan Peninsulas, but especially the Upper (northern), several islands in Lake Superior and Lake Michigan and Wisconsin.

Sac, Fox must have a similar Minnesota refuge.

OTHER AREAS AND OTHER TRIBES

NEW AND EXTENDED REFUGES FOR LANDLESS AND OTHER INDIANS UNDER ANY FORM OF THIS PROGRAM would improve each region and surroundings:

New York should give the **Iroquois Tribes Confederacy‡** new and extended old lands in that state and certainly should offer them residence rights as defined here for wilderness areas in State Parks, State Forests,‡ instead of the annual ridiculous miserly insult of issuing cheap dress goods to **Seneca** Indians and one dollar and thirty-five cents a year apiece to

¹Near Wabasha was a small area of **Sioux**-owned land that might do as a nest-egg. Rightfully, of course, it is all still owned by **Sioux**—but this legally.

Mohawks as ANNUITIES¹—the richest state's "rent" for the use of their whole region! Along certain shores of Great Lakes Erie and Ontario and the St. Lawrence River and islands and the lake regions of central, northern and eastern New York and in the Adirondack Mountains are many areas suitable for small refuges under this plan.

The White Mountains of New Hampshire, the Green Mountains of Vermont, mountains, hills, lakes in Maine, Pennsylvania—even Maryland would be suitable for the remnant northeastern tribes. The South's flood bottoms, eroding hills of poor soil, cut-over timbered areas, wilder woodlands and hills would suit that region's surviving tribesmen and exiled kin. The Ozarks of Missouri and Arkansas, Virginia's Great Dismal Swamp and certain areas of coast, swamp, mountains and hills of Virginia, the Carolinas, Georgia, mountains, hills of West Virginia, Kentucky, Tennessee, and the Kaimichi Mountains, Wichita Mountains, Cookson Hills, Kichi Hills, and Comanche Breaks should not be overlooked in Oklahoma.

Texas and the Southwest are ideally suited by nature and circumstance to profit through providing refuges for Indians of that former range.

The Florida Keys, Gulf Coast lowlands, Louisiana swamps—support thousands now by muskrat trapping alone . . . even midwest Indiana, Ohio have rough country and attractive spots that would be enhanced by Indians thus.

Iowa would profit by Sioux and Omaha refuges in the west and north, and with Illinois can do nothing less than profitably provide a haven for the vanishing tribes they were named after.

The Yampa (Bear) River Canyon region in western Colorado is a wonderful fishing paradise, with even enormous fish—many out of their "known" range.

The river has "plenty" water, cold, clear, with deep pools—swirling swiftly, powerfully through a long, high spectacular gorge rich in Indian relics, petroglyphs, pictographs. Deer, mountain sheep, some bear and other game still remain, but Yampa should be completely restocked for its most rightful owners—probably **Shoshone, Bannock, Ute** and maybe other Indians. Elk, ponies, birds, game would welcome the grazing slopes. The sparsely scattered whites could be easily bought out—or even allowed to harmlessly remain, because they are mostly Mormons, friendly to Indians. Yampa is still practically a rugged wilderness area with very few roads—such as few whites would attempt to travel in cars. Let's keep it that way.

Salmon River country of Idaho is beautiful in places and quite a wilderness area, with some good forests, game and fishing streams and small lakes.

It also has wild horses and is **unique** in having **Rocky Mountain Goats** on the highest peaks to the east and north.

Pyramid Lake, Nevada, still a great fishing lake for many excellent species, should be bought up and saved before becoming too salt through irrigating parasitism.

Owens Lake, California, should be developed by Indians for principally water fowl, as should Mono and other places.

There are IDEAL AREAS IN ALL WESTERN STATES, CANADA AND ALASKA.

This need **not**, however, interfere with administration or residence or ownership of property by Indians who wish to remain on **present Indian reservations** which may or may not be fit for **refuges** . . . **nor** should those willing to go establish a new refuge be penalized by loss of rights and property where they leave—**nor** is it necessary that **all** live the year 'round every year in **either** place, since part could divide residence in both places and in travel.

In each case select Indians *ancestrally from*, and therefore best *adapted to*, **EACH** particular country selected as a new refuge. I know these places personally—you **LOOK ON THE MAP—AND THINK OF INDIANS!**

LAND TO BE HELD AND USED IN COMMON

No one could ever own any of the land as an allotment, although permanent use of a site could be earned by individuals and descendants with every important advisable advantage of ownership. Common ownership, co-operative work, use and marketing would **inspire all** to work industriously and ambitiously, whereas **personal ownership** makes for jealousy and factions.

¹Wisconsin Oneidas get about 54 cents annuity now!

SELF-GOVERNMENT,

to be successful, must be the *outgrowth* of the economic life.

It must abolish factioning. This may be done, first, by selection of Indians, and second, by pointing out a good living for each class through co-operative ownership and effort.

To replace internal war by peace and co-operation, Indians must group and divide the numerous factions into 2 classes living inter-dependently, two distinctly different types of life, either of which may be largely dealt with independent of the other.*

Each Indian classified by his preference and qualifications.

1. The real Indian, living as near the natural life as practical.
2. The modern Indian, living a compromised life based on the old life adapted to present time and circumstances.

Inter-grading matters of life, labor‡ between these 2 Indian classes and similar inter-grading of relationship with white neighbors will be suited to meet opportunities as may develop to concern such Indians according to qualification, capability, adaptability.‡

GOVERNMENT OF "WILD" INDIANS in Wilderness Areas Under

Aboriginal Social and Sociological System and Government:

Subject **only** to such regulations as affect refugees and conservation under legislation, direction, of CONSERVATION STAFF and enforcement by akicita and leaders of each wild band.

GOVERNMENT OF "TAME" INDIANS: Officers could be paid a salary by the United States Government for full-time administration, *or* for part-time service, *until* such time as the new refuge and life is able to support their own officers.

Such salaries could be paid easily from funds as appropriated for various white employees on present existing reservations and still be able to employ **dispensable** scientists and trained whites **required** to help this program move **until** Indians have been technically trained sufficiently to fill their various positions—paid by federal or refuge funds.

The U. S. Government should **train Indians** for foresters, range experts, soils and erosion and water specialists, game managers, fish culturists, botanists,‡ physicians, surgeons, dentists, oculists, veterinarians,‡ and for lesser technical jobs as aides, trained and skilled workers.

Indian local
administration
officers and
employees.

"Tame" Indian government would consist of councilors or chiefs and sub-chiefs who win their way to council rights by merit only. They would handle administration while orders would be executed by the special sub-chiefs and their assistants and trained and common labor.⁴

Indian court and investigators would serve as the **protective** body between council and tribe, each of which would have protective measures to insure against the misuse of power by the Indian court and investigators.²

Matters affecting "tame" Indian government and their part of the refuges must be settled by them **exclusive** of "wild bands," but subject to control by CONSERVATION STAFF.

*See page 293. †Details in Chapter Ten, "Re-Injunung."

ZONING best utilizes each land or water area which may be designated here as (A), (B), (C), (D), according to **uses** by Indians; consistent with their manner of living and forms of self-government, under direction of **conservation staff**.

Any exchange, or new use of any part of the wilderness area, must be sanctioned by conservation staff and wild bands.

ADMINISTRATION

I. Conservation staff.

(Temporary) to be of real conservationists (not phony political conservationists) appointed to organize, manage refuges and to help train Indians to succeed as the **permanent** conservation staff. (Transfer each original staff every four years for a four-year period on another refuge to rule and train Indian aides while being succeeded at the last post by Indian former understudies.)

Supervise "wilderness" area, special sanctuaries, "weighted" laws and limits necessary to keep wilderness and semi-wilderness on sustained yield basis. "Cultivated" areas, fish hatcheries, nurseries, breeding pens, zoo, menageries, including "tame" zones as (A) and all lands, waters, and anything affecting them or their use or production; museum; research.

(Permanent) is eventually to consist of **Indian scientists** and technically trained assistants with such Indian labor and leaders from either band as may be from time to time necessary for refuge improvement and conservation work, including:

Wild

Watershed and stream improvement and protection, forest protection—from fire, fungus, insect, pests. Reestablishing wild rice, where depleted, and forage plants similarly. Grazing and forest management, labor. Forest, range, fish, game birds, game, research, management and patrol. Fish, game and fowl planting. Establishing, maintaining sanctuaries, breeding grounds under special akicita: Wild pets, wild free tame bears, deer, moose calves, as at Yellowstone. Laws—game, camping.

Tame

Creating and maintaining fish hatchery, ponds, pens, breeding grounds, buildings. Zoos, museums, nurseries, arboretum, herbarium, "botanical gardens," aviary. Game, fur farms (all in charge of technically trained Indians and aides). Tame pets—as bears, deer, Indian dogs.

Salaries do not have to be large because living costs will be small and because all wants and necessities will be here at hand.

Indian

Scientists, technically trained assistants, aides and laborers.

(As in "Re-Injuring.")

Indian

Administrative officers, accountants and employees.

Indian

Physicians, surgeons, nurses, dentists, clerks, stenographers.

Indian

Teachers, clerks, typists, janitors, laborers, cooks.

Indian

Curators, artists, laborers.

Indian

Editors, writers, critics, illustrators, cartoonists, advertising, publicity and information experts, printers, assistants, laborers, solicitors, agents.

Indian

Hostelry managers, clerks, chefs, labor.

Indian

Traders.

ETC.

Improving refuges to natural state

1. A. Wild bands' council and laws.
2. B. Tame council and court, investigators, officers and members. Protection, prevention, enforcement, emergency (legal customs).
3. A. Health, education and improvements. Hospital and field nurse stations (excluded from wilderness area). Indian doctors, dentists, trained, untrained nurses, sanitation officers, health inspectors, customs examiner. Indian laborers, cooks, clerks, stenographers.
- B. Indian Indian school teachers from "tame" and "wild" bands.
 - a. Teach "white" adapted to Indian needs—academic, shop.
 - b. Teach Indian ways, culture, language, history.
 - c. Teach avocational and vocational training.
 - d. Teach professional, technical courses—eventually university.
- C. Museum, library—natural history, Indians relics (sociology, arts and crafts). Exploring, research, photography, moving pictures.
4. Press—newspaper, magazine, books, movies under Indian editorial staff.
 - A. Local. B. Exchange.
5. Attraction.
 - A. Resorting accommodations. B. Transportation. C. Trade.
6. Trade—non-reservation.
 - A. Domestic. B. Foreign.

II. A—Conservation

Game and other animals, birds, fish, vegetation, classified:

1. Those in a depleted class, as Trumpeter Swan, to be **entirely** protected from **all** people everywhere by conservation staff and aides¹ (**akicita**†) and rules.
2. Those with limits for **all** Indians—protected from "**all**" others.
3. Those with limits for visiting, and "tame" Indians.*
4. Those **unlimited** for **Indians**.*
5. Those super-abundant to be reduced according to rule by Wild Life Committees' experts.

*3, 4, 5 (where ruled O. K. for licensed **white**† fishing, hunting† by conservation staff's decision) may be taken in season, and by such means, and in such limits, as determined by conservation staff.

Indian
Maple sugar†
makers.

Indian
Scientists, ex-
perts, techni-
cians, assist-
ants, officials,
custodians, la-
borers, et al.

I. Plants
A. Cultivated
Limited cranberry harvest and maple sugar trees and sugar, sirup manufacture by "tame Indians" for mainly resort use and tribal use. For example, as an added attraction on (A) area and around permanent cabin camps, Indian style **wild corn and squash** could be raised to show primitive farming methods and corn in "hills." Fishery dead fish could be used to fertilize each "hill" in ancient Indian fashion.
"Biological garden." Nursery for reforestation and horticulture. (Wild shrubs locally indigenous.) Arboretum—wild plants and flowers. Plantarium.† "Green house, hot house."

All buildings† necessary to plants, fish, fur-farms† may be inexpensive—and being built by **Indian labor** co-operatively managed (if necessary, may be paid for by refuge shares for further improvement following the government's first setup) would well equip the refuge cheaply.

I. B—Wild
Wild plant reserves. Shrub reserves. Tree preserves for restocking, reseeded,† as "White Pine Island Refuge."

II. Wild Life
A. Cultivated
If necessary, not only including game birds, **but**† valuable birds of prey, as hawks, owls,† to control rodent pests, valuable insect and weed-destroying birds and songsters and other birds too rare now, or scarce, that would add beauty, picturesqueness, interest or service.
Birds breeding and banding "pens." Aviary. Zoo and animal breeding "pens" and pastures. Fur farms. Native "circus"—loose pets, tame, wild animals. Apiary and bugarium: Entomological, minute and other life. Insect breeding—for control of noxious and injurious insects' natural enemies, for increasing native valuable insects, until natural balance reestablished and maintained safely.
For experiment and export. For fish, bird, animal food—products. For human, plant, animal use.

Fish Hatcheries
Aquarium. Shellfish, crustacea, turtles† for food, products, decorations.

II. B—Wild
Wild absolute sanctuaries and breeding grounds for big or rare game patrolled by Indian wardens and assistants appointed by conservation staff, and by "wild" bands of Indians, so that **no** hunting, even by most privileged Indians, ever be allowed therein. Similarly, for birds, fish, special small game.†

¹Such assistants paid salary or shares.

²The necessity for rehabilitating valuable non-game birds is too evident for necessary explanation here. It is a whole paper in itself for those still ignorant of the importance of conservation and birds to forest, land, agriculture, crop protection.†

ENFORCEMENT—PROTECTION

Special akicita¹ (ah-kee'chee-ta) for duties as forest rangers, range patrol, lookouts, smoke chasers, fire wardens, life guards, fish and game wardens and patrols to protect the refuge from outside poachers and to enforce and popularize co-operation of individuals and bands according to the rights and privileges of their life classes and to see that visiting Indians and whites are acquainted with, and obey, all such simple protection laws, rules, and regulations.

Visitors† will be required to **know** the simple protection **rules**, including emergency, fire, water, bird, game and fish, sanitation and vandalism† laws, and will be made acquainted with such game, bird, game-bird, fish, trees,† and the nests, young, eggs, homes† and such certain habits peculiar to these as seems advisable to safeguard same from destruction or disturbance, and visitors shall, with their **guide**, be held **responsible**.

On "frontier zone" (A) land, the responsibility and damage will be solely against the guilty individual.

¹Police, patrolmen, pickets.†

GUIDES on all lands classed as outside the "frontier" (A) will be responsible for any damage by their party with same party sharing the blame when found guilty by Indian court, and subject to such fine and punishment as warranted.

On such non-(A) areas, the guide is **empowered** to take such measures as to de-match, de-smoke; and to personally give them "lights" or permission to make fires when and where **he** sees fit only; and to arrest his party or others; and if he **fails** to take such measures when advisable, any damage caused by match, cigarette, camp fire, will be charged to guide and party proportionate to each **share** of guilt as determined by akicita, wardens; or Indian court.

With justifiable exceptions, visitors entering certain areas during danger season **may** be required to carry no matches. Any light for fire or tobacco would be provided by guides, or lighters or smoking **may** be prohibited by guide. This rule would be proportionately modified as to fire hazard and reliability of visitors.

Guide and party will be similarly held responsible for habits of party concerning any unsanitary conditions in camp, threatening watershed and drinking supplies; and for any resultant spread of any disease.

Similarly, individual Indians will be held responsible to **their** leaders and made to feel **personal** duty for refuge protection.

All Indians will be voluntary observers empowered for emergency action, with it their duty to report **or** act on any emergency such as—plagues of insects, fungus, contagious diseases; unsanitary acts, carelessness, vandalism, flood and fire—

And all able-bodied Indian men will be subject to call for fire-fighting, and if emergency demands quick action, for flood, landslide or fungus or insect control.

Such will be held to duty with **or** without pay, and **failure** of any to so report **or** obey will be liable to such punishment as akicita; or Indian court, decide.

AKICITA would form the regular Indian police and special investigators, and their duties would be as such would indicate.

The uniformed **regular** police would be equipped (sometimes with radio sets) with ponies, canoes, boats, motors, dog teams, and where there are roads to warrant, radio squad car, motorcycles. Such might be valuable just for overhauling fugitives fleeing on the roads leading away from the reservation, and Indian "white town," where police headquarters or sub-stations are.

Special akicita assigned to sanitation and fatigue duties and all authorized to prevent vandalism¹ and dumping of paper, cans, glass; around camp grounds or anywhere on the refuge as nose and eyesore blemishes—and prevent or take action concerning improper camp latrines and habits.

Akicita of the "**wild**" band would look after all such matters in the wilderness area—empowered to arrest, or punish or report violations to tame and conservation special akicita, who, in case culprits have "**escaped**," will cause prisoners to bury "**offenses**" carefully.

Tame and wild akicita outfits would be independent of, but co-operate with, each other—with each akicita **carrying** sufficient duty and power of his own area similar to U. S. Navy M. P., who are the Jimmylegs to sailors ashore. **Special M. P.** akicita would have the right to confiscate liquor, arms from Indians or others violating rules; on the refuge, or like Canada's mounted police, arrest criminals . . . although such procedure would generally more tactfully co-operate with the **wild band akicita**, who would make the arrest of the accused if he were a member of, or fugitive with, their band—and turn him over to the other akicita, who would **reverse** this favor to co-operate with wild band akicita when they sought a man to try and punish by their own ancient laws.

Any akicita could arrest **anyone anywhere** if occasion warranted.

Among large bands, or for any emergency as fire, poacher alarm, riot; "**wild**" akicita would organize as a standing army, guards or police officers, keeping a large **tyo-tipi**, or akicita-tipi. The akicita should **not** have this distinction for **small** bands, as it is neither customary nor practical.

"**Wild**" akicita should dress as their band, except on special occasions as befits them. **Indian signal systems** would be employed by these instead of radio.

Picked akicita would as qualified head the conservation enforcement duties assisted by wild and tame akicita.

Some would be rangers and wardens **resident** on the preserves or sanctuaries that were close to hunting, fishing, cutting, digging. Such trained akicita would rear orphan fawns, cubs; in their taming of all wild species of their particular habitat and encourage pets and protect all forms from "**fear**," as well as hunting, to give them a confidence and contentment valuable for successful **reproduction**, and to make easier the akicita's study and constant notes of their habits for wild life improvement.

Tame wild life out-rival the geysers at Yellowstone and will here similarly fascinate visitors, who may observe and study them, under supervision of akicita to prevent disturbance.

¹Vandalism—Carving trees, rocks, etc.; white fanatics painting rocks.

CHIEFS of wild bands visiting or camping upon a preserve, or sanctuary, would each be partly responsible that his band and individuals did not violate rules, and must help punish offenders. While on these sanctuaries,† a chief would be subordinate to the resident akicita. Off sanctuaries,‡ throughout the wilderness area, only the CONSERVATION STAFF and their picked akicita for enforcing regulations protecting certain depleted species, or rules for refuge protection would have authority over the leader of each "wild" band or individual.

ZONES

Areas totally restricted from even scientific "collecting" for all or specified tree, game, fish, bird, shrub‡ forms at all times upon discretion of conservation body or picked akicita patrol. Qualified guide required and responsible.

EXCEPTING SUCH INDIGENOUS MIGRANT AND RESIDENT SPECIES AS ARE TO BE ALWAYS PROTECTED EVERYWHERE:

Areas so restricted in season and hour with limits for specific animals, birds, trees‡ to Indians and everyone. Qualified responsible guide required. Special akicita patrol.

Areas not so restricted to certain class Indians—proportionately restricted to other Indians—barred to non-Indians; guide required. Special akicita patrol.

Areas where anyone may act according to restrictions of his particular permit. Guide required.¹

Areas where anyone may act as per restrictions of his particular license. Guide optional. (Fishing areas as class (A) land where guides are mostly canoe-paddlers, boatmen, apprentices or instructors. Firearms barred (A) area.)

Hunting and fishing in (D) wilderness area by "wild" Indians, Aa*, and special others only—and entirely by PRIMITIVE weapons, so as not to disturb the breeding peace of wild life‡ by shots. And to avoid endangering the lives of Indians and visitors by exposing them to the typical white "hunter" who shoots at every bush that stirs, hoping that what he wants to hit is behind it.

All sanctuaries must be surrounded by (D) area to

(1) Give "wild" Aa* band first chance at tamest animals; (2) wise up the hunted to beware; (3) act as disturbance insulator around sanctuary.

The "wild" band, Ab,* through limited gun hunting (B, C) would, of course, keep the game from being so tame and dumb as most are now during the first day of hunting season, under white man's laws, when it takes no more skill in hunting, or even shooting, to kill a deer than a horse hitched to a milk wagon. Game in areas (D) and to some extent (B, C) would then be As They Were During Normal Pre-White Hunting Times.

Use for aged Indians. Bow, arrow, spear, snare‡ are practical. True, many now cannot hit anything with them from foot or horse, but many old-timers still know how to make these weapons, and some can still shoot and hit well enough to very quickly teach the boys and young men.

We need only competitive spirit which a challenge or dare will supply . . . even if we have to bring up some famous white archer and his long bow—or an archery club, or the Camp Fire Girls, Boy Scouts.‡ Indians will take that challenge, and contests, honors and primeval hunting life will enthuse all. But each Indian tribe must use bow and arrows of their own ancestors, as those in museums will pattern.

To minimize accidents, "tame" Indian hunters would have a different season so there would be no hunting competition and not too many hunters at a time. Seasons may be lengthened or in intervals as best.‡

Gun hunting in season will be limited to areas (C) and (B) where game for hunting will be permanently maintained in full stock capacity but permitted to flee to sanctuaries for safety.

Abundant game permanently sustained would insure good hunting for all visiting Indians, non-Indians‡ who were granted a license by the CONSERVATION STAFF EXAMINING COMMITTEE, who would judge justifiable extent of all exceptions* FOR WELFARE OF RESERVATION AND INDIVIDUAL.

Such hunting and fishing licenses would pay for all game management expenses, and on most refuges add to the tribal fund.

¹See pages 346, 347, exceptions. *See pages 344, 349, 350.‡

A critter is expensive, troublesome and, even with good grazing, uncertain to raise up to profitable market size and will net only \$10 to \$15 if the market is luckily high—while in many years will be sold at a loss, while any one of several diseases may ruin or totally destroy a herd . . . BUT EACH BUFFALO, with none of the expense, troubles, worries or "ifs" of domestic stock raising, would be worth as much as several critters would net—immediately on killing by licensed hunting! And the kill would only be the MIDDLE OF THE INCOME from BUFFALO—or any other wild game species by this system.

NO WASTE

All game killed would be entirely utilized, as visitors must account for their kills, and Indians, for example, have use for "every" part of a deer from its hoof to its horns.

Butcher waste, fish scraps, uneaten, skinned fur animals,† as well as garbage from resorts, sub-resorts, cabin camps† will be used to feed fish in hatcheries and aquariums and feed zoos, attract wild animals† and fertilize special plantings, while bones, horns† will be useful for implements, curios and other articles and for fertilizer.

MODE, SOURCE OF LIVING*

I. "WILD" (Aboriginal) Indians

- A. (a) For a limited number entirely, if possible.
(b) The remainder as a basis, or "avocation."

Indians can make a fair living . . .

- (a) By individual or group specializing in any such particular work listed as his entire livelihood, chief or part-time living, according to individuals and circumstances, with part-time filling out living by other work listed.

Natural distribution of work by sexes

M—mostly men; m—some men or part time.

W—mostly women; w—some women or part time.

Hunting M.

Snaring Mw (small game, game and fur bearers, game birds,† for home use and ceremonial needs).

Fish trapping Mw.

Fishing Mw.

Clams, shellfishing, crayfishing,† WM, mw.

Wild honey harvesting Wm.

Planting Wm (Indian corn, Indian squash†).

Harvesting Wm (wild rice†).

Gathering Wm (fruits, cover berries, cranberries, nuts, acorns, seed, herbs, medicine, roots, bulbs, water bulbs and plants, tipsina†).

Making maple sugar Wm. (Food preparations to be eaten raw, fresh, dried, smoked,

Food subsistence Wm. cooked and otherwise prepared in 'akota Indian style—

Butchering Mw. meat, fish, berries, fruit.†)

Shelter work Wm— Skin, tree, bark, brush, log, reed, earth.†

Clothing, furnishings work Wm— Fur, hair robes, buckskin, raw hides, wov-

en fur strips, reed mats,† bast fibres,

All genuine 'akota work, designs.† nettle stalk fibres,† sinew, porcupine

quills, shells, native gems (moon agate†).

Special and General Occupations:

"Non-commercial" manufacture and finding of tools, charms, and conjuring "medi-

cines," instruments, and fetishes Mw (for local use, Wakan invoking, magic†).

Making utensils and implements: Bark, hide, wood, stone, bone, shells, raw copper,

old 'akota clay and shell pottery,† Kanpeska (Pankeska) Wm (shell work† W).

Shelter (cabin)† building Mw.

Sewing W (making clothes, skin tepee†).

Tanning, dressing hides† Wm (for family, friends†).

Porcupine embroidery W.

Having, W, rearing kids Wm.

Cooking—Domestic, band travelings W. On "wild" trips M.

Special Occupations:

Full time or part time

Medicine men, herb doctors, religious philosophers, dreamers, mystics. Stone proph-

ets, readers, owners.†

Regular messengers M (canoe, pony, foot, dog sled, snowshoe—extra help).

Akicita M (police, guards†) and extra help.

Pony herder M and extra help.

Leaders, council, chiefs M (part time only).

Wild products gatherers WM (part time). Including wild rice, herbs, berries,† re-

stricted wild flower pickers from special areas for vending to visitors; turtle col-

lectors to profitably reduce super-abundance of turtles, especially where destruc-

tive to fish,† by supplying hotel, inn,† menus and increasing turtle farm stock

to supply hotel and market trade.

Criers, announcers M (part time).

Expert pipe makers M.†

Expert arrow, bow,† makers M.

Expert costume† makers Wm.

Expert makers of costume, (special occasions) fetishes, hunting tools, bait, traps Mw.

Mats, rush, net makers† W.

Special makers of dog-sled harness, snowshoes, travois† MW (for tribal use and for

resort trade, visitors†).

*See pictorial map for additional occupations, etc. See end plate after page 424.

- B. a.** For such as listed under **A, a**, as need and prefer this to make out a good living.
- b.** For principal living for these listed as **A, b**.
1. Commercial fishing—restricted to nets, implements, boats, season, hours, limits¹ as **conservation body** judges necessary.
 2. Commercial shellfishing¹—restricted to nets, implements, boats, size and species of clams, mussels, seasons, hours, limits.¹
 3. Commercial trapping¹—restricted to snares, implements, boat, season, hours, limits.¹
 4. Commercial guiding¹—tourists, dudes, students, hunters, fishermen.‡
 5. Commercial skins—limited Indian style.
Limited Indian style commercial tanning.
Hair, furs, tanned robes, leather, buckskin, fur pelts, hides, rawhides‡:
(1) For tribal consumption, exchange, and sale to "tame" Indians.
(2) For tourist sale (via tribal Indian trader store and "tame" Indian traders who barter it to tourists direct).
(3) For exchange with other refuges for certain of products.
- Skins as a foundation for:
- | | |
|---|---|
| Beadwork. | (a) Cradles, belts, robes, dresses, shirts, chaps. |
| Porcupine work. | (b) Skin and leather designs, 'akota calendars, records, wowapi .‡ |
| Painted designs and decorations,‡ dyes. | (Tribal and personal use.) (1), (3) mainly. |
| Shell work, feather, down, copper.‡ (See (1), (2), (3) just above.) | |
- Manufacture, Sale, Trade,‡ of:**
6. Stone implements, tools, carvings, pipes, fetishes (natural curios), mullers, weapons for ornaments and curios. "Tomahawks," spear heads, arrows.
(1) For tribal consumption and "tame" Indians.
(2) For tourist sale—Indian trader; "tame" Indian barterers.
 7. Canoe birch bark and woodwork:
(1) Dugout and birch-bark canoes for (a) tribal use, or (b) for sale (unless barred outside reservation so as to keep this a special student and tourist attraction to Indian country while "outside" will have to use boats or manufactured imitation canoes).
(2) Elm bark, black ash bark, other birch bark.‡ Canoe birch bark, scrolls, designs, Indian picture messages, vessels, burnt etchings, cups, souvenirs, curios, carvings, fetishes, packing—for (a) tribal use; (b) tourist sale.
 8. Taming and training wild native animals, birds,‡ for exhibition, stunts, work, taxling, stags, racing meets.‡

¹Regulated by conservation staff.

II. "TAME" Injuns IIA

Indian administrators, assistants, aides and laborers.

Life, occupations and enterprises under **conservation management**. Proceeds of business‡ to go to **tribal treasury**, from which costs of local administration, future refuge improvement, emergency aid, old and infirm Indians and educational funds may be paid.

(This cost should be borne by the Federal Government **until** the refuge is well enough equipped and organized to be self-supporting. Funds for the aged and decrepit and educational purposes should be petty annual fee charged to American Government permanently for everlasting benefits to nation.)

IIA-1

Resorts, or resort (under management of an elected or appointed chief) for:

Guaranteed to be clean and most sanitary.

- a. Visiting Indians, exchange or reduced rate.*
 - b. Visiting Government men—contract rate.
 - c. Visiting scientists and students—special rate.
 - d. Tourists (first and second class?)—full rate, graded.
 - e. Sportsmen (first and second class?)—full rate, graded.
- (a) Main lodge (under a sub-chief)—according to above rates.
(b) Main dining room (under a sub-chief), sub-diners, eat shops.
(1) Indian employees' mess.
(2) First class dining salon.
(3) Second class dining room.
- (c) Cabins, village (sub-chief), cabin camps (sub-chiefs), **round log, earth, bark cabins**.
(1) Cabins for private cooking and upkeep (guests can hire Indian cook, housekeeper).
(2) Cabins with neighboring lunch cabin accommodations.
- (d) Tipi villages (sub-chiefs managing each in near-aboriginal fashion, conditions), of hide and of bark, for temporary or seasonal visitors. **Students' villages**.
(1) For those government employees, students, scientists, and "tame" and visiting Indians (who have no relatives or particular friends they care to stay with) who want to live in tipi season **as** Indians, for advantages in research.
(2) For tourists, artists, fiction and scenario writers, poets,

Indian resort heads, assistants, cooks, stewards, waiters, janitors, maids, attendants, ground-keepers.‡

*See page 336.

treasure¹ hunters,‡ politicians who want to live in Indian tipi villages for relaxation, atmosphere or exploration, as: **Dude camp.** (If this can't stimulate them to understand Indians and turn out movies, pictures, books‡ that are nearer real Indian, I fear nothing will. Today's ridiculous, disgusting movies would be replaced by those instructive and interesting. Indians could do what now has to be faked. Real Indian refuge life could furnish true setting and the public would get to know a little more about Indians if the movies would then hire Indians for some of the cast and to help direct for authenticity.)

- (3) Nomadic villages—all who wish to live real Indian fashion and as Indians with travois, canoes,‡ move camp about to other fishing, hunting grounds‡ (in season).
- (e) Beach swimming,‡ managed by sub-chiefs, akicita of resorts, sub-posts, "wild" bands.

Transportation

To accommodate guests, boost trade, the guide‡ in charge will arrange or recommend outfitting advisable for comfort of "party" without incumbering movement and guide's duties.

IIA—2

Selected or appointed chief in charge of transportation.

- (a) Petty chief responsible for packers, mushers, guide, wranglers, qualifications and assignments. Guide responsible to limit of region qualified to guide, and for choice of relief guide who becomes responsible for relaying party further.

a. Under chief in charge of water fleets.

Rent—

- (1) Canoes—dugout (birch bark, elm and other bark limited in number to protect Algonkin tribes, as Ojibway, who will limit use of dugouts in reciprocation).
- (2) Furnish as attraction, also, coracles (buffalo bullhide boats, Indian willow rafts‡).
- (3) Rowboats (certain waters forbidden to boats—possible range limits).
- (4) Outboard motors (limited to certain waters of (A) and forbidden on certain waters—possibly limited numbers, size, speed per area). Rent.
- (5) Speed boats (limited to waters of sufficient size and depths and forbidden on certain waters where the speed and vibrations may cause damage—guests' private motorboats and outboards similarly regulated).
- (6) Sailboats subject to necessary restriction.
- (7) Launches for use within permitted areas. (Chartering.)

Supervise—

- (8) "Pay launches" for scheduled trips with regular fare.
 - (9) Launches for official use.
 - (10) Tow barges for intra and inter-reservation station hauling of supplies‡ if navigability of lake or stream justifies.
- b. Under chief in charge of land fleet. (Pony herd head wrangler.)
- (1) Refuge supply haulers.
 - (2) Rent ponies for riding (also buckboard) within (A) area, and travois.
 - (3) Organize regular pony party of minimum size for certain rate trips to certain points with wrangler in charge.
 - (4) Prepare Indian ponies to fit special rent parties for certain trips into the "wild" in charge of wrangler.
 - (5) Packing, hiking arrangements for (A) area, without guide.
 - (6) Arrange packers to conduct hiking or pony trips (guides, packer-guide).

c. Under chief in charge of winter fleet.

- (1) Rent skis, Sioux model snowshoes, iceboats, ice canoes, horse sleighs, dog sleds, dog toboggans, skates, toboggans‡ for use in (A) area.
- (2) Rent dog teams for regular trips to certain stations in charge of head musher, sometimes assistants, for party of minimum number per rate.
- (3) Rent dog teams under charge of musher for special trips per rate.
- (4) Arrange winter pack trips for snowshoers, skiers, skaters on (A) area, or in charge of guide or packer-guide beyond rent snowshoes and equipment.

ETC. See pictorial map for extra means and methods.

Indians: Chief guide, guides, m o t o r m e n , wranglers, mushers, packers, their combination, assistants, combination individuals, cooks, canoe paddlers, laborers.‡

¹Sioux country holds the lure of hidden treasure—prospectors' caches, traders', pioneers' and settlers' hoards, hidden soldiers' payrolls and USIS funds, and outlaw and Indian loot—including real fortunes! Past recoveries proving—historic records substantiating—and secret offers, rumors persisting—unitedly invite hopes of probable discoveries!

Indian traders, clerks, laborers.†
Indian planners,† traders, clerks, laborers, skilled workers, tradesmen, craftsmen, mechanics, attendants, bus drivers, Indian pro models, and posers and reservation views.

Trade IIA-3

Elected or appointed chief in charge.

- (a) Refuge trading post—sub-chief.
 - a. Outfitting—equipment, supplies and rentables:
 - (1) Scientists, (2) recreationists, vacationers, dudes, (3) sports, fishers, hunters.
 - (I) For local "frontier" vacation—use by visitors to be restricted to (A) area with (B), (C) and (D) barred from these types of visitors if the waters and land need such protection.
 - (II) For trips to various permanent cabin sites.
 - (III) For recreation there.
 - (IV) For trips and tepee life.
 - (V) Tepee villages.
 - (VI) For long canoe, pony, dog sled or foot trips into the "wild" interior.
 - (VII) Camping out there.
 - b. Market for refuge genuine Indian goods, barter and general necessities.
 - c. Trade with white neighbors, visitors—"general stores," canteen, gas, garage† supplies for picnics, camp-cook grounds.†
- (b) Refuge sub-trading posts under sub-chiefs to supply permanent cabin camps. All subordinate to, but as near similar, to head trading post as situation warrants.
 - (1) Those in locations classified as (A), providing justifiable repetition of such items and occupations as the head post provides.
 - (2) Those on locations classified as (B), (C) (as situation warrants) providing corresponding repetition (items of rent, scale†) minus that which is restricted to (A).
 - (3) Those in locations classified as (C) (as warranted) corresponding repetition minus that restricted to (A), (B).
 - (I) Sub-sub-trading tepees to supply tepee village types (1), (2) only.
 - (4) For trips into (D) class region all equipment, supplies, guides,† must be arranged in class (A), (B), (C) localities as trading posts, trade tips, cabin camp trade posts, will be prohibited from (D) region.
 - 1st, 2nd—Tipi dwellers would usually not want to be bothered with excess luggage,† so trading wouldn't pay.
 - 3rd—The Indian social and economic life would supply all needs and for real necessity the sub-sub-trading posts could be reached, or visited as desired by the individual.
 - 4th—It would detract from genuineness values and appreciation of such by scientific people, students.†
- (c) Trading posts "wild" traders—special reservation Indians as field traders-at-large, to:
 - (1) Barter Indian goods.
 - (2) Insure "tame" Indians getting a fair value for their products and manufacture when they barter with "tame" Indians and to act as mediums.
 - (3) Protect "tame" and "wild" Indians from getting gypped by whites who like to buy direct from Indians and not trading posts.
- (d) a. Tourist park for visitors who prefer to camp out in their own cars and tents (restricted to such campsite areas on land as classed (A) only.
 - b. Sub-campsites on classed (A) land equipped with sub-trading post for supplies and barter.
 - c. Sub-campsites on classed (A) land not so equipped.
- (e) Indians "white" frontier zone (I)—Trading posts, general store, drug store to sell or trade Indian goods; garage, service stations, barber, photo shops.† Contests, events, athletics, pageants, operettas, minstrels, dance hall, movies, post office.
- (f) Developing, promoting Indian products to American, world markets.

IIB. ETC.

Other occupations for "tame" Indians.

Example—Indian attorneys to legally advise, interpret or act in the best interests of Indian race, refuge or/and individuals as appropriate in matters concerning refugees and surrounding country† and/or individuals in non-refuge country.†

SPECIAL TRADE ON REFUGE

Trading posts, sub-trading posts, hotels, dining rooms and canteens will specialize in Indian articles or manufacture, wild harvest, and sales of wild food, while meals, and food supplies for





WASTED TREASURES

Such areas as this, only we Indians can use, and, under an Ikto Program, turn its increasing loss and menace into profit for all! (Original drawn in charcoal by Iktomi.)



RAIN—A SEA IS BORN!

(Self-portrait of Iktomi in the North Woods)

Such scenes as this, including sugar maple (broken here), edible mushrooms, wild grapevine (under which Ikto ducks), attest that under an Ikto Program the Indian Refuges will abound with wild foods for wild life, Indians and visitors . . . to add flavor to the interests for scientists, students, nature lovers. Native wild food plants and so forth will be re-established to approach former abundance proportionate to best Re-Nature plans. For example, edible fungi might be assisted to spore in certain "safe" wood, and soil, but edible fungi of possible menace to trees would be controlled without requiring extinction. (Original drawn in Conte by Iktomi.)

cabins, rent tipis,‡ will specialize in Indian food and cooking, proportionately increasing in per cent of Indian cooking, and to aboriginal utensils‡ according to what extent the visitor desires, *i. e.*, the hotel dining room obviously would be of type “*tame*” Indians, and would feature Indian dishes and special Indian foods, raw, dried, smoked or cooked, probably more as special side dishes, with fish dinners, caviar from tribal hatcheries and rearing ponds, game dinners from breeding pens‡ as special dinners (while trading posts would sell *wasna* traded from wild Indians of class B, wild rice, berries, maple sugar, nuts, fruit, *woz’api*‡).

Those wishing to fare extremely *Indian* could get exclusively Indian food and preparation by traveling “tipi” style., and could experience aboriginal *emergency* preparation of natural foods by their guides during trips into wilderness areas.

Akicita and field traders must see that Indians of the *wild* band are not bothered by visitors, either with questions, spying, gawking‡ or attempts to barter. Whites‡ with *real* reasons—sufficient to obtain permission from the “RELATIONS COMMITTEE”—may visit, or even *live*, with the “wild” band.

Arts and crafts and the wild harvest of “*wild*” bands will find market through the refuge trading posts *and* traders-at-large at SEASONAL MINIMUM GUARANTEES. A trade-mark for each refuge would be put on all Indian-made goods so whites would be protected from buying fakes, *and* the Indians protected from imitation.¹

ADVERTISING CONTROL OF ADVANTAGE

Local and all advertising aboard the refuge would be controlled so as to avoid unsightly “*ad*” eyesores and monotonous slogans.‡ Furthermore, for innumerable branching reasons, *phony* products *and* unworthy, unprovable claims will be prohibited by certain refuge officials, who will act as judges of whether such advertising applied for will be allowed, licensed, qualified *or* rejected.

Only products of outfits paying their “rent” contributions will be recommended and sold on Indian refuges. Chiseling firms, goods, advertising products by Indian names without paying Indians compensation in proportion to their incomes from such advertising‡ at least will be boycotted by Indians, *and* recommended for boycott to visitors and through books and refuge lists.

¹“Indian-made” stuff from Europe‡ is even sold tourists.

TRADE—DOMESTIC AND FOREIGN

To protect the sport and recreation industry and interests, game fish‡ of special attraction and value must be fished *only* for sport, relaxation and food.

The conservation staff, by regulating and supervising the non-game fish, commercial fishing and fish propagation in the suitable lakes and streams, could develop these from present nothingness to a huge, profitable industry which would supply *limited* markets throughout the nation (per species as shipped from refuges most convenient to every locality) at fair profit to Indians, *yet* low cost to consumer, for plentiful species *and* reasonably high priced for species uncommon in non-Indian country but common enough on refuges to permit shipping. . .

Likewise, commercial native shell fishing for pearl (button) industry, food.‡

Hide and fur farms and wild fur would similarly bring a good revenue to the refuge and *yet* furnish the consumer with good furs at low cost for raw and Indian-tanned skins, *and* cheaply supply also the furrier who makes them up. An amazing sale of fur robes for taxis, cars, steamship chairs,‡ painted buckskin robes, moccasins,‡ for lounging, beach coverings,‡ would be absorbed by the United States *and* foreign markets.

Wild honey, maple sugar and syrup, cranberries,‡ were primitively harvested in parts of this region by ancestors of the Sioux, who could now or soon harvest and ship limited fair quantities of these and other products to markets at low cost.

By restoring the great wild rice beds that have been reduced by drainage and drowning-out by dams, wild rice could be *exchanged* in quantity with other refuges for their surplus products, such as hay, feed, ponies, from old Sioux refuges in case of shortage here, while this program, by attracting visitors to refuges, would soon establish wild rice as a distinctively delicious "*new*" article of food for the American table and stores. There would be a demand at good price (wild rice, outside its habitat, sells at sixty cents a pound up) for *every bit* of wild rice the Indians of the United States and Canada could spare. Similarly, *other* Indian wild, dried, smoked and preserved foods. All these "*new*" products would be of marked *shipping* value to railroads, trucks,

lake ships and river boats, while Europe is a ready market for anything *Indian*.

The Department of Agriculture might protect the Indians' wild rice crop from planters, although the latter would probably soon find out that this crop is valuable only as a **free** wild-harvest crop but not worth cultivating in time, trouble and cost of raising, drying and threshing required. It is only profitably harvested by a people living in common on a **co-operative** basis.

Tribal raw products for "outside" mills, manufacture or use, such as pulp, peat,‡ could be sold or exchanged under the conservation staff regulations and limits.

Indian labor.

FOR FOREST IMPROVEMENT MATERIAL¹

Instead of burning slash from winter cuttings, the slash and thinnings can be made into bundles eight feet long by 24 inches in diameter. Said bundles can be sold at a profit from the refuges to state or government areas performing erosion control for use in construction of revetments.

DEVELOPMENT OF VAST QUANTITIES OF VALUABLE "X" MATERIAL FOUND IN PEAT BOG REGIONS

"X" is a material found in the peat bog regions which, with development, should prove to be very valuable—fresh, dried for various purposes, *and*, with preparation, for many practical things.

The name of this substance is kept a secret at request of a discoverer of some of the uses of it, who has carried out the research work and must be responsible for supplying request for detailed information regarding "X." Quoting said researcher: "Sale of 'X' from refuges having such on their areas, for use in the retaining of moisture, either natural or artificial, in establishment of **shelter-belts** in areas of the U. S. having an annual rainfall of 30 inches or less. Production of material with an 'X' base for use as a road-surfacing material and right-of-way weed repellent."

Both new 'akota and Ojibway re-aboriginal refuges will include vast "X" areas as do many of the Chippewa present reservations that will not only be valuable for game management, but the "X" itself can be co-operatively dug and shipped to the old Sioux‡ reservations—co-ordinating both divisions for use in aforesaid roads and plantings.

Co-operative exchange of "X" between even non-related refuges and reservations would make it cheap and convenient for each . . . sales of "X" by refuges to non-reservation areas and to the government for reforestation, afforestation and road improvement providing steady income to Indians.

The government will doubtless remain **asleep** until "X" areas are gained by private enterprise, which could not harvest this "X" material co-operatively and would require much higher prices and profits off the government, contractors and industry than the **Indians** would need to develop good steady income which **might** alone eventually make them quite well off. **Private enterprise**, furthermore, would likely promote "X" as a new "development" **trap for suckers** to buy stock or investments in fake plants.

Only Indians, or the government, can afford to own this region and this monopoly—the great proportion of all "X" areas in the U. S. are in this region.

Mainly **semi-wild Indian** labor—Digging, drying, hauling, transporting, and, in commercial plants preparing "X" for many uses.

In fact, I say the U. S. cannot afford not to buy this entire region for Indian refuges and national forests if only because fool farmer settlers‡ are constantly setting the peat in the "X" regions afire to burn by the section because they want to farm the land under the peat. This land is generally good for about two crops of potatoes and is then forever done. Practically all go broke on it. It remains **useless** either drained or irrigated and this burning and draining is **ruining** lakes, streams, good wild life and fishing country . . . and drying up the climate. Peat fires usually burn for weeks and months—even throughout the winter, destroying not only the potentially, eventually (?) valuable "X," but wild life, national, state and refuges, forests, hay,

¹ECW could be doing this now.

farms and sometimes human (Indian and white) life.

One week while I was at Red Lake the WIND COULD NOT BLOW FROM ANY DIRECTION WITHOUT BLOWING A BOG FIRE ONTO THE RESERVATIONS!

MINERAL: Copper, iron, gold are found throughout this region, although gold has never been found in commercially successful strikes as yet. Where possible, all mineral and underground rights should be reserved for tribal wealth, but may be developed with Indian common labor by mining company subject to supervision of conservation staff, who should retain surface rights for aboriginal mining uses of raw ores, pigments and ochres. Ancestral 'akota crudely but ingeniously mined and worked copper in the lake regions. REVIVE SUCH ATTRACTIONS!

INDIAN EDUCATION

To follow suggestions in Re-Injuning chapter for PREPARATORY SCHOOLS—Indian Indian School; Indian White School.

INDIAN UNIVERSITY

BRANCHES: In New England (New York), Land O' Lakes, Plains-Prairies, Black Hills, Rockies, Alaska, Pacific Northwest, California, Southwest, Dixie, Gulf, Everglades.

PURPOSES: Each specializing in its own environs with students exchanged upon completing certain satisfactory amount of study—one or two years, sooner, later, or not, as per individual—as practical according to majors, goals and pursuits of individual—if advisable—to appropriate branches (A) to continue or change studies (B) for advanced degree work and fellowships.

OBJECTIVES: By certain advanced vocational, avocational and practical academic and physical courses advantageous to Indians to fit them for:

1. Reservations (A) Leadership (B, C) Technical, professional positions.
2. Private enterprise, life.
3. Government service.

AIMS: All courses and classes, honors, rewards, will stress not memory alone, but will—train, encourage and lead students to observe, be alert, think quickly, think coolly, reason, meditate, philosophize, originate and develop thought and deductions . . . show how to study, investigate, discover, invent and conduct original research and projects and their development and conclusions.

COURSE CLASSIFICATIONS: (A) Students who have not had advantage of Indian prep-Indian school will study advanced similar courses, especially standardized shorthand, and in tribal "Indian fashion" from expert real Indians as preliminary to "all" advanced college courses. (B) Others take racial general Indian course.

FACULTY: Indians as teachers will give one short comparative tribal-racial summary for each college year, employing Indian-teaching-learning methods in spirit, and as far as practical, actually in practice through "all" courses expert "white" instructors in each line—eventually to be replaced by Indians as similarly trained and able.

MAJORS AND FEATURES: Botany, grazing, forestry—zoology, ornithology, mammalogy, entomology, ichthyology, herpetology, bacteriology—game, fish, wild life culture—pathology. Sociology, anthropology, ethnology, archaeology, paleontology, geology, chemistry. Indian languages, sign languages, picture languages, history (Indian). Veterinary (eventually, medicine, nursing, law, dentistry), physiology, hygiene, dietetics—pathology. Astronomy, physics—probably featured electives? Economics (Indian, nature, economics). Commercial—coaching—physical education. (Nature and Indian objects taught with Indian names; Latin names not to be Anglicized.

ACTIVITIES: (Indian style, specially adapted) provided for all.

ATHLETICS: First-year teams to specialize in aboriginal athletics, but also white sports. Varsity to continue both types, and for (A) inter-Indian college—each limited to tribally aboriginal contests for Indian athletic team membership representation. (B) Non-conference games—adapt eligibility rules to meet those of each opponent, each contest.

BOARDING, ROOMING ACCOMMODATIONS: Regionally Indian fashioned to harmonize in appearance, spirit with the refuge—free for local refuge Indians and other students so invited; at cost to other students and visitors; at profit to school through fair charge to white students.

ELIGIBILITY: All Indians, with preference for those recommended for scholarship (not necessarily dependent upon grades) or otherwise okayed by Indian-prep schools for specialization majors—whites eligible to most courses by tuition.

Each student being responsible for his own conduct, interests, ambition, initiative, attentiveness, resourcefulness in accumulating his education, training, or their extent, so:

(A) Although welcome to advice by instructor and fellow student, each student could arrange his own schedule, choosing "prerequisites" to fit his own ability, or change his major at any time, in order to develop himself in preparation for his own individual life pursuits, or special goals.

(B) College being practically in constant session, a student with average schedule could easily, by year-round attendance, graduate a year sooner than ordinarily . . . and without risk, as shown later.

(C) There would be no compulsory:

1. Disciplining—except against destruction of property and disturbance of student educational progress. Violators subject to punishment or dismissal.

2. Attendance—

(a) Student could enter, leave or skip any class at any time.

(b) A student may drop any subject and continue it later.

As nature classes and related Indian classes would include all seasons: a student should attend such study at least a minimum during every calendar month, and each important seasonal event at least once, although not necessarily during the same year—viz., a student majoring in botany might skip a year's summer and the Indian maple sirup harvest-time in spring—and make these up at proper seasons in other years.

3. Notebooks . . . although instructions on how to take and keep notes are given.

4. Home work or assignments—although reading, problems and projects would be suggested, corrected, judged (but not graded) by instructors, and students would have access to well-stocked laboratories, libraries, museums, field trips.‡

METHODS: Usually a class period would last throughout a morning or afternoon, although certain Indian, nature classes would last all day and even night occasionally—special classes of advantage at evening and night and, as advisable, certain regular night classes would be held. The longer periods avoid—

(a) Waste of time between classes and passing en route.

(b) Unnecessary hustle and worry of making next class.

enabling—

(c) Each student to progress farther and more thoroughly during each period without confusion with successively scheduled classes each student to penetrate deep enough into each subject each time to get interested each day; feel satisfied with learning and progressing—instead of delayed beginning (roll calls‡) and interruption at critical points when "the bell rings."

INSTRUCTORS:

(A) Would conduct classes in the field of their subject:

1. Outdoors through the appropriately equipped, and nature-stocked areas.

2. Zoos, herbariums‡ and the tribes' excellently equipped laboratories, museums.‡

3. Exploring or study trips to non-refuge nature lands, or appropriate study spots—as accompanying, and including, athletic teams, studying en route and return to, from contests, at interest centers—until each graduate has a thorough training, practical and dependably comparable, or superior to graduates of any college.

(B) By having small classes, and personally knowing each student's abilities, faults, weaknesses, ambitions—as a "FATHER" rather than a "TEACHER"—can keep each individual interested in "each" subject and best instruct each for his particular goal . . .

until the instructor feels each student has learned his course thoroughly enough toward his particular livelihood or special pursuits to enter another grade, school or life, or endorsement for position, government examination.

Such will avoid cramming in temporary knowledge before a test—knowledge which is not retained and hence of little or no value in use, education, life and practice. And serves as a false indicator of learning or interest.

Such a university would rapidly grow in achievements, student improvement and enrollment by superior students—and should support itself with white tuition . . . under this refuge co-operative system—especially as refuge institutions, buildings,

grounds,‡ provide for classes,‡ and serve as college buildings, *eliminating cost* and upkeep of same.

Contracts at special **reduced** student-scientist rates can be arranged with leading universities (or their students) of the United States, Canada and even Europe, to send professors and post-graduates but **especially** their junior classes (even under-classmen) of anthropologists, ethnologists and other related majors—and those of any geological or biological division‡—for:

1. **Summer school on the reservation-refuge(s)** with learning made easier and more interesting by outfitting of students so desiring to imitate Indians in dress, life, travel, etc., under Indian advisers (instructors) **with the advantage of mingling with the real Indian in life of natural environment(s)** THROUGH THE PANORAMA OF THE ABORIGINAL, THROUGH ALL TRANSITION STAGES, and **similar**
2. Short courses for seniors and others during fall, winter and spring vacations for added study of seasonal life.

Many **European** scientists and students and American post-graduates would doubtless **contract by the year** at fair rates, and might well be expected to **continue**, or return for comparative research on **other** refuges.

This continent *was* of irresistible interest to *all* the world—and so respected. But now there is *no more America!*

America is dying—dissipated to death! Her scenic face is scarred and worn, her body of resources exhausted, her wild life scant and scarcely moving in her veins, her natural mind of native people all but gone—imitatively raving, bragging loud and senselessly—no longer has she the attraction and respect of the world—nor will the *stench of decay* hold the world even *as* close!

Why should the Old World appreciate the young that is out-aging it—or worn out by MIMICRY OUTSTRIPPING THE ORIGINAL?

Americans are but *empty Europeans*—and nothing is so uninteresting as *ex-Indians!*

What cares the world for imitators and *imitation imitating* when they have the genuine?

But the **WORLD WILL COME TO SEE** and thrill at **AMERICA** rejuvenated, restored—if only *in sample spots*.

SPECIAL HEALTH MEASURES¹

When solid refuges are blocked out for Indians, disease, particularly venereal, may be controlled *by* adapting the United States navy system to refuge residents, and enforcing this. This could be done easily on the new refuges and unallotted old reservations, and partially on some of the open.

Visiting Indians and whites could avoid this requirement upon entering a refuge *by* signing a private card stating *whether* they had ever had venereal disease (and other contagions), *or* were lately exposed. The card would show that they need *not*

¹See pictorial map for extra health measures.‡

be restricted from entrance, but they would have to submit to an examination before they could be privileged to *remain* for any period or have direct contact with Indians, say beyond the “*frontier*,” or have any sort of intimate relations with Indians except those of “Indian white town,” which would be maintained as a *quarantine*, with Indians of that place also held liable by refuge authorities. Special akicita‡ will be needed.

An “educating” campaign to correct and inform Indians regarding social disease is advisable *before* Indians selected for residence are finally passed.

(This is needed everywhere—as are such **purifying areas** throughout white country.)
Indians reservation physicians, examiners, etc.

Veneral disease is spreading rapidly on many Indian reservations, especially as Indians intermingle with whites as they are urged. Although certain to be most friendly and hospitable with a refuge and life as planned here, Indians will not get over-familiar with whites and strange Indians, and **only** such whites‡ as refuge Indian physicians consider free of disease will be permitted at length to stay or deal directly with Indians. Indians themselves will hold socially aloof of those who have **no** pass to stay, or permit beyond frontier (A) land, while those visitors who are cleared will do no harm.

Indian herb‡
 doctors, sales
 clerks.

Indian herbs and other curative treatments of this band and refuge could be sold at trading posts and sub-trading posts, or special “Indian drug stores” in Indian “white town.”

The same would be copyrighted to prevent imitation by patent medicine sellers and would attract a considerable trade into the refuge as whites gained confidence in them. Many would come for health reasons alone but meanwhile enjoy and patronize the refuge’s other attractions‡—*and vice versa*.

Indian medicine men who could really practice would be encouraged among all classes of Indians, and for all races in “*frontier*” zones and would further quite a trade with *other* Indians employed to find required materials.‡ Whites so desiring could arrange for treatment by good “*wild*” medicine men, including conjurors for fair consideration.

This would matter little to white doctors but would rival patent medicine without their harmful or quack effects in so many cases and sometimes would prove of indispensable value. Genuine Indian medicines are usually very good, as these would be, for accidents and natural ailments. Whites would not find it worth their time, nor preparation costs,‡ to try to find out where and how to get these medicines for commercial business but under Indian economic conditions of this proposed program, it would pay Indians well.

Revenue from such as these should go *to tribal fund*, or largely so, and, if I know whites and tourists, it will be large enough to pay the salaries or tribal shares of not only the "medicine men" but also the Indian physicians required to treat white man's introduced diseases, study sanitation and health conditions on the refuge, and to examine visitors.

If so, or even considerably so, the latter will *not* become jealous and antagonistic of the native doctors as they would otherwise.

OTHER ADVANTAGES OF PRACTICAL GENUINENESS

Indian *wakan*
"medicine
men."



Another attraction to tribal revenue would be collected by another type of "medicine men" who are *not medicine men* but *wakan*, dreamers, shamen, fortune tellers,† who could give performances, readings, cures, "seances,"‡ according to what Indian *class* (wild, tame†) each belongs with, as some could interest and entertain visitors at Indian "white town" and "frontier" (A), while those of the wilder bands could give *performances in aboriginal settings* to eligible visitors and tourists. As most of those who were remarkable at predictions, cures,‡ are getting rare and aged, the best genuine ones would be encouraged and required to teach qualified young Indians in the ancient ways of this dying value.

In the old controversy between government and missionaries, each blames the *other* for ruining the Indian, making his condition bad and his ambitions and morals worse. This test neither should hesitate to give fair trial *if* he really feels he is right and the other wrong. I have known fine missionaries and government employees who have been of real service to Indians, and others who have meant well, but it is only fair to both that neither should be present on these new refuges permanently, and only fair to the Indians to test *themselves* out uninfluenced.

Any temporary government supervision and employees or non-government white "officials" would withdraw as fast as trained Indians could fill their places in work and management as quickly as the refuge can support its population.

I hope that such who are real friends to the Indians can con-

tinue as at present, even follow these selected bands and “set up” in relations near by outside the new refuges, as any sect, race or trade may, of course, build churches, business or homes adjoining but no churches will be built within a refuge except upon the special border church reserves. Most Indians will live near these refuge edges, although using the interior, and such will be at liberty to attend any church they wish. They will be made to realize that they are *not* forced to attend, or being watched, however, as many who live in the same community with a missionary feel now.

Those Indians who wish to camp or settle off the refuge around a church will be considered as citizens of that community—but retaining certain refuge rights.

Church workers will be welcome to visit and enjoy the refuge in the same capacity, to the same extent, and for the same reasons as any other outsiders, but no actual proselyting by either Indian or white church workers will be tolerated.

The Indian is the *only* race on this continent not allowed to worship as he wishes, unmolested. Everyone else is guaranteed, in the Constitution of the United States, the right to worship, and pursuit of happiness. But someone is always destroying the Indian's Faith *and* substituting another.

As white religion is well established on every Sioux‡ reservation, I believe it only the Indian's right that those who care to be given their full religious freedom to worship (or not) independently, and, therefore, these new refuges will in the *interior* be *Indian* religion sanctuaries, *while* at the edges—where the greatest numbers will be most permanently—any/all religion preserves.

I believe the Indian's Native Belief was the best the Indians ever understood *or* practiced. But if not, here's how to find out. Indians are still mainly religious, but today's sincerity and practice is far below the *real* Indian. Despite the pains and sacrifices of even most conscientious missionaries, the Indian has grown steadily worse morally, socially, physically, culturally and resourcefully, *due to* combinations of circumstances.

Much of native Indian faith and practice would profit the

world to watch and study in its nearest *aboriginal* form for all time—whites might learn values to include in their Beliefs.

It will not only be of study interest and value always, but will provide a magnificent *panorama* of Indians in all transition stages forever, which will present a remarkable pageant to perpetuate for future students of all races, and prove to be a great drawing card for foreign and U. S. students, artists, writers, poets, nature lovers, research workers, *and* a most practical, paying tourist attraction. It will greatly contribute to reviving and conserving the *only* thing that can forever make this continent unique!

I have attended inter-tribal ceremonials in Gallup, New Mexico, and watched over a dozen tribes compete for four days in afternoon events and night performances. When *Kiowas* first were invited there, they came with their sensational dance step of the Plains Indians. This with their colorful costumes made the hit of the celebration with the audience.

Since then every *pueblo*‡ tribe *imitates* the Kiowa step. We must object to Southwest Indians dancing our Sioux war‡ dances (and general northern Plains Indian steps).

Each tribe has distinctive dances, songs, costumes, ceremonies.‡ The Southwest Indians' ancient creations are beautiful and interpretive as they dance them, at home *and* away from tourists.

We resent their imitating us, wearing our eagle-feather war-bonnets of the type their ancestors never saw *until* introduced by whites. The movable feather hairdresses were distinctly the creation of the Plains Indians, and oldest with the Sioux and *Cheyennes*. How disgusting to see the *Hopi* dance a buffalo dance when his people never saw buffalo until they visited *whites' zoos*!

Yet people from all over America—even Europe—swarmed the town and for four afternoons and evenings, at \$1.50 admission each performance, filled a stadium to see fake and imitation.

Stop that! Make each tribe dress, act, and perform in *genuine* fashion so that the better class of whites, as students,‡ may come and learn something for the money they spend among us. Each year more will come and we can improve our programs—an annual refuge pageant, meets, dance ceremonials, customs, traditions, colorful day and night parades, contests, athletics and

games—all genuine *per tribe*. Then students, tourists, et al., upon seeing distinction *between* Indian stocks and tribes, could learn considerable about any tribe.

Many would then visit other refuges in turn to compare. Less would feel they had seen and learned *all* about “INDIANS” by, as now, visiting one reservation, but would then subsequently recognize differences and, considering each people distinct, would try to see more—*whereas* today the visitor soon feels that “Indians are Indians” and isn’t apt to even revisit a reservation very often.

The “wild” to wear genuine tribal aboriginal garb as per refuge, as such picturesqueness will stimulate Indian spirit, self-confidence and pride, and immensely increase the attraction to the paying tourists and students. Eagle feathers and such marks of distinction must not be worn promiscuously except by those who are now old men. They must be *earned* as marks of honor by council and other service to the refuge, and by deeds.‡ All ‘akota costumes, head-dress, designs,‡ should *be* ‘akota with no ‘akota allowed to so imitate any *other* tribe, *while* other tribes will be expected to quit wearing ‘akota warbonnets.‡


Each will revive and glorify his own aboriginal costumes. Such weird combinations as ‘akotas’ warbonnet, purple trader’s shirt, underwear, and Chippewa moccasins‡ will be laughed out. Dances and ceremonies aboriginally performed in breech-clouts will enjoy similar conditions instead of hot, tiring, ungraceful action in heavy, smothering buckskins‡ *or* under the ridiculous compromise of long underwear, dyed to resemble Indian skin or skin painted to satisfy the wearer’s old spirit desires, *yet* save the already frowning missionary from shock at the horror of seeing wicked, bare skin!

Don’t forget, newsreel, movie and picture outfits would furnish a substantial income for rights to genuine spectacles‡ and special developed features.

Every aboriginal *Indian* performance and activity must be GENUINE *in season*, ceremony, *et al.*, for it will grow in popularity as it grows in people’s confidence in its authenticity. Put on nothing “genuine” out of *proper* time in order to make quick money. You’ll kill it!

Genuine aboriginal athletic performances, extinct or existing,


can, in proper season, be increased at dull times or added to most special programs—even inter-reservation-refuge Indian “Lacrosse” played in *organized leagues* with winter and summer championships and in all play featuring *colorful* ANCIENT COSTUMES, would wow ‘em like no other game!




Heyoka wozi performances would be held at any time during thunder season from March to mid-September and, well-advertised, would attract people to come reconciled to wait upon the refuge, spending a holiday or vacation—and money—until the *indefinite* date for the performance climaxed their stay. People who go many thousand miles to the South Sea Islands to see native fire walkers, would be just as thrilled to see SIOUX PLUNGE NAKED ARMS INTO BOILING CAULDRONS AFTER MEAT *without* PAIN OR INJURY.

As, properly in mid-summer, the *real* “Sun Dance” would be performed on an advertised *set* date with *exact* ceremony progressing each day until the climax, and every gesture and ceremony *guaranteed genuine* to satisfy scientists and students with only the “*breaking-loose*” *torture* substituted but cleverly made to look real, huge paying, spending throngs would gather annually from everywhere for that period; some would remain longer or come again, and *all* would tell of it often.

SHAM BATTLE: With tribal modelled “weapons”—arrows, spears, war clubs, knives, having genuine looking but *harmless* contact points rendering injury *impossible*, but which would carry true to imprint a stain to indicate “*wound*” extent, vivid sham battles (*by* night, sunrise, day, by pony, canoe, foot or snow-shoes†) between well-drilled bands of hereditary enemies coached by aged Indian warriors, stressing accuracy of ambush, attack, defense by tribal fight methods, would be the high-light of *any* season—especially with warriors correctly costumed and decorated.



Ojibway might attack Dakota at a logical site for Indian fight on ‘akota refuge, and then later “similarly” defend logical fight grounds on their own refuge; later for the annual bragging championship, prizes and honors.



Many historical battles should be accurately reproduced, even *on* location. Similarly, pioneer engagements.

Obviously, as "war teams" of each refuge became proficient, these Indian Battle league skirmishes, matches and historic rehearsals would attract amazing international audiences.

Ikto has this plan worked out in considerable detail now.
Some 40,000 attended sham Battle of Bull Run in 1936.

LET'S BUILD UP AN INDIAN HABIT FOR AMERICA AND EUROPE!

FEATURE AND ADDED ATTRACTIONS TO FILL IN AT TIMES OF LESS ABORIGINAL ACTIVITIES

Matches, Series, Tournaments, in classes per age, sex.¹
PRIZES AND HONORS

Indian Entertainers

Actors
Pageants
Singers
Dancers

A Zone
(Indian and White)
Style

Contests
Water feats
Swimming
Canoe races
Foot races
Pony races
Wrestling
Strength

Short distance
and
marathon

(All Proportionately Indian According to Zones B, C, and D):

Indian feasts
Indian games—**Kamsu**; hoop and spear†
Contests
Water
Land
Wrestling
Indian athletics
As ancient genuine pre-Lacrosse²—Shinny†
Bow and arrow (horse, canoe, foot)
Spear skill (horse, canoe, foot)
Horsemanship feats and games
Special competition
(Champion all-around Indians)
Typical best-dressed Indians
Indian social
Indian fair, arts
Beauty
Indian clowns
Moose, elk, caribou, buffalo³ sulky-races, novelty teams; also bear stunts.

Sham battles
Fox, rabbit games

(White or Grading That Way, Per Zone):

(White Style) Indian White Town
Caribou, moose surfboarding
Regattas
Boxing
Indian teams for all white
Swim, dive (white style), athletics
Relays† and horse feats, rodeo
Games†

Also contests, games by visitors
Indian-White—at "Indian White Town"
Winter Sports
Snow-ice Carnival
Ice-boat
Toboggans
Sleighs
Bob-sleds
Moose, caribou, elk³ derbies, rides (as sleds)
Indian Style Winter Sports
Indian winter games, as pre-Lacrosse-on-ice,² snowshoe racing
Indian dog-team derby

Indians "white" music and dancing in Indian white town and possibly Class A land.
Indian modern music. Art.
Indian pageant, skits, story telling entertainments for white education, amusement and interest.

Class "wild" D areas to hold **only** aboriginal tribal customs, traditions, ceremonies, religious rites, entertainment and taboos in **aboriginal** fashion and respect—for example, **no** "story telling" during snakes-crawl season.

Tribal picture writing and signalling would provide secret communications and emergency warnings and tremendous attraction.

THE ENTERTAINMENT CALENDAR, LIKE THE WORK YEAR, WILL BE FULL.

SPECIAL DEVELOPED FEATURES

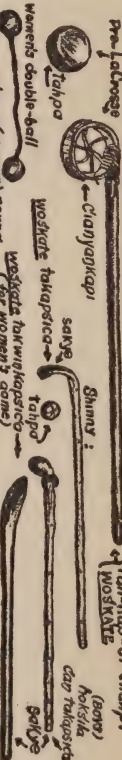
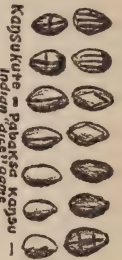
Climate and topography favor dog sledding (certain tribes) dog tobogganing.

Teams from these refuges could compete against other northern refuge groups. Local, non-league class meets and amateur and women's teams contests would increase interest, *and* could serve as preliminary events for a (semi-pro) INDIAN DOG DERBY CIRCUIT with each major team competing at each major team's "home"

¹See pictorial map for extra features, pastimes.†

²As a highlight with its traditional gayety revive the colorful Indian national sport as played by the Sioux and neighbors, the most exciting, thrilling, spectacular and skillful game of all. It was football, soccer, polo, tennis, hockey (played on land or ice), cricket, baseball, and rugby.† all in one game—now played in degenerated form as the Canadian National Game—Lacrosse.

³Can be done—has been done—should be developed well.



course for local cups, prizes and points for the *total* season's Indian dog-team championship.

Invite famous northern mushers, as Shorty Russick, Leonard Sepphala‡ to bring their teams of Husky, Malamutes, Samoyedes‡ and adjust dates to carefully include and preserve famous historical and traditional events as—say—

(December) Nome, Alaska Sweepstakes;

(January) Calgary-to-Banff, Alberta, Canada; Ashton, Idaho;

(February) The Pas, Manitoba, Canada;

but include mid-winter open dog derbies at inter-Sioux Refuges meet, Minnesota; inter-Chippewa Refuges meet, Michigan, in the "Big League" circuit, and meets for

(1) New England; (2) New York‡ Iroquois‡ Refuges; (3) Ontario, Canada; (4) Dakota; (5) Montana; (6) Washington; (7) Klondike; (8) Wisconsin.

Season to climax on some suitable refuge with a WORLD'S CHAMPIONSHIP OPEN MEET (*no* entry barred)!

In pre-horse eras the Indians "mushed" dogs, in Dakotas, Minnesota, Wisconsin. The 'akotas domesticated two of the four or five species of native dogs¹ owned by North American Indians. All are now practically extinct in the U. S., including the fleece-wool dogs of Pacific northwest, raised and sheared by some tribes, for making blankets.‡ Both kinds the 'akota possessed may yet rarely be found in parts of Canada now. Stock the new refuges with these, barring all other dogs beyond (O) or possibly (A) land except under control. Real Indian dogs would be an attraction, add genuineness, and be very useful for travois, hunting, pets,‡ and for dog teams.

Only tribal Indian dogs, sleds, or toboggans mushers‡ eligible for INDIAN DOG-TEAM LEAGUE and LOCAL CHAMPIONSHIPS.

Derbies for moose, caribou, elk, drawing racing sleds, toboggans, sledges, sleighs.‡ (Some for hire subject to protective regulations for all) as special features and as separate meets of events per species, inter-species, open (vs. horses‡) meets‡ would draw plenty of paying and spending spectators from EVERYWHERE.

HUNTING‡ AS AN ATTRACTION AND TRADE

Certain reservations now could have refuges large enough, with good enough grazing‡ and other conditions, to support many thousands of buffalo and also thousands of elk, deer, antelope, bighorn sheep, and other wild life native forms and Indian ponies (others, moose, elk, deer, caribou‡). All could support gradually more each year, by proper management‡ under this program, until the ideal numbers of each are established and maintained for continuance of ideal conditions.

Suppose the buffalo herd of a fair-sized refuge has an *annual* crop of 1,000 calves (after *all* suitable refuges have been well stocked so that there is no further need to sell or swap buffalo to *other* Indians—which would provide an *extra* market for some

¹What's the matter with all you conservationists and dog worshippers‡ that none of you has ever thought of conserving the native American dogs from extinction, at least? Excellent points lost with them!

years) and that it is wisest for all conditions to prevent the increase in the size of herd making it thus advisable to *annually kill* about 1,000 older buffalo—chiefly *before* they get too old for best reproduction, meat,‡ and attraction . . . a few should be allowed to reach old age *and* die by predators *to add* attraction, interest and study *and* protect the younger from predatory attacks.

It would then be most important to decide in *what* manners the surplus numbers should best be killed in order to provide the greatest incomes *and* satisfaction to the “tribe” *and* visitors in relation to the whole program and its various parts.

This would vary with the differences of *each* refuge and the size *and* natural habits of each respective Indian “tribe” (refuge population) and its proportions and habits of wild, tame *or* special bands *and* its types and numbers of visitors.

FOR EXAMPLE, ON ONE REFUGE THE BEST SYSTEM MIGHT BE:

If 500 licenses were offered for sale at, say, \$10 (or \$100) apiece, there would be *many more* than 500 sportsmen every year from all over the United States and Canada and Mexico and abroad (everywhere) Europe, Australia, Japan,‡ *trying* to *get* these licenses to kill one (or more —if advisable) buffalo each. That would bring \$5,000 (or \$50,000) into the tribal fund.

The expenses of travel, equipment, supplies‡ and living and stopping or camping‡ *while* upon the *refuge* (and nearby *and* en route to and from wherever the visitor came from) would profit the refuge plenty more (as well as the outside country) . . . even though the expenses may be very reasonable comparatively, and considering.

Each sportsman or party would *hire* from the tribe a pony or more, tepee (or cabin) and guide,‡ and *buy or rent* outfitting to hunt buffalo over one to several days, and he would, for convenience sake alone, *give* most of the meat and hide to the “wild” band, or *hire* Indians to tan the hide, and an *Indian taxidermist* to mount the head ready for the hunter to take back home with him.

Suppose 200 more were to be *killed* in *real Indian fashion* by the “wild” band at the “fall hunt,” which had been *well advertised* for a year.

Thousands would come from everywhere and gladly *pay* fair admission *to witness the spectacle* and for living and transportation expenses on the refuge (and en route to and from there). Most would buy “a plate” at a feast at Indian camp, Indian hotel and *buy* sample meat or meat preparations (as *wasna*) to take home with them and most would buy something *or* plenty of Indian arts and crafts.

Many would stay days to see the kill, butchering and meat and hide preparing and uses—and plenty would get interested to remain or revisit to see other things (or this again) in season, or to visit other refuges.

Altogether this would bring thousands of dollars annually into the “tribe.”

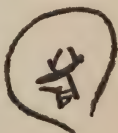
Motion picture companies, newsreel,‡ would pay plenty for “rights.”

The other 300 could be killed by tame Indians in season similarly, or by small parties *or* individuals hunting according to rights as tame *or* wild Indians‡ through fall and winter—also luring visitors, hunters.‡ See pages 352; 349-353; 319, 320.

The meat, hides,‡ would be used (some sold) by the Indians for food, clothes, tepees and articles for arts and crafts to sell . . . and to further attract visitors from everywhere, and return.

The proportions of kill by each system would vary according to advisability as per income *and* satisfaction to be derived, etc., etc. Antelope round-ups should be featured.

To all this must be added a varying *ditto* in income derived



from small game,‡ fish,‡ and special licenses for each featured game attraction, and which would probably range from \$1 up to *much more* than the buffalo license price in the case of caribou in the United States, and about *as high* for grizzly bear, Rocky Mountain goats, moose and antelope, and *half* as much for elk and bighorn sheep, and considerably *less* for deer, black bear, etc. . . . wherever suitable as native‡ to a habitat, and varying as to local abundance per species *and* need by local Indians.

True, establishing so many refuges may make it "old stuff" concerning Indians, hunting‡ in the case of some whites, but it will lure *more* neighboring people to hunt, fish and visit Indians—and *travel more*, as the great *differences* in variety of game, fish, and Indians‡ between refuges of different regions will, through talk by enthused customers, give *every* part of America and the world *the Indian-wild life‡ habit!*

HABITATION¹

Indians of each refuge would preserve their own aboriginal abodes, grading in genuineness according to zone.

Ojibways would use wig-i-wams; Paiutes, wik-i-ups; Navajos, hogans; Wichitas, grass huts; Iroquois, long houses; and such others as their aboriginal people used.

SAMPLE: SIOUX

Winter	All Year	Summer
Round log house	Skin tipi*—elk, moose, some buffalo, deer‡	Skin tipi
Earth house	hides (buffalo, elk among Black Hills and plains refuges.)	Bark tipi
Windbreaks		Bark house
Snowbreaks		brush } conifer } Sun arbors

For Emergency Attraction and students'

Winter	Indian lore‡	Summer
Frozen hide shelter*	Special Log-tipi fort Earthworks	Bushbooths*

For Community

Open top—round log dance and council house
Special tipi

The attraction of genuine distinctive tribal habitations would add to all lures.

Transportation Methods** (Tribal model)

Land	Water	Snow, Ice
Indian pony	Dugout canoe	Snowshoes
Pony luggage travois	Birch bark canoe—limited (swap or make)	Real Indian dogs and sleds‡
Pony riding travois	Canoe and sail-robe	
Dog pack, travois (luggage)	Buffalo hide coracle	
Foot (and pack)	Willow raft	

Genuine tribal distinction would greatly attract visitors.

CONSERVATION OF THE ABORIGINAL

Long have I vainly hoped that with the rare civilized thinkers finally appreciating (?) importance of conserving natural resources, a conservation of the natural American human might be included.

¹See pictorial map for extra habitation ideas.‡

*Parties taking long trips may experience these lesser known "unusualities":‡ and such primitive cooking aids as stones, hides, paunch, leaves, wet bark, mud,‡ for fire roasts, broils, boils, smokes.‡



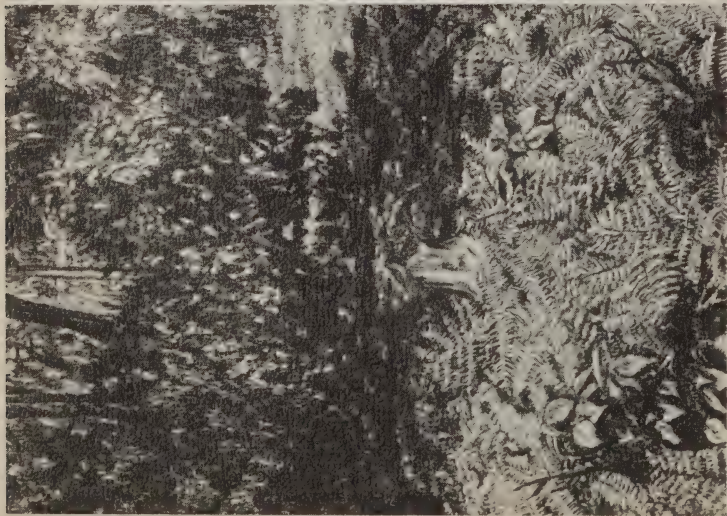
WILD LIFE ATTRactions

Throughout the Refuges, even along the trails and near the resorts, would be common under an Ikto Program.

(Original drawn in pencil by
Ikto.)

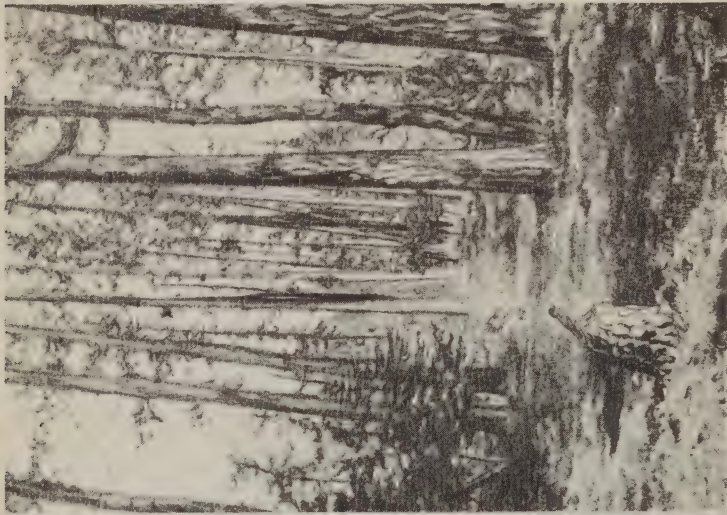


(Original drawn in charcoal
by Ikto.)



A UTOPIA FOR SONGBIRDS

"All" native insectivorous and weed-destroying species will be found through the extent of each Indian-Nature Refuge under Ikto Program—and consequently will each likewise be a paradise for ornithologists, botanists, entomologists, students and vacationers.
(Original drawn in Conte by Iktomi.)



TREE LOVERS.

AS ALL WHO LOVE NATURE, will join Indians' appreciation of Ikto Programs because of the reforestation and protection of trees under its Indian-Nature Refuge Plan.
(Original drawn in pencil by Iktomi.)



WATER

Ever mysterious, most vital to life, beautifier of the world, cleanser of all . . . for which the Indians ever thanked the Great Mystery!
(Original drawn in charcoal by Iktomi.)



SELF-PORTRAIT OF IKTOMI DISGUISED AS A DEAD HERMIT THRUSH

Only Indians under an Ikto Program can successfully stop such waste-"fun" of vacationers, resorters† of today and tomorrow . . . and restore such economically beneficial and culturally valuable birds to their normal part in Nature's plan re-balanced on Indian Refuges. (Original drawn in pencil.)



SPORTSMEN'S HEAVENS

In the re-balanced Nature of Indian Refuges under Ikto Programs, predators, including birds of prey—persecuted elsewhere—will enjoy protection proportionate to their usefulness in Nature's Harmony, their value in improving the stock of abundant game birds, game, fish‡ . . . and their own worth as picturesque attractions to scientists, naturalists, recreationists.§ Here, in zones and in season, will sportsmen's dreams come true . . . and profit all . . . yet the rights of the naturalist must even overshadow sportsmen's "rights." He is no sport who doesn't thrill more at the Feats of Nature's will than to repeat his own mechanical kill! (Original drawn in charcoal by Iktomi.)

First, whites classed and destroyed Indians as *predatory*. Then ruled them under noxious wild life, and plotted to domesticate the Indian into a canary bird, in hopes that eventually he would become so content and confident in his keepers that he would fear nothing unless he saw another canary.

Commissioner Collier was first to awaken (?) and grant us permission to conserve ourselves as the highest form of American wild life.

Besides preserving "all" that is "Indian" in living panorama, it would be both educational and of extreme interest to "Americans," "natural Americans" and to *all* the world of today and tomorrow to preserve forever the Indians of *yesterday* uncontaminated and uninfluenced in all ways that we can now reconstruct him.

I have shown how we can closely approach this again, but there is only one way to "preserve" (record) the unspoiled aboriginal "Indian" *and* his various transition stages:

For each tribe *or* separate division to build a tribal museum, and corresponding sub-museums . . . on all refuges and reservations new and old.

In all the world¹ there is not a single real American Indian museum, though countless boast as being such.

This nation has funds for many things—including a fine building for the National Museum in Washington, D. C., which is supposed to show, among other things, a museum of Indian life.

Of that I will pass over here, except that that which "shows" 'akota life quite misses 'akota spirit and reveals physical (even anatomical faults), including such very elementary mistakes as even a common white man (Indian country resident) should see—in THE NATION'S *official* MUSEUM!

Sure, the place is full of Indian things, some very valuable *and* elsewhere extinct, piled up in corners and shelves, hanging from racks, covered with more Indian things and dust . . . their only value that they store something!

¹Ikto has found in Europe more interest and intelligence concerning "America's Indian" than in America!—and more superior Indian articles, arts, and certain information.‡

A museum should *not only* preserve *but* should display in a way to instruct of another race or subject.

As it is, a non-Indian goes through, sees things poorly displayed, notes very little, loses interest, *or* increases wrong conclusions that already existed in his mind when he entered, strengthening the common impression that things *Indian* are *just* simple, savage and of little worth or beauty.

An Indian museum should *enlighten* an intelligent person on all things Indian or primitive. One should be able to grasp something of Indian spirit and life. Ordinary uninterested people, on walking through, should come out feeling *interested* and more alive.

Only an *Indian* could see anything *Indian* in your "Indian" museum and *only* then *by using a mirror!*

My impression is that your museum is a sepulchral graded super-junkshop.

I have seen many fine Indian collections, but all are really junk tombs.

Perhaps the National Museum staff is not wholly at fault. Probably ignorant politics butts in, limiting them the usual bloop way, warping authenticity, and snubbing the real?

Indian museum assistants and laborers, taxidermists, modelers.‡

Why not appropriate certain funds, and let us choose certain museum *experts* to teach us technical work, yet follow our general plans under such expert instruction, tempered with guidance by *old* Indians and those who can plan and envision this . . . and with Indian labor we can create and, as young Indians, learn museum technique and apply it to *Indianness*, maintain Indian museums that are *Indian*.

These should be located in natural settings, among Indians on every reservation-refuge, where all can *compare* the aboriginal life of the museum Indian with the life of the living Indian to better understand each and all forms of the tribe.

A main 'akota museum should hold as its nucleus and attraction a **TRIBAL SHRINE** venerating the **symbol of honor and purity**—the WHITE BUFFALO-CALF MAIDEN'S PIPE, which, many centuries ago, the nude **mysterious** person-thing, guided by the respected young brave, brought to the 'akota Indians as the **instrument** of peace, honesty, truth, right, duty, civil honor and authority . . . binding all who take oath by its smoke to fulfill that vow **or die** by the mysterious **curse** that has claimed **all**



violators, including a few Indians, hundreds of white soldiers, officers, scouts,‡ and unaccountably "brought" death to several Indians and white government people who acted against it.

Once confiscated by the United States, it was soon returned in fearful chagrin as a desperate attempt to stop the **mysterious chain of deaths** which nevertheless pursued to the last offender.

Really unprotected, although it has been unwrapped and seen on but few and generally most important occasions, **The Pipe** has been kept as the **Sacred Gift**, Sign and Symbol Order from the **Supernatural** through a dozen successive life-watches by a most **worthy** chosen guardian—and this custom should be continued everlastingly.

Other museums could each display a faithful replica, under guard of an Indian custodian-historian.

Much that is aboriginal which we cannot replace has passed into private hands, various institutions, as the National Museum.†¹ Give back to each tribe a representative collection of their fathers' time for display in real Indian refuge museums.

Also such prehistoric, geological, fossilized and natural remains from each tribe's former range as would enhance a real museum of that tribe's aboriginal setting.

A trader at Rosebud² has the finest semi-recent Sioux collection I have seen. It was collected through careful selection, with history of each article since before reservation days, and shows much of the old **and** transition to the modern. Such should soon be bought for Sioux refuge or reservation museums before it is sold off.

We should have a **LIBRARY** of Indian books and other writings (by old and by contemporary writers), especially those that cannot be published *because* they are genuinely Indian. Thus, "tribally," Indians should own books, records, Indians' records, recorded music and sound and movies (some in sound and color) of Indian history, anthropology, ethnology, and archaeology, by *competent* scientists and students of Indians, so young Indians can learn of their ancestors, even if such, out of print, have to be reprinted by the government or Indians have to get a press.‡ Thus whites‡ may post themselves while they are on the refuge or reservation. Indians should be aided to print and display such books as are considered reasonably accurate and logically true insofar as they go regarding their tribe and to condemn all other books.‡

Indian librarian, art gallery, heads, assistants, artists, art workers, laborers.‡

Books and movies by even whites of long experience among Indians have the white fault of missing much of that which is **Indian**. But many times their books cross **through** something **Indian** the white author did not recognize, or realize in his own writings, and which the Indian reader sees. The Indian sees the author's mistakes but knows where to straighten them out in his own mind—if the mistakes are from observation‡ (not fiction), for the author may catch the **mechanical** but not the real "spirit" of something.

Any Indian's book is strained and reorganized to suit the publisher until it is no longer *Indian*, so no thoroughly all-around Indian book has as yet ever been published. (Some O. K. per subject.)

Indians should be able to suppress wrong books and movies,

¹See footnote, page 369.

²Now as Black Hills Museum.

however, or at least widely expose and condemn them as such, and should boost the better ones, or the good *parts* of them—not to force flattery, *but GENUINENESS!*

Each refuge-reservation needs an INDIAN ART GALLERY showing:

Tribal aboriginal arts, crafts.

By old timers
By contemporary

Modern contemporary arts and crafts.

Modern Indian style
Indians white style art
By whites true to subject (Indian, Nature)

Old-time burnt etchings, cut de-
signs on birch bark.‡

Modern paintings, etchings, drawings,
pastels.‡

Paintings, modeling.
Carvings, wood, stone,
horn, shell, bone,
decorations,
ETC.

Pawnee drawings
by



THE FOSTER-CHILD OF INDIAN ART

Cuckoo Business

In America the cowbird, like Europe's cuckoo, lays eggs in the nests of warblers,‡ which usually hatch the intruder's eggs with their own—and feed the young. Commonly, the young cowbird grabs most of the food and starves and crowds out the warblers' children.

In these days of commercial dyes, paints and art tools, with the struggle to live within bounds of the white man's compulsory artificial life, Indian art has been promoted to keep the Indian artist going, but to *warp* his talents.

Like a great cowbird, "*cuckoo business*" has been laying its eggs in Indian nests and Indians have faithfully been hatching them. And Indian art, like the warblers, has raised an heir, but *not* offspring.

Indian art, white man has never understood, or until recently, appreciated. Now Indian artists have neglected their talents and their own creative art has been ignored by the world.

Already, often, use and even knowledge of many of their native art tools, methods and aids they've lost, partly or entirely, and among many tribes of northern United States this seems to be the fate of native colors.

Plant Colors: Indians of forest, woods, plains, prairies and meadows produced almost every color, shade from local plants.

Color stains were extracted from the plants by squeezing or crushing the plant, or boiling the juices out. Dyes were obtained from certain roots, stems, leaves, flowers or entire plants. Different shades or colors sometimes came from different parts of one plant.

These stains might be painted on or dyed fast into the material by boiling.

Plant colors were used to stain vessels, birch barks, buckskins, robes, utensils, tools.‡

Earth Colors: Were much employed by Indians in general and especially by plains tribes, including 'akotas.

Colored earth used was usually a surface clay, or similar material, but sometimes was of even such substance as soft metal, ore, or rock.

Occasionally, the quest for colors turned into unusual operations, as 'akota Indians of the Great Lakes region used coloring properties of raw copper—and that ore for weapons, tools.‡

In Missouri, miners were amazed to find areas undermined by Indian tunnels after iron—and its red and yellow ochres—to a depth of 25 feet.

Sometimes these natural color clays‡ were used *raw*, often mixed with a little water or fat and spread on—as on the face and body for removable decorations, as before a ceremony, sacrifice, dance, feast, war.‡

Plants or colored pigments might be used for permanent tattooing.

For painting records, robes, leather, rawhides, buckskins, parfleches,‡ Indians usually made the unfading earth colors permanent.

These were made by selecting colored earth pigments—crushing them if necessary—*heating* them—which might change their colors from the original raw clay to usually produce fewer but more distinct, colors of less shade *variations* than the raw earth. Different shades of raw earth would frequently become permanently uniform *by heating*.

The artist would then dip chunks of buffalo tallow into the earth pigments and paint with them. Sometimes he would mix these colors with melted tallow and apply them with a square-pointed, rounded or sharpened stick.‡

This primitive drawing was of course simple and without perspective, but was very ornamental and beautiful in design and expressive of decorative or symbolic art.

Although he could add extra colors to his art by using raw earths in addition to cooked earths, the Indian artist had learned by experience that sun and exposure dulled and faded raw colors so that their beauty did not last.

Plant colors, too, did not hold their tints in the sun and air as did the "*real* colors" of "real" earths. These solid colors, becoming standardized, the Indians tried to make each color clear and pure.

Unlike whites, Indians seldom mixed colors—as blue with yellow to make green. The pure colors, then, became symbolic.¹

COLOR MEANINGS:

Scarlet; red (2)—the 'AKOTA NATIONAL COLOR—could mean war, hope, dawn, east, sun, spring, fire, procreative force, source of life, non-'akota language, as Cheyenne.‡

Black—night, death.‡

Blue—water, sky, earth.‡—usually **green** was not distinguished from blue, being considered a light blue. Thus green stood for afternoon; blue for late afternoon. There were 2 "Indian" blues, pale and dark. **Blue** was the color of life, safety, calm, peace.‡ **green**, the north.‡

Yellow—sun, fire, morning, west.‡

White—'AKOTA LANGUAGE, winter, noon.‡

Brown—being too uncommon throughout the 'akotas' country for convenience as a general symbol, was more of an extra or local color.

These were all the "*real*" colors.

Sometimes colors had *special* symbolic meanings according to *how* displayed—as in a circle or half-circle,‡ or whether solid, in lines or other form. Again, *use* of a color was significant. For *example*, to paint one's face *black* a certain way meant that that person's "HEART WAS BAD" and he was going to war.

Circumstances‡ caused change, or interchange of colors—yet these complicate it very slightly to the oldest Indians, who read symbolically whatever fellow tribesmen made—even figure out work of other tribes. However, the symbol variation of an *individual* might hold secret significance *too* personal for any but himself to read.

Sources of Color: To keep these colors clear and most beautifully "*standard*," Indians remembered certain places where they could extract or gather the earths and minerals of purest quality.

Different parts of the Badlands and Black Hills of South Dakota yielded almost every color.

A yellow ochre and a black on Standing Rock Reservation became famous. Black was also made of charcoal, grease.‡

Pine Ridge Reservation has most colors in its badlands and around Slim Butte; many colors in small badlands not far from the agency; red at Red Cloud Hill; white along White Clay Creek and White River.

Rosebud Reservation badlands have most colors. 'akotas owned a place in northern Minnesota that yielded white earth—known now as White Earth Chippewa Reservation.

'akotas got their brown pigments in southern Minnesota in a land they called Brown Earth.

Today this place is on the maps as Brown Earth.

Lakotas got pure blues near Lusk, Wyoming, while Dakotas‡ produced clear blues (or green) from earth from another region in southern Minne-

¹Often, however, as with designs, used for merely decoration.

sota. They called this country **Makatoze**, earth blue-like, which was very dear to them as is the color blue—a favorite, and compared to red, rare.

That region today is marked by two towns—Blue Earth, Mankato . . . which is the white man's form of spelling the way his tongue mispronounces Indian words . . . **Mahkah'toh**.

Fixatives

Indians had fixatives long before white artists and chemists discovered their preservative solutions to satisfy a long-felt need of the artist who frequently saw his long tedious labors ruined by time, or instantly by accident—which such surfacing would have prevented.

A main fixative used by Lakota‡ Indians was Indian glue—made by boiling down the throat-skin, preferably of a buffalo bull, to produce a sort of gelatinous mass into which the Indian dipped a cold stick, twisting and spinning it around until a big ball formed on the end. This was allowed to dry and remain on the stick until needed.

The Indian artist would wet the ball of Indian glue, and with finger or other means spread it on thinly to cover his painting. This glue dried so flexibly it did not crack or show, but kept the color from wearing, rubbing, or fading.

A mordant made from the prickly pear for fixing designs on rawhide served many Plains Indians.

Roast liver was a material used to counteract and remove old designs.

Fixatives were not always used with earth colors such as for pictographs. Near Moneta, Wyoming, are “*embossed*” Indian paintings still with all the TRUE COLORS UNFADED BY TWO CENTURIES OF EXPOSURE TO THE ELEMENTS!

Indian Renaissance? Northern and eastern Indian tribal arts have been discouraged and sometimes entirely destroyed, while southwest Indians have largely escaped this great waste movement, luckily. In spite of all the wastage, the Sioux are a very talented people. I believe that the northern tribes, generally, are as talented as any.

Let us exchange knowledge and material of Indian art methods and tools among ourselves and try to revive *true* Indian art. But let each tribe cherish its *own* aboriginal arts and art methods. This genuineness will increase the value of *each* tribal art.

We are on the verge of a world awakening to appreciation of true Indian art.

Sometimes the warblers built a second story on their nests, deserting their own eggs to cover up, unhatched, the egg of an imposing cowbird. If the cowbird was persistent, they might build even a third story.

We might do as well. It may not be wise now to desert our own eggs to kill the cowbird's egg. We could crowd the young cowbird out. It is all right to hatch out even cowbirds—if you need cowbirds. But let us see that our *own* offspring get fed *first*! Let no cowbird crowd our own children out of the nest and make us think it is our own.

We're supposed to be smarter than warblers!

CONSERVATION OF THE INDIAN

Your institutions to preserve *Indian* civilization are, at best, only *Indian* graveyards.

It is nice to have a people's customs, life, folk tales, philosophy, language, music, religion, traditions, arts,‡ all recorded and kept in papers and books,‡ even if buried in the archives or Smiths Union Institute. It will probably be of value ages hence to dig these up and prove that there *EVER was an Indian race!*

To justify white man's claim to this continent, *or* camouflage his history—or without intending propaganda—some strict *over*-scientific body will work out a theory to prove that, when discovered, America was totally uninhabited by human beings *until* the white man, needing servants, imported savages from Africa and India.

There being no study skins, mounted specimens with measurements and card showing *by whom* taken, *in what* habitat and *where* the specimen ranged,‡ the Indian race will be considered entirely legendary and classed with the Amazons, Arabian Nights and the mythical men of Mars.

Why not us catch all these *Indianisms* and keep them forever in the form *and* spirit, presenting the native American Indian in living transition stages, and in the museum as the purely aboriginal?

Man conservation is *true* conservation—and to save America's native human from extinction, *exceeds* (?) interest and study value derived from similar preservation afforded a bird or tree.‡

Certainly to conserve man, as any other species, you must conserve something of his habits and environment, so why not conserve the *Indian* with all his *Indianisms*?

So why not *Indian* conservation expeditions?

Through their reservations and wherever *their* ancestors roamed, bands of picked Indians of both sexes and all ages should each be outfitted to travel and camp, as near as possible, in their own aboriginal tribal manner, life, equipment, dress and habitations—especially effective in Plains Indians tepees—engaging the alert and able-bodied men mainly in field labor, search and research and especially qualified Indian men and women to shorthand notes.‡

Sioux-land and much other Indian country is rich in crystallized, and such fossils as fossil cycades, prints, skeletal remains;‡ ancient sea life, as fish, squids, plants; petrified and agatized wood, plants; prehistoric ruins, artifacts; pictographs, petroglyphs,‡ interesting caves, beautiful caverns; meteors, odd minerals.‡

Many finds have been made and wasted by IECW, C. C. C. and others. This conservation expedition, and/or even government forces, as ECW, might record important pages in the history of this continent that may otherwise be destroyed and *forever remain a mystery*.

This must not be interpreted as excuse or incentive for **robbing Indian graves**, as was done by members of an IECW camp, and by others, to the wrath of older Indians.

1. Substituting inherited buffalo hunting duties, the men would scour the country thoroughly from each camp for any remains or signs of old Indian or prehistoric life, such as old Indian camps, forts, battle sites, burial sites, old game signs, pioneer and soldier forts, old trails, historic and legendary spots;‡ rocks, stones, painted and carved in hieroglyphics, pictographs, petroglyphs, symbols, and all prehistoric or unusual remains of man, other creatures, plants, minerals or matter. This material would be collected or located on maps with all data, photos and drawings.

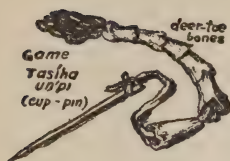
2. Some Indians would interview and record all resident old-time Indians, white pioneers, soldiers, museum men, collectors, scientists and other authorities in the region—contacting others by correspondence—for all possible material on prehistoric, Indian, pioneering and other historic and natural subjects or nature notes.

The questionable would be separated from more genuine material perhaps during the winter camp, and sorted into: (a) non-technical,‡ (b) modern, (c) intrusive, (d) imaginative—and then classified for some possible use to fiction, folk lore, literature, art,‡ or to show a comparative percentage of fabrication in proportion to the entire collection.

3. One research group would seek all possible information in historical natural societies, museums.‡

4. One group would precede the main band to locate good and promising camp sites from which the surrounding country could be well worked for field research and/or human interviews.

Profitable employment for
AGED Indians.



A. The revised old Indian life, revived in the Indian village and on trail, would be a paradise that would vividly **brighten** the dimming youthful recollections of the aged Indians accompanying and would **inspire** them to teach, show and relate much of interest and value, detail and variety that often has **never** been recorded by writing, picture or narration and hence will **soon vanish**!

B. In every section visited where Indians live today, the old Indians who are able to come to visit camp would come to renew acquaintances and recount experiences and old times. **They would open up like a volcano!**

C. Indians of other tribes **including** former enemy tribes would be of value in recalling the old life and relating other tribes' **versions** concerning bygone events and incidents **and "all"** would be very congenial and helpful (**no**, it wouldn't start another Indian war—Indians in council usually hospitably greeted enemy visitors at **that** time).

D. Everything interesting would be noted **and** recorded. Should any band collect articles, materials \ddagger of interest bearing on any **other** tribe, such would be exchanged with, **or** copied by, that tribe's similar conservation village **or** museum.

I. Both prehistoric, historic Indian arts, crafts, implements, utensils, materials \ddagger and natural articles and findings are **now** possessed by Indians and whites which could thus be discovered and purchased **or** traded from them with their accounts of same, with due credit given owners. "All" findings, data (or copy) would go to **tribal museum-exchange library** to recreate a lasting Indian panorama from aboriginal through all transitions. **Surplus** articles could be **exchanged** with other expeditions, museums and collectors. \ddagger

II. Indian scenes, activities, old songs and music, ceremonies, dances, games, languages, sign talk, \ddagger would be **recorded** by phonograph photograph, movie with sound recordings and with shorts in natural **color**.

III. **Modern current** Indian yarns, experiences, humor, \ddagger paintings, art, \ddagger would be captured in modern accounts—various expedition logs, scientific and popular writings **and** by picture and radio.

IV. Old Indian and pioneer accounts, history, tales, historic and prehistoric discoveries **and** old nature accounts, compared with what nature notes of the present may be made, will "all" be recorded by Indian men and women qualified to interpret, for stenographic work. \ddagger

After spring, summer, and fall have been spent working from a series of campsites, the *winter* camp will devote its time mainly to—

(1) Sifting and sorting the field seasons' findings into scientific and popular papers on the various subjects of:

paleontology, geology, archaeology, anthropology, ethnology, mammalogy, ornithology, entomology, botany \ddagger of prehistoric \ddagger **and** present;

(2) Gathering old legends, myths, narrations;

(3) Attempt to sift, judge and explain

(a) Genuine aboriginal and natural, \ddagger

(b) That influenced by whites, at an early date,

(c) The modern and results,

(d) Fake, imitative and imaginative.

(4) And to correctly class **and** find outlet for each material.

Actual money-return sources:

Books, writings, movies, shorts, newsreels, photos, sales and exchange of discoveries; possible admission for accurate performances, advertising; merchants' contributions

Each tribe, perhaps each reservation, would thus have a museum *and* library of its *own* people, showing authentic mythical history, substantiated prehistoric legends, through accurate aboriginal and transition stages, intrusive effects—most carefully and scientifically prepared to preserve economic, educational and other values to present **AND ALL FUTURE** generations.

Why? The PRICELESS VALUE of this all *will* be realized too late! Even a very few years will be fatal. Let's conserve it *now*, not only for *our* appreciation, but for *all* future civilizations.

PROSPECTIVE FUTURE EUGENICS

Many claim that the white race is about "washed up" from the **over-refinement** of civilization, and they believe that the race **needs the assimilation of new blood** from another people **less** recently removed from the primitive to RESTORE VITALITY TO THE WANING VIGOR.

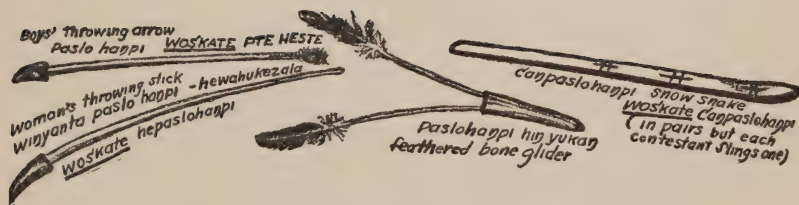
Most prefer that this blood inclusion be from **Indians**.

True, but **unless** you let us **re-Indian** our life as proposed here, we will **not** have the health to **RE-VIGORATE YOUR RACE** and there are **not** now enough Indians to be a drop in the bucket of blood unless they are **preserved** as a **race** with a perpetual propagating nucleus of full-bloods in considerable proportion, since mixed-bloods soon breed out and could not carry on race-perpetuity to re-liven the whites for very long . . . so why not this **Indian sanctuary** for racial propagation to **REVITALIZE the WHITE RACE** by surplus Indian overflow as a **BLOOD SUPPLY BASE DURING EACH SUCCESSIVE GENERATION FOREVER?**

ALTOGETHER

Moreover, *you owe* it to the future Indians to know what they came from and what they might have been. But if you slack, when the day comes that those questions are asked—*what* and *who* were the Indians? What were they like? *How* did they live? *The answer will be—*

"NO ONE EVER KNEW OR CARED—
UNTIL TOO LATE!!"



Sioux forms of the popular Indian game of "Snow-Snake."

CHAPTER THIRTEEN

To show the *Ikto Indiasklmo Program IV* in action and satisfy the friction hunters, I guess we'll have to have a plot, or something. Only **no** heroes and sheroes. Me, I don't like heroes. Sheroes either, me.

Some day I'm gonna write a book with a **million** heroes in it and kill every darn one of 'em all, me! And prob'ly I'll collect and kill all the sheroes in the world in my book, too.

So, anyway, here goes a **de-heroed melon-drama** about a **furriner** and a **100 per center** entitled:

“IF”

OR

“THE REDSKIN BITES THE DOG!”

Chapter I

It was all the fault of Lindy.

Ever since George Washington foist crossed de East River in de Mayflower on Oyster Sunday, 1776, to discover America and Bwooklyn, then soul-ly inhabited by Pilgrim Fathers, an' took all de land in de name of Spain, Noo Yoik has been de home of explorers.

“*What?* No women?” said George to the Pill-grim Fathers, “wot a woild for a sailor tah find! Wit'out a sweetheart in any port, how can I be Fader of our Country?”

From such an illustrious line of intrepid explorers came Honest Abe Finkelstein, whose great-great ancestor, Al Smith, had bought the continent of Manhattan Island from William Penn for a box of glass and beads. His great grandfather on his grandmother's side had been the first white woman ever born in Harlem.

His eldest grandfather on his mother's side had helped Paul Reverse capture Staten Island on horseback from the British at Gettysburg, during the Spanish-American War.

Abraham Stinkelfein had displayed that pioneer fortitude himself, ever since he made his first unassisted solo non-flight-stop voyage to the far side of his maw—and circle on around in half an hour, he had been proving his fearless scouting mettle.

It was largely because of his series of remarkable adventures in which he had discovered Bronx Park and his highly exciting and daring expedition to the Far West which he had penetrated so far as Madison Square Garden that he was later rewarded—with leadership on his now-famous South American exploits.

Exploring enthusiasm had died down since that day when his uncle on his aunt's side had successfully planted the American

flag in Flatbush as the last unexplored region on earth to climax the remarkable exploring ventures which had seen the last frontier pushed back until at last the world had maps and knowledge of the geographical wonders of White Plains, Queens, Coney Island, the Bowery and Central Park.

There was the whole world known and no new lands to conquer!

DEN LINDBOIG DISCOVERED PARIS!

Now Lindboig was from de West—over by Greenwich Willage? New Yoik's prestige was at stake! *Somebuddy hadda beat dat now!*

As de Nort Pole had already been discovered by Benjamin Franklin while flying a kite up around Broadway and 242nd Street and painted red, white and blue and immediately home-steaded by Tony's barber shop, public-spirited citizens, organizations and newspapers raised funds for a scientific interplanetary rocket-ship expedition to South America in search of the Sout' Pole. Besides, Tony had a brudder Tony, who was bahbuh for the U. S. capitol in Wall Street and both had also a younger brudder, Tony, who needed anudder bahbuh shop site.

Recalling the brave exploits of the noted Abe Stinklefein in his previous exploring perils, this renowned globe-trotter was hailed the logical man of the times to lead such a hazardous venture into the unknown, and upon which depended the glory of all Manhattan!

Taking instant command, our modest Mr. Stinklefein so astounded the world with announcing his plan to go direct to South America via the subway (clear to de end) and then walk from there to the Sout Pole, that almost his entire party quailed in the heart—all but Josephine. Josephine was his dog. He didn't care. Being an Irish terrier, he was tired of spaghetti anyway, and hoped the South American spaghetti might have some bones in it.

But confidence inspired by reputation and oratory rallied the stalwarts, and at last after a grand public send-off, and sad farewell, Stink's gallant little band of Hudson dusters departing from Stinklefein's DeLancy St. boitplace in de yeast side, flying the black and blue colors of the Battery Athletic Club, boldly em-

barked for South America via the Subway and the Hudson Tubes!

Though equipped with but the barest necessities including ukulele—and glass beads for trading with the natives—they managed to reach Joisey with but the loss of a single man. He married a Dutch girl in the Holland Tunnel.

Emerging from under the Hudson River, the explorers were astounded to find not jungles and palm trees and monkeys throwing cocoanuts at missionaries, but South America with a civilization similar to their own, although with the buildings not so skyward and the population not so *dense*.

They were amazed to find the people in parts of South America spoke varieties of English and most of the other American languages they heard at home in Noo Yoik.

More people per square inch seemingly had at least a partial understanding of English than in America and the food was about the same all—and even de boids along de coib looked and choiped like de ones ova in Bwooklyn!

The capital of South America they found out was called Joisey, but the Emperor was out trying to put the King of Hoboken on the spot, and nobody in Joisey had ever heard of the South Pole but thought it might be some Polish precinct in Newark.

The explorers found themselves to be the objects of great curiosity after it became known they had come from the North and also they learned they were being called Eskimos, which is the South American name for Americans.

Meanwhile, they found the South Americans quite interesting, especially since they learned that while the Aborigines were all native Pilgrim fathers, that somehow or other they had got descendants that were neither all fathers nor all Puritans.

And so by the time they found the South Pole—flying the pennant of the Newark Bears International League Champs, who had discovered it, they found it high time to leave!

The return of the survivors was wildly hailed by the Noo Yoik populace while tales of Abe Stinkelfein's leadership in emergency, peril, hardship and mutiny over Ravioli, pork sausage and beer, and the dramatic escape from Irish native Pilgrim fathers—and husbands—won for Stinklefein such acclaim and newspaper

worship that he was drafted as overwhelming people's choice for Congress, where, because of his heroism, tact, and vast experience with primitive peoples, he was subsequently selected as Chairman of the House Committee on Indian Affairs.

Chapter II

Senator Uproar, who first heard about Indians when he was made Chairman of the Senate Committee on Indian Affairs, is driving up in his new Terrapin 8 to the new 'akota Indian Refuge for his vacation with Representative Stinklefein, who is to be co-author of the Uproar-Stinklefein Bill on Indians (which is to offset the "*Iktomi Act*" to have the Indian Bureau gradually reduced over a "ten-year" period, following sufficient establishment of adequate refuges, into a skeletonized archives for research, and curious diagnosis†).

So they are seeking inside dope on the Redmen in the interests of the peepul of this great, glorious nation and the Hogital Lumber Company. Being quite a historian and especially a booster for his own cornbelt, Senator Uproar, just a good 100 per cent Ameircan, had always thought this continent was totally uninhabited at the time of its discovery by General Jackson landing his ark after the flood at Columbus, Ohio, and that in order to get voters for the Republicrat Party it was necessary to import slaves from Africa from which America gets its name on account of Jackson never could spell.

But the retiring Chairman of the Indian Committee had informed him that records of the committee show that they had located a government outfit known as the Indian Brewery, which had recently discovered a government intuition called the Burro of X-Knowledgey that had, after a century of careful research by Dr. Hard-Liquor, very definitely established that this new world had been named after Colonel America, who had sailed from India in the good ship Magellan with a cargo of pearls for Queen Elizabeth and a crew of Hindus from India who mutinied over lemon in their tea and sent their leader back to die in chains, but deserted when one of them saw a mermaid swim ashore in Florida. So the descendants of the fastest swimmer are called Indians.

Chapter III

The Senator has just been posting himself with Q. Fiddlestix

Jones's sensational best seller, "One Wicked Week With the Wild Women of West Virginia"—which tells all about Indians.

Noting a car of Indians drive up to the gate, he observes that even in whiteman's dress, Indians look very oriental and remarks there is no doubt that Indians are closely and lately related to Chinese.

Registering at the "Frontier" entrance customs, he applies for a long stay permit, and therefore is requested to fill out a personal blank—very short, compared to what he himself got the Civil Service to require of its applicants—but with questions more pertaining to the case. Of course, the Senator does not know the right answers to most of these questions about himself, but, being at liberty to explore the beautiful Indian "White Town," he leaves his man, John Isadore Matt, to somehow or other mark up the blanks.

One reason the good Senator did not go back to Europe again for his vacation is because he thought it would be good publicity, in his new campaign on the economy platform, to take a quiet, inexpensive vacation at home in this grand and glorious free nation, because if he is reelected, he has a scheme to be sent on a trip to Europe (on government's expense?) and so will have whatever he saves here as just that much more to spend extra over there.

He had promised many of his friends in Washington, and even prominent decoy voters at home, to send or bring them various things of Indian make, which he expected to buy for a few dollars altogether from the Indians. Throughout the attractive model village "Indian White Town" he goes, disgusted that the government has wasted good money to build such a town for Indians, but when he looks and inquires he finds the Indians' trader stores get fair prices for their goods. So he will wait until he is in the interior to buy direct—and very cheaply—from the Indians.

He is astounded by more different kinds of beautiful Indian stuff than he had ever imagined could be. The color and variety rival the Orient and the Near East, he observes, though he doesn't see what most things are good for.

At quarantine the Senator is upset that free examination for

contagious disease, especially venereal, by Indian Refuge physician is required of visitors before they may receive over-temporary visiting permits to "Frontier" and beyond. He demands to see the superintendent about his senatorial privileges, but is informed that the refuge has been in charge of a conservation head who has recently retired to the capacity of advisor to the staff of trained Indian conservationists and is slated for transfer.

Immediately upon entering the "Frontier" the Senator is surprised to step into a world quite as strange and picturesque as any foreign land he might have stepped into. Like an Oriental seaport, enough white Americans wander about to make him feel secure.

All refuge buildings are of tribal appearance, substantially modernized, he notes.

Next, the senatorial party is shocked to see Indians, white women, and children feeding and photographing live free bears, roaming about like dogs, and deer peacefully grazing and browsing about town. Reassured that although many people visit here each day, these bears, etc., have never hurt anyone seriously—though they occasionally bite or scratch certain foolish people, who, in spite of repeated official warnings to visit cautiously these animals, would senselessly tease, startle or get over-familiar with them—the Senator is startled further to learn that all visitors, including himself, sign at the gate to the "Frontier" village that they would not hold the Indians, the refuge, etc., or the U. S. Government liable for any injuries incurred upon the refuge.

It strikes the senatorial party that this would be good publicity to the Senator's vacation-at-home-for-economy pre-election example to have the Senator photoed being greeted and welcomed back at the gate, as if just entering, by the Chief.

But the "tame" Indians' head chief is around on business and the "wild" Indians' head chief is deep in the woods with his band. So one of the Indian-dressed old chiefs is called over for the honor. The "Chief" is willing to be honored—for two bits, or tobacco—as he is a sort of semi-pro poser for one-day tourists, etc., and because of his busted nose, frequently a model for artists.

Now, as the Senator frequently has paid photographers and writers to give him "necessary" publicity, he is chagrined to find

a man—an ignorant Indian—who not only gets no thrill out of the honor of being photoed with a great man, but who even insists on being paid!

The Senator decides to stop at the Main Refuge Lodge for a few days to gradually prepare himself for the strenuous time ahead of him and to reassure himself about these strange people of Indian land.

The Lodge, designed to loom as a mysterious aboriginal village of tepees and earth houses (a clump of huge beehives to the Senator), is of modernized Indian architecture, well lighted and ventilated, weather-proof, comfortable and spacious with rustic and Indian designs, decorations and handiwork within—all orderly and clean, he finds.

All the help he sees are Indians, as is the “manager,” who speaks perfect, non-provincial English. He finds his suite pleasing and notes that Indian “steward,” “chef,” et al., keep their part sanitary and attractive.

Everyone seems busy, happy, and with plenty of time to do things.

The meals he finds to be very appetizing and satisfying, with a specialty in a quality and variety of food altogether distinct from anything his world travels ever encountered. He learns afterwards during a talk in the lobby with a visiting superintendent from one of the “Old Sioux” Reservations that the Sioux there do not prepare such meals as this—they haven’t such kind of food to prepare. The superintendent opines that these foods are adapted from old aboriginal cooking and food preparing that was neglected because reservation day ration life destroyed, failed to provide or poorly substituted the food essentials.

He has wondered at several types of white-dressed Indians about town—mostly dissimilar to that first carload at the gate—until, in the lobby he is introduced to these same Indians he had first observed and remarked looked so oriental—and finds he is meeting a Chinese ambassadorial party.

The Senator attends the lively entertainments back at Indians’ “White Town” this evening and is struck by the “white style” musical talent of Indians singing and playing instruments and by the Indian orchestra, et al.

Tomorrow the Senator visits the fish hatchery, aquarium, nursery, arboretum, fur farms, and the "Frontier" in general with much interest. How the government has squandered the people's money! For what they have blown for Indians right here they could have raised the Senator's salary! This afternoon he gets his eyes and nerves full of action at the Indians' rodeo. This evening at an Indian dance and song program, the Senator is deeply impressed that he doesn't know if he liked it or not—but is glad he went. Besides, it is something to talk about having seen.

Tomorrow morning he tours the small hospital and schools, and although surprised to see how well they are run by young Indians, he is satisfied that this vacation will be well spent in showing up the extravagance of the party in power. This afternoon he sees another rodeo, among other things, at "White Town." And evening passes at witnessing wrestling or such athletic events.

Receiving a letter from a political friend who is changing climes requesting some Navajo rugs and silver jewelry, etc., the Senator finds to his disgust that 'akota Indians do not make Navajo rugs or Pueblo silverwork, for which he will have to go to the Navajos and Pueblos, unless the Trader-representative for other refugees in Indian "White Town" carries or orders such.

On inquiring why 'akota Indians in a colder country didn't have sense enough to make rugs and blankets, he is amazed to be shown the raw and tanned, thick, warm, long-wearing, short-hair "carpets" of moose, elk, buffalo, and the furry, heavy rugs of bear, etc., and handsomely painted, decorated, very soft buckskins of several kinds and textures from different game.

Next night he forgets it at some Indian games. Pleased to see how capable these people are, the Senator convulses at remembering how the prehistoric fossil-brained Iktomi had to butt in after they had got the Indians all so civilized and ready to make good howling farmers, voters and cheap laborers.

As the Senator has patronized much of the business and trade of "Indian White Town" and "Frontier" village, he begins to realize that while valuable Indian goods can no longer be bought for a string of cheap beads, that vacationing, living, and

entertainments here are remarkably cheap for a resort, which nevertheless prospers on modest profits. He is now wondering how much the government could collect in taxes here.

The interesting days have zipped by so fast that the Senator has forgotten his exercise, and finding the golf course over at Indian "White Town" is being remodeled, he arranges for permits, and fishing license, and outfits at the trading post to move down to Number 1 (Dakota style) CABIN-TIPI CAMP ON "Frontier" (A) area, where he can rent boat or canoe, motors, etc., as desired and enjoy complete informal relaxation. Renting "earth"-lodge "*Iya-tankā*," with maid service, he tests the camp's dining cabin with some hesitancy but much interest—to find meals less fancily put up but clean, very satisfying, and more "Indian."

After a launch trip from the resort docks, a little boating, fishing and hiking around "Frontier" (A) area, he begins to feel like a boy again. Evenings, he finds quietly exciting adventures in Frontier Village and "White Town."

He has made acquaintance with Miss Virginia Spinster of Purity Heights, who is living at No. 1 tipi camp, Frontier (A) area, to get atmosphere for her book, "Little Princess White Fawn," and Mrs. Ann Isabelle Tower, a famous author-poet-lecturer from Philadelphia, who writes under the pen name of Rudolf Montmorency-Wightman de la Suerre, and who had previously doggedly penetrated way out West to Buffalo, N. Y., after material, and several artists and poets, including I. Guzzlewhiskey and Don Juan Tumeni, who have formed a loose Bohemian Colony-at-large.

As he has met a number at his own camp who prefer the tipis there, he is persuaded to transfer to their tipi village to "rough it."

At Tipi Village No. 1 he finds it proper to hire a pony to ride morning and evenings, in addition to boating, canoeing, and fishing. Soon he has jockeyed a pillow and hiked the trails to Wanagi Waterfalls, Unktehi Lake, etc., by moonlight, dawn and sunset. He has "batched it" with the Bohemian Colony's "Indian style cooking and Indian living" and sipped tea, nibbled sandwiches and trading-tipis' Indian tidbits, and dined at the Tipi Village meals when he felt like it, played bridge and said the

expected things about the various canvas and paper Indians and been deeply touched by the poems—until he begins to feel, if not Indian, then Bohemian—or at least something he never was before.

Convinced that this recreation business pays, the Senator has been thinking that possibly similar enterprise could be established by white people in other places with a few Indians hired to pose and perform to keep the attraction steady—to satisfy American people who would never know the difference . . . and who besides ought to be patriotic enough to prefer spending money where it would go to American owners who provided such attractions for them and magnanimously employed and paid them foreign heathen Injuns!

The Senator is persuaded by some of the more hardy and pioneering souls to go bravely adventuring with the nomadic Tipi Village, for the good of the pee-pul and maybe his profits.

As Nomad Village roams over (B) and (C) areas, the Senator, in spite of his "rights as an American citizen," is required to first know the simple extra rules for refuge protection, sanitation, etc., necessitating his review of the zoo, museum, aquarium, arboretum, and so on, to acquaint him with rare and economically valuable and commercially productive species which he might otherwise ignorantly damage or endanger (and which, with illustrations, description and simple main rules per area, are printed on every permit, license, etc.).

Rules, tests, simpler at this season when hunting and firearms are prohibited, he yields . . . as the idea of an Indian museum, zoo, et al., finally tempts him as promising special evidence of the other party's squandering.

He can hardly be convinced at the zoo that all these animals are native to these parts and not imported from Africa at taxpayers' expense, while he is dumbfounded to learn that all the endless surprises arranged in the museum are of origin and make by the Indians of this refuge and their ancestors only, and that other reservations have their own distinctive museums. It is hard to realize that this was all built and arranged by descendants of those savages he sees in the museum!

Somehow he sees here a life that is simple, but not shallow,

and he has the feeling that there is something strong and endless about it all that makes him feel Indians are very foreign. Certainly, he has failed to find Indians of the picture in his mind (though he still thinks that mental vision is the *real* Indian), or very much like the book he has read. The Senator concludes that these people must have invaded from Asia, but are wholly different in culture and habit from orientals or any other peoples.

Granted permit to travel and camp, the Senator's plans to drive his car out to the Nomad Village fade when told no roads penetrate beyond Frontier (A) area—necessitating pony, motor boat and canoe travel to reach the village's present location. He demands to know what became of all the funds IECW and C. C. C. spent for roads, so is informed that . . . Many of these roads did not justify even expense of maintaining them; such as they were, they are now being used in emergency by Akicita, etc.; the refuge can't afford to build or maintain new roads into wilderness areas usually damaged by roads; the government no longer pretends that road building, unless for forest protection travel, is any form of conservation work.

Senator Up roar is overwhelmed at the idea that progress has been so obstructed as to bar roads to anywhere. Roads! The Path of Progress! The Stimulus to Civilization! Barred? Never! Not while he represents the American pee-pul!—as a big stockholder in the automobile industry with considerable stock in a gas and oil company, besides having many reciprocative friends who are, or could be, road contractors!

But, storing his car at "White Town" car storage shelter, the Senator outfits at the trading post for the Nomadic Tipi tour of inspection for investment and mud-slinging.

Chapter IV

The trip is a wonderful vacation and tonic for the great man, and by the time Congressman Stinkelfein with wrangler-guide has ponied out to (B) limits, where Bear-chaser guides him by canoe and portage to where the Nomadic Village is now camped, Senator Up roar is convinced that his idea of a recreation land would be very profitable for himself and friends in that the interior of this reservation would provide many fine sites for aristocratic resorts and dude ranches—and he could create some veri-

table miniature Coney Islands, cabin camps, and sell lots for summer homes—to attract some of the short-stop tourists who often now do not “penetrate the wilderness” beyond Frontier (A) area.

All that would be necessary would be to get an act through Congress for sale or lease of this wilderness, or permit to operate resorts.

A certain friend could take charge of rival business and carry out the ideas of the Senator who would become a silent partner . . . or a stock company bubble might reward quick graft and legal embezzling—but there may be better deals yet ahead!

Representative Stinkelfein is up here in the interest of Stinkelfein, power and irrigation—and de woikers—backing plans to form a sixth Great Lake by changing the courses of a couple of rivers and building some dams to drown out the whole watershed between U. S. and Canada. He expects to fix it with the International Joint Commission, if “our party re-wins.” Water power to generate for sale, water for sale to irrigate dry lands of western Minnesota—from this new Great Lake of “marvelous engineering achievement”—to be named in honor of the next President their party elects, or possibly Lake Stinkelfein.

Resorts could then operate around the borders of this new Great Lake, the dam would be a new Niagara Falls, while locks would open up this great worthless territory of forests, wild life and savagery for industry and commerce. The Indians could be removed to small lands to irrigate and farm, or scattered among whites as civilized taxpayers and voters beyond help by Indian sympathizers.

Now Senator Uproar is readily in sympathy with this gigantic, colossal advancement of American progress, particularly because it means the Logital Logging Company (in which he is a large stockholder) could purchase at nominal price all the remaining timber of these condemned regions.

Through friends, they could buy up a lot of the land within the area to be flooded, but outside the refuge, which would afterward become irrigated harbor and shore land, and sell that at profit to government, Indians, resorters, settlers—and for commerce, townsites, and industrial locations.

Gallant Congressman fears it may be hard to get the right

kind of Indian Commissioner because, although the present incumbent is about to retire, he has won considerable interest to his policy so some of his following are likely to succeed him.

The Senator reassures the Congressman that the Indians can readily be switched over to believe whatever he would point out to them, because he has been with Indians so long now he knows them like a book (yep, quite like a book—an Injun book).

He hoots that the government had troubles with Indians, because it's so easy to handle Indians and their simple, childish psychology.

The Senator knows he has made an impression on the Indians and boasts that they have been the best listeners he has ever had—respectfully sitting or standing around quietly when he talks without disputing or arguing with him. The Indians watch him quietly because of the funny way his mouth and mustache go when he talks.

He relates how he has, in this short time with them, convinced them how much better off they would be to be like "Americans" with schools everywhere and a piece of land with a house on it for their very own, and a garden, a milk cow, chickens, radio and an automobile to pass on to their children—and he promised them they could work in a sawmill and logging camps if they would just vote "right." He "proves" this by calling over his guide, who impassively nods that he would like to have an automobile, and so all are convinced the Senator's understanding of Indian psychology can show up that Indian Iktomi upstart.

Representative Stinkelfein is cautious about the Indians around, but Senator Uproar assures him that only the guide speaks a little broken English and that he won't understand, or be interested, because he is busy talking about something else.

The "else" happens to be poker-faced translation by those who understand English well to stoical others who do not, of what the good Senator and the Hon. Representative are planning.

Inwardly, some of the Indians are alarmed, more are angered, but others label it a funny joke because, they explain, all these things were anticipated and precautions taken in establishing this refuge—while land purchase for profit-holding would be

insignificant because Indian lands, national and state forests have already optioned or bought most every location. Nothing being urgent, they decide to "report" the politicians *after* these Congressmen have spent their vacation and money.

Nevertheless, the Indians feel inward anxiety to hear these big balloons plot to flood Indian forests, game, etc., and devastate all their happy culture and life that they are just starting to successfully reclaim.

The good Senator looks at fine young forests the Indians started, carefully guard and maintain, but whoops, "Reforest areas such as this that we'll never live to see grown up big enough to cut!"

The Indians do not believe the world is going to end in forty years except for Senator Uproar. The hopes of their race are growing with that forest!

So, while the great men condemn government waste, apparently uninterested Indians casually discuss their spoken errors about costs to taxpayers of zoo, museums, fish hatcheries, Indian doctors, Indian administrative officers, assistants, help, etc., because at least some of the Indians know that all these affairs now are self-supporting or supported by the Tribal Co-operative plan.

In "Indian White Town" and "Frontier Village," the tribal buildings, and cabins and refuge buildings as advisable all have electricity furnished by the International Falls Dam, built years ago, that could have furnished this whole region with cheap power ever since if it had been hooked up, but which had been kept rather secret because of the main argument of the "Sixth Great Lake" dreamers that this region needed water power. Certain permanent (A) sub-villages, too remote for practical "hooking up" as yet, now generate power through dried peat which Indian common labor prepares from the vast peat resources.

With a guide from the Nomad's Camp, the good Senator and Hon. Representative ride pillows atop Indian ponies on short or overnight trips to look over the side country and to visit out-of-the-way fishing lakes and streams, or go by canoe with guide by-the-day or by-the-trip.

Frequently our patriotic statesmen are provoked to explosions of their constitutions. Several times they have been found break-

ing sanitation rules and forced to do, or hire, the necessary work done to offset this. Their guides have prevented them from fish-hogging and otherwise breaking game and forest protection rules.

After a hiking trip, they are lectured and fined by "Tame Akicita" for building a big fire on a peat bog edge which set the bog afire and was hard to put out by the Indians, and threatened to become a dangerous burn-out. Akicita again temporarily arrested them, threatening to take away their rights to carry "lights" for similarly carelessly starting a grass fire in a wind which almost caught the Indian camp and a stretch of fine timber, but was finally stopped by the Indians back-firing ahead when they saw it coming. After they pay for Indian labor at fire fighting, and the report of damage (to summer ground-nesting birds' young, mammals, a few trees and some acres of good grazing) has been sent in to the Conservation Staff to estimate damages charged against their bill and consider further action and fine against them, they are released under surveillance.

While Indian manner is most respectful to the "great men" of the White Nation, quiet but alert Indian eyes watch suspiciously their every move.

Local Head Guide has taken away their fire-building privileges because they burned a few trees and brush by starting a fire in the woods while their guide was portaging—though they do not care about fussing with a fire anyway when the guide will build one easily, but while the guide is away, cleaning fish, they heap wood on his fire, making a huge bonfire in a close forest that night. Thus they lose all non-cooking fire privileges.

Records of danger demerits of Senator and Congressman, kept by guides and Akicita, have almost reached an importance that may cause the Conservation Staff to expel and bar them from future visiting permits on this and on all other Indian refuges and reservation's refuges, or any National Forest, Park, Monument, Game or Forest Preserves.†

The Indians know it a matter of policy to get along with the big blimps, so let them talk up a fever to blow their fuses out.

By the time Senator Uproar and Congressman Stinkelfein have been with the Indians long enough for "Chief" Plenty

Dumb's woman (who has given birth by Indian methods without pain, doctor, nurse, or noteworthy delay from daily routine) to patriotically name her babe "Points-pie," which is how her ears and tongue harvest, absorb and reconstruct the politicians' expression—and the Nomad Village trader's pet crow to learn to croak, "View-alarm" whenever he sees a clock—they know that Indians are good, dependable workers, and courteous, quiet aids—in their line—but not ready to jump at an order, shout, or a face and a gesture as the Honorables would like. But they have enjoyed a hospitality such as they have never known before.

Having arranged for unlimited traveling permits before leaving (A) area frontier, these two noble politicians decide on a long trip through the wilderness area in charge of guides, who arrange additional equipment necessary to their already acquired outfit.

They inspect sanctuaries and preserves, see wild Akicita and special Akicita perform military police duty enroute, enjoy the fine fishing, scenery and living, but get baby-ish whenever forbidden to fish or disturb certain areas.

They meet the "wild band," watch them hunt, fish, and so on, and observe some of their entertainments and customs with interest. Pressing acquaintance, they are very hospitably received but not invited into deep secrets or offered any depth of intimacy.

Despite repeated warnings by Akicita and traders-at-large, the good Congressmen slyly manage to gyp the "savages" out of Indian stuff by coin, "trade" and promises.

Here they tip their guides, sign their time slips and sign for use of rent equipment, etc., against their bill at the Resort Office, and proceed in charge of a new guide engaged by the one who has reached the near-limits of his guiding qualification, but retain the same assistant guide-packer because he is able to guide this region ahead, as that behind.

They eventually return to (B), (C) areas with much respect for the honor and ability of the "wild" and semi-wild Indian bands and others, too, and added interest in the promising country they have explored, but being white men to the core and politicians at the core, their reaction to their tour of the primitive is that these are simple savages, that whites are, after all, the superior race and therefore with the most rights . . . and by right of might,

"Progress" and Politics, they feel it their duty to their country to hoodwink the Indian out of all this final chance—by such inside measures as politics practice, they plan to persuade Congress to condemn this area the Indians have made prosperous, remove the Indians and allow white corporations' (designed for their waiting outfits) development with provision for Indian cheap labor opportunities.

This resort-recreation idea was such an evident success now, and so certain of expanding success upon full growth, that with their control of present and prospective special resorts with hired Indian posers, it might return a bigger graft than the Sixth Great Lake. Then they could boom and inflate resorting business so the governments would have to absorb lawsuits sure to be against them and even pay them plenty indemnity to get out later when following their own plan for a Sixth Great Lake. The great men decide to return to Frontier (A) to invite Back-up Corporation stockholders, as their organizer, the late Mr. Backhouse, originated the Brainy Lake and Sixth Great Lake schemes.

En route they see the alert Akicita arrest a man, who, the Akicita find by Indian methods, had been hired by the Hogitall Lumber Company to set these forest fires, so the affiliated Logitoff Logging Company, at condemned fire-sale prices, could buy this burned timber the Conservation Staff had refused to sell as live timber. Forest fire in this region kills the trees but does not injure the lumber.

Bighearted Senator Uproar, of course, feels very sorry for this unfortunate fellow caught setting fires and assures him that he will fix it up right away (of course, not because he himself is in deep with the Hogitall-Logitoff outfits) for senatorial goodness . . . and campaign publicity.

The head of these Akicita is a Swede, Senator Uproar sees with hope, and talks to him confidentially. It is very good to see a white man still holding leadership in this Indian world.

Then Senator Uproar is chagrined to learn that the burning was for everybody's loss and nobody's gain—not even Logitoff-Hogitall Lumber Companies'—because the Conservation Staff, to defeat Big Business firebugging, had previously ruled that any timber burned on the refuge could never be sold, but must be

utilized by the refuge for erosion and flood control, construction work, fuel, or for exchange with other refuges or reservations needing lumber or wood.

The Senator is outraged that this charge may be the most serious possible charge, and because as the man was caught damaging the reservation he is to be tried by Indian Court and so punished without outside interference, as a special Act allows.

The prisoner will surely detail his squeal, so Senator Uproar feels that he must smooth off the Swede before charges are filed. So, being an uncanny judge of human nature, the good Senator sees the prisoner is a good man, and thinks probably the fire must have been caused by lightning or an Indian.

The Swede might find it most helpful to his future—possibly with a reward politically which would help him advance, instead of remaining a mere cop over a band of wild Indians. . . After all, the fire was only damaging to trees and savages who block the road of progress and should be brushed aside.

The Swede appears tempted but postpones "settlement" until after delivering prisoner.

At the Frontier (A) area the good Senator is shocked that the "Swede" is a light Mendelian (under-shaded son of a half-blood Indian woman by a half-blood Indian man).

So the hired fool firebug sucker of the Logitoff Logging Company will take the Indian form of punishment for his boss, and for his boss's blimp friend. The noble Senator faces fine locally for attempting bribery and—over protest of their high offices and constitutional rights—the season's records and plots of both are exposed in the refuge official newspaper, "*Indian Opinion*," which is without political affiliations, and which cannot be reached editorially by non-refugists except through the Refuge Government (the policy of the newspaper being that a politician must first *prove* himself a friend, and remain friend above shady, suspicious motives) which should scare away votes in their next campaign . . . except that each good politician can joke that off as only mud-slinging by that squandering, crooked party he fights, and so the pee-pul's great defenders will be reelected because their opponents will each be just another well-known big crook or he couldn't get nominated.

Charges against them will mean nothing because they are politicians and no politician can be prosecuted to the extent of any sentenced material punishment for anything, as such is the unwritten law of politicians.

Chapter V

The Congressmen welcome return to this civilization, although they never tired of Indian food or Indian doings and unequalled hospitality and they are amazingly improved by their vacation—though their vacation cost them less than similar time living in Washington, D. C.—yet was good profit to the tribe.

Mr. Backhouse, Jr., wires that he cannot now meet them but invites them during hunting season to join his "inspection" tour through the refuges' semi-wilderness areas, all to meet at sub-trading post "X" to outfit, get big game licenses and hire long distance guides—or else to meet during the winter sports carnival and "tour" the inter-refuges by dog sled. But in vain, as the Conservation Staff rules to bar them from future visits to this refuge beyond A zone frontiers.

Chapter VI and Chapter VII

The Honorable Congressmen's constitutions erupt when the Trading Staff and Akicita confiscate all material they "slicked," until they pay refuge standard prices for every article, and fines for malicious swindling of Indians. Each swindling victim as judged by Akicita thus receives the regular "producer" value.

Those whites with the Injuns in "Indian White Town" they now find are the same kind of "Swedes." Even after they know individuals to be Indian, certain ones may show not even the slightest sign of this race to them—who may not know how to see. It is uncomfortable. Any red-head or blonde they talk to right might be Indian. Somehow Senator Uproar and Congressman Stinkelfein wonder if they really do know all about Indians.

And as they do their final plotting in the hotel suite and thrill in wonder among the white crowds at the seasonal Indian ceremonial and pageant, now with genuine interest, they study Indian museum, art galleries, library, etc., and as they witness exciting sham-battles, somehow the noble Senator Uproar and the Honorable Representative Stinkelfein get the feeling that it might, after all, be they themselves that are the strange foreigners!

IKTOMI CHALLENGES MACHINE CIVILIZATION

THAT IF YOU SMART FOLKS, TO WHOM HE OFFERS THIS CRUDE SUGGESTION,
CAN'T USE THIS PLAN OF HIS PREHISTORIC MIND
TO INVENT ENGINEERING CAPABLE OF HARNESSING SUFFICIENT POWER FROM TIDES
ALONG LEAST ATTRACTIVE SHORES WHICH FACE WATERS IMPRACTICAL TO NAVIGATION,
WITHOUT DETRIMENT TO COASTAL MARINE ANIMAL, PLANT AND INDIAN (ESKIMO) LIFE,
TO PROVIDE CHEAP ELECTRICITY FOR ALL AMERICA
AND THUS
END THE HYSTERIA OF "PSEUDEVELOPMENT" DIVERTING AND PERVERTING NATURAL
USEFUL AND BEAUTIFUL WATER-COURSES, WATER BODIES AND ALL THEY RELATE TO,
YOU ARE NOT YET DEPENDABLY "CIVILIZED" IN THE ONE DIRECTION IN WHICH YOU ARE ADVANCED-
MECHANICS :

MAY SOME WORTHY UNKNOWN FIND HIS INSPIRATION & "BREAK"
IN THIS PRIMITIVE PROJECT
AND MAKE IT WORK !



IKTOMI
36

This was an "idea" of Iktom's long before he heard of the Passamaquoddy tide power project, of which he is still ignorant, but feels that even in failure such a project is more important—and in success less harmful—than "popular" "typical" wreck-lamation! (See page 196.)

CHAPTER FOURTEEN

"CIVILIZATION" IS A RACKET

(AND HERE İKTO INTENDS TO SHOW THE WORST SIDE ONLY)

Everybody knows the world is all wrong, but only I, İktomi, dare attack it!

Innocent can elude or acquit charges of this manurescript; **guilty** can only avoid this challenge, or frame the challenger, as expected.

Argument dies, but fact survives.

YOU ARE NOT CIVILIZED WHILE:

In its main arguments pertaining to success, future, progress, ambition of the individual . . . the whole economic plan of "civilization" of the white version is most tyrannical and oppressive to real values of the above, and their kindred.

Ambition is but a step-child of Civilization, whose offspring is *Selfishness*.

Ambition, individuality, contentment and all real efforts to help others are actually discouraged in Indians *and* others who are all molded into homogeneous shapes. Under pseudo-civilization, very few can do what they are fitted for *or* be what they want to be. They are instead forced with the others into whatever misfit shape they may be crowded. That is no more real civilization than it is happiness.

An elephant should be recognizable as such, but Americans can not see even an elephant unless intoxicated—*with salesmanship*—and even then they see the elephant in odd shapes and colors, *or* only parts of him.

A true civilization recognizes a thing for its value—*not* for its reputation, *or lack* of one.

Americans, you are *suckers* for being so heroically dumb and susceptible to cheap and obvious ruses of Bloops, and all such clever patriots of propaganda‡ as lead you across an ocean in search of a mythical enemy when the great real enemies were the TRAITOR-PATRIOTS at home . . . for ever going to any war, anywhere, any time.

You are a race of boobs in a land of boobs *to* fight or slave or sacrifice to make wealth for only Big Guns, Stuffed Shirts and Nit-wits—*to* create or find the drops of wealth for them to make flow into rivers of riches and power!

You, the most brainy, courageous, progressive, superior people of peerless common sense and fortitude in the only place in the world fit to live in—in *the soft-soaping lingo of the politician*—are DOPES for flattery and babies for simple-minded faith in their soothing, slobbering promises.‡

While you let both major parties, reformers, bootleggers,‡ keep you so stupidly, childishly engrossed watching Prohibition & Repeal sensations, the same decoy entertainers and their pick-pocket partners kept robbing you of everything you had—you never caught on, but forgot all the more important issues and missions to watch the show.

As for reasoning, you may think of, for and about, but never *by yourselves!*

The charge that the American public is like so many parrots is untrue and unjust—to the parrot. Parrots can think and act originally up to varying limits. People note or encourage parrots' mimicry but overlook any intelligence, often being surprised at what Polly composed (or originated in an effort to say something new without knowing what). Parrots may be dumb or very clever. The public is no parrot. It doesn't originate.

The public can only repeat—like an ECHO. Even the 400 are only *cultivated* ECHOES!

POLITICS—Each party is composed of *slickers* and *suckers!*

A Politician is a Parasite on Nuts—

A Politician is a man unable to make an honest living
And not smart enough to be a crook.

There *may* be an honest Congressman—but there may also be a Santa Claus. Honorable exceptions may dodge this with my congratulations but not apologies . . . for he who dines with swine is indistinguishable.

The *only* time politicians are good is just before election (when they are talking). Mr. Politix campaigns by broadcasting vote seed through his loud-speakers—they shell out the nuts at election.

The election is the recording dictaphone that records the echoes that come back from the numerous caverns in the human heads that Politix shouts into. . . The candidate who can get the most records of the echoes of his ballyhoo noise is the next band-



master—but he doesn't play those records on his phonograph for entertainment after election day!

Remember a few years ago the wave of sediment for a clean campaign? Many "leaders" and their echoes appealed for sportsmanship in politics—to protect our noble candidates! What a Ha-Ha! The only stuff you can believe about a candidate is what his rival says about him. I believe *both*.

And you (*they*) want to protect their "unblemished reputations" from each other's mud. Let 'em mud-sling! It's the only truth they ever tell. *You* pay for the show. Hand 'em the mud and regret you can't get 'em to sling anything worse at each other. I'm for giving 'em hand-grenades!

End All War Beginning:

By disarmament? O. K. By making it too dangerous? Okay.
By making it too expensive? Fair. By de-profiting war? Not bad.

By De-Politic-ing!

My memory goes way back to the Beginning of Time but fails to recall anything from a pint-sized (revolutions sometimes excepted) to a full-grown War that *wasn't* promoted for greed or profit, or co-partnered with religious fanaticism.

By De-Glorying War!

Burn all the world's history books. Put all the statues of hero soldiers and politicians on merry-go-rounds. De-romance war stories. They all lie and foster war-spirit and run interference for War Seekers' propaganda. All are dangerous to the simple childish minds of small boys and politicians.

Politicians! There is war cause *and* war cure . . . if they are representatives of their people, let them represent their people in battle as well as debate—and may they *all* be killed.

The boobs were startled when Dr. N. M. Butler recently climaxed a speech with a statement I have always felt old and true enough to be a theorem:

People do not make war, but governments do!

So I say, as I said years ago: Make governments fight their own war—and pay for it.

Let's hold the next world war in Madison Square Garden during the next Olympiad or World Fair held in the United States?

Let's match Congress against the Diet and Parliament vs. Reichstag, Mussolini vs. Stalin, Von Sternberg vs. Blum!
... with the final winners to meet at the Polo Grounds for the World's War Championship!

72 If that will not end war I'm sure the noble glad-he-ate-hers will then at least modify the rules and armaments to refine war into a parlor game!

Until Dillinger successfully crashed the select circle as Official Public Enemy No. 1, that honor—like the less known title of Commander-in-Chief of Army and Navy—was always reserved as a mark of respected distinction for the President of the United States.

From the Present Public Enemy No. 1, down to Public Enemy No. 435 (pardon oversight, Cabinet members, Senators,† I merely overlooked giving you your entitled rating above the House) and to State, County and City Public Enemy ratings, there persists more or less shifting in rank according to potency of individual venom.

To simplify ranking, we'd best classify the official Public Enemies below A. President as B. Vice-President and Cabinet, C. Sin-ators,‡ D. House of Reprobates.††

Of course, the real champion Public Enemies are the ones with the brains and the money who own and run the Big Show and its Barkers but stay behind the curtain, or outside—the Big Money Boss-Crooks who pull the strings and ventriloquist the Presidents and other puppets in the Great American Marionette Show.

Yet the greatest modern waste record (the great slaughtering of Passenger Dove, Buffalo, Forests, Fish and other Wild Life‡ being considered ancient, or settlement waste) was made during one short generation that was the reign of

THE REAL (*American*) FOUR HORSEMEN:

("Party"—their motto)

WILSON—**Glory (Graft)***—Win Wilson's War without Wisdom!

Wiser were we without world war winning Woodrow Wilson's wisdom.

Wiser we were without Woodrow Wilson winning world war wisdom.

HARDING—**Indifference (Indolence)***—Would have made a better president of the Ryder Cup team.

COOLIDGE—**Misering (Red-tape Rules)***—We couldn't afford Cal's Economy.

Cal had a perfect **Foot**, they say.

In 1940 I'm going to nominate **Miss America** for President.

HOOVER—(**Hoarding**)* **Bewilderment**—His Liberty drove citizens to jail and asylum for freedom.

*Alternate special characteristic of Administration or Times.

HOW TO BE A SUCCESSFUL POLITICIAN IN ONE EASY LESSON!

No matter *what* a candidate says—or *how*—his newspaper† hails it a masterpiece, so don't blame the candidate for making high school calibre speeches.

A candidate is only the mouthpiece of the Political Talking Machine for which the campaign managers are the record. It's those who make the record that hold the country for ransom! A dummy doll on the knee of a ventriloquist, the candidate only gargles the speech which the bosses write to please the twelve-year-old public mind, which votes for mentally fifteen-year-old politicians.

BLOOP RECIPE

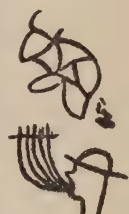
All it takes to make a campaign speech are a few gesticulations and plenty of noise. Tell a few jokes (the older the better) and simple up-to-date puns or sarcasm, recall your early barefoot days (preferably with hints of hardship), hard work as a **dirt-farmer** and laboring sweat-oozer. Buy some overalls and straw hat to wear for **publicity pictures** in the paper (they'll last through many campaigns—or you could borrow them for a cigar and a handshake). Wear a pained, sincere look, gargle a gulp of water, wipe a little sweat off your brow as if you were fairly **reeking** with honesty and service, use a few of the **peepul's** expressions or remind them of an ancestral or biblical saying (even though it might better be applied to the cause of the bad opponent), and with very simple sarcasm, mud-sling the bad other party (if it does the same you'll both be right). Jump on your opponent's **private** life (it ain't got nothing to do with **public** service, if he's divorced twice, but it satisfies the scandal mongrels, pleases the virtuous—and swings votes) and squirt a **flattering** word about honest toil and bread, and the glories of the honest sweat of the brow, all punctuated by those vital remarks about . . .

. . . your **ANCESTORS** (and their's) **breaking** the sod, and with **Gawd's Order**, **WRESTING THE WILDERNESS FROM THE SAV-AGE RED MAN**, and **wroughting** a Nation of it!

Praise the Flag, blarney that **Good Old American Spirit** and Faith in its Government, and flatter their wonderful **common sense** . . . stop for a cheer (a few hired cheer-leaders to start them at the right times will set **all** cheering at **anything** you say).

And then with a little less common language you can broach the real topic (whatever it is doesn't matter) and even promise to **burn them all at the stake**, if elected, **WHILE THEY WILDLY BLOW THEIR LUNGS OUT WITH PATRIOTISM!!!**

After election, each administration first devotes itself to replacing its enemies and non-partisans with friends, jellyfish and graft-aids, until in control of office and payroll, then sets about figuring out what projects and affairs and investigations offer the biggest *and* easiest grafts yet are most likely to be **HAILED AS MON-UMENTS** to its own term of office; and toward end of term to organize exploring parties, scouts and missionaries to search out the little-known or unsurveyed regions of the *Vote*, to rescue and lead all party-kin out of the Wilderness to the Polls *and* kill or



convert the *Ballot-savage* by preaching the GOSPEL OF GRAFT disguised as PARTY FAITH.

Yet just as I am about to organize myself to run around loose biting congressmen and infecting them all with hydrophobia, I understand Senator Copper is introducing a bill to have the D. C. represented by congressmen! What for? Is it a *conservation* move to save that POLITICIAN SPECIES FROM EXTINCTION?—or relieve political unemployment with new jobs, new salaries, new graft?

Men from the country, through necessity or accident, sometimes get a thought or even rarely the habit of thought. But to our disgrace, too many of our country leaders bog down in politix.

Cities produce the unthinking ignorant—the children have to go to school too much to get time to *learn* anything, and city life and business are too rushed for adults to have time to think.

Living in a climate that would have made Socrates dumb, imbibed with the spirit of a listless government, and surrounded by Bloops as tutors, it is probably no more than dangerous justice to let the D. C. play with votes—although if, through a miracle, one party or candidate were fit or superior, to insure intelligent, honorable voting, a vote franchise must be extended to inmates of the National Zoo.

For them the sun rises in the Chesapeake and sets in the Potomac. Their Congressmen's whole responsibility and concern and knowledge, if any, would center in and be limited to, this maybe eight miles "square."

They'd be worse than the other Bloops and that's impossible! But, think of Congressmen‡ out of native residents of Washington, D. C., becoming the nuts in the nation's government machine!

Even now large numbers of buzzards may be seen frequently circling over the city, probably thinking from their smell that the Congressmen are dead, but now and then settling on a dead cat or dog in the streets‡ and helping out D. C. DSC White Wings.

Buzzards can tell by the positions of the newly-elected that they ain't park statues and they know that Congressmen ain't dead enough to eat—or bury—but the poor, puzzled things can't realize these are only rookie Congressmen on two-year sleeps.

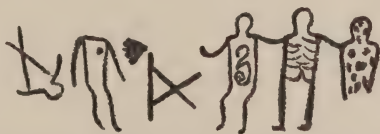
Of course, most candidates on either side are business failures and so have to qualify as crooks or servants of some business or interest in order to even get the nomination.

Even if a political man wanted to do something honest or worthwhile in office he would soon be spanked, set down, embarrassed, framed, bought off, swapped, stalled, hog-tied, defeated or assassinated. So never wake up a Congressman. Let him stay uselessly harmless!

The only time anyone could ever be sure of a Congressman sacrificing to do his country a real service was when poor old Dime-check did his act of exterminating his part of Congressmen!

As "no" man of either party can be nominated for any important office *without* selling his honor and his constituents to his campaign contributors, election promoters, etc., you'd best save your worries and energies and be reconciled that whoever wins is the *worst* man . . . for whoever wins will be *as* crooked as he dares and his bosses will be as bad *as* they are smart enough to be, while so will the "sub-servants" *according* to their opportunities!

Though kidnappers and assassins are condemned as the lowest forms of man, they are noble *compared* with politicians, for while they kill or extort from many, including those who usually attain success through various forms of legal robbery, murder,† *politicians* plot, arrange and develop *wholesale murder* as war and depression, *causing* suicide and crime . . . and rob and cheat for *all* time the aged, helpless, infirm, the widowed, orphaned and babies—and the CHILDREN OF THE EVERLASTING FUTURE yet unborn!



THE GREATEST (*Non-Scientific*) AMERICAN?

For unimpeachable honor, loyalty, duty and sacrifice to people and country, not one of your famous public men can wholly and truly qualify without discredit. The only prominent, undisputedly honest, truly great, non-scientific man that American civilization has *ever* produced was the popular mixed-blood Indian, WILL ROGERS.

If Abraham Lincoln had been as great as rated, he could have arranged for purchase of all the slaves by the government for a **fraction** of the cost in cold money and with **none** of the suffering, hardships and destruction of the Civil War and its subsequent panic . . . and organized the Negroes into an independent civilized colony in Africa or in a separate area of the United States, simultaneously ending the race problem‡ and averted much intensity of other problems, as unemployment.‡

For all the values of real heroism, *and* indirect service to *even* the white race by retarding the *Wasters'* wave of destruction of this country while civilization is too premature, we can select *only* **INDIANS FOR ALL-AMERICA**

As: First team—Pontiac, Tecumseh, Crazy Horse,¹ Little Crow,¹ Sitting Bull,¹ Hayen-wentah, Osceola. 2nd team—"Joseph," "King Philip," Brandt, Black Hawk, Sequoyah, Chatka, Geronimo, He-wanji-cha. Honorable mention—Dull Knife, Little Wolf, Gail, and others just as able under proper circumstances to prove worthy of any "team."

I hesitate to put three 'akotas' on the "first" team . . . but as I naturally look from their perspective, and my experience and research do not find others that found proper circumstances to outrank these in all ways considered, I so rate them with the qualification that it is **impossible**, due to the lack of dependable records, obscurity of ancient greats by the veils of time, and influence of incapable or partial judges, unfair distribution of publicity or defamation, or over-emphasis of the spectacular,‡ or to the luck of **favorable circumstance**, to pick the **greatest Indian—or "team" of "ALL-AMERICAN ALL AMERICANS"**!

YOU ARE UNCIVILIZED

. . . as further proved by you—

RELIGION—You design your worship to boost your business,‡ and to run government, while Politix runs your religion and makes it an issue. For destruction of rival religions, peoples,‡ the word of the Christian is worse than the **sword** of the Mohammedan.

And how deep in you is your "**Christianity**" that surrounds and disarms a **peaceful** band of some 300 Indians and then slaughters well over 200, including the sick, aged, women, babes—and **pursues** to keep on murdering fleeing refugees—during **Christmas** week—and lets the wounded lie out in a blizzard until after New Year's. We couldn't slaughter sheep like that for "fun"!

EDUCATION

School boards,‡ faithful graft, politics, stupidity, lack of foresight, non-progress, "ultra-progress," or public overburdening. English teachers trying to make a religion out of the English language . . . and convicting "ain't" criminal without trial for no better excuse than "**ain't ain't a word because it ain't.**"

If a language is to grow it must admit used words. Foreign and recent words are constantly admitted. **Ain't** has been used throughout America for centuries and has in various forms saturated throughout England. Disliking my nose, I can say, "It isn't," but it **is**, anyhow.

ART AND INDUSTRY—Good new inventions are held back or destroyed **because** established industries, people and politix do not want competition, or are afraid of being crowded out or succeeded by something superior, more practical and economically efficient.

Starvation and unfair conditions forced upon their own employees and inciting riots among employees of rival concerns is nothing to Big—or small—Industry!

Big business, such as leading producers of guns, munitions, chemicals, machinery, planes, oil,‡ and the press, sometimes resort to blackmail, murder, propaganda, even assassination, revolution and war plotting and to considerable extent, war financing, in order to increase or protect profits or kill competition.

This is **anything** but Civilization—yet, to a limited extent, as long as non-civilization rules, one cannot blame outfits for reasonable "commercial war" against competitors, and as long as the success of a certain industry is essential to dependent and related workers and life, and important as an economic factor, we will have to endure it or upset conditions at critical times and to **dangerous** extent.

Until we can correct the entire system and foundation of this pseudo-civilization (that such a condition can exist at all among "civilized" people proves very definitely that these peoples as a whole are uncivilized) America is not even closely approximating the fine balance of the "savage's" life, and consequently far below it in absolute and secure civilization.

I know, when I see some beautiful Washington damsel trying to balance her great big feet on tiny spikes, that with all her so-called blessings of civilization and her self-conscious superiority to all things, that she is seldom more than temporarily satisfied. Most of the time she is wishing for something or envying others.

So now it's **TO HELL WITH EVERYBODY:**

Logging companies for short-sighted waste of young future forests, and soils, water, wild life; and for fire-bugging and racketeering of forests;

Western Union and Pistol Telegraph for balloon rates, inaccuracy and inhuman rules;

Boxing commissioners and baseball magnates for wrecking their own games and wrestlers and promoters for being better actors, directors and producers throughout their phony matches than are any of those on stage or screen;

Critics, stars, promoters, producers, publishers, syndicates; for stealing the stuff, profit, and credit of the unknown, for failing to see anything "different," for punk productions, and for all faults of crackpots, dumb;

Publishers for pretending interest in literature and good books for their worth in themselves or value to humanity, but accepting only what they expect to make profit on, for appreciating nothing new or original, for judging and deleting of parts for which they are not fit judges;

Poets and writers for writing only to gain money or fame and being so unreal or impossible in fiction and narrative pretenses at portraying life, and for semi-fiction or facts that emphasize language, plot or baloney, with lazy disregard for securing accurate information, trueness and understanding of the subject (particularly about Indians), on the excuse that no one will know the difference—so their work misinforms or does nothing;

All types of so-called comedians and humorists (yes, and all kinds of alleged originators and planners of even the more serious jokes) for lack of originality and dependence upon advertising, joke books, unknowns or victims to "get by"—you value a joke for its familiarity, or your telling, not humor;

Cartoonists for unlimited ignorance in their subjects—such as putting chicken feet on all birds, including parrots, owls, eagles and ostriches . . . And any cartoonist who can't think up at least one original joke or thought a day ought to be sentenced to vaudeville or radio "humor"-gagging!

Artists for blindness, contempt of truth or information—saving themselves with excuses of Art, for everything and anything—because no one can prove anything about art, its extent or limits, which depend upon individual fancy, the mood of some critic, the fashion that follows things, the art school someone attended and its tolerance of other art schools and styles, or the desire for fad, eccentricity, and Bohemianism.

For all these I allow that works of creation, imagination, or search need not be necessarily limited to or included in realism, and I believe that many of the really great were often quite human, and that a great per cent of the imitations and crackpots would be better, and much less of a nuisance, if they tried to be human, not "genius."

Crooners, musicians, for acquiring "temperament" and for the rhythmless, musicless, senseless noise of some popular stuff.

Radio announcers and talkies for trying to imitate the lime juicer dialect of English, which is neither the most clear, easily understood, effortless, correct, nor standard English, and which is further destructive to the conservation of provincial dialects of every section—which make the English language more interesting, colorful, and true to locale;

Radio for most of its common criticisms, for over-advertising, unreal-

¹Copyright laws of the United States are designed to favor publisher or promoter or critic; and to give them opportunity to plagiarize, with little risk of prosecution or damages, or otherwise handicap the originator—in keeping with the American philosophy to tyrannize or prevent originality. It is the only "important" country that does not protect the author of music, literature, theory.

ism in attempted realness, and putrid plays, violation of all N. R. A. codes and old-age security acts in over-working punk song-hits and hams with old, crippled weather-beaten jokes and gags; putting sports broadcasters behind the mike to make up a fiction about the event to give synthetic thrills to the radio world by talking excitedly, shouting or moaning a couple of worn-out theme exclamations, and getting all mixed up to show they are witness to what a sensational bit of athletic history is going on—to sic you eagerly for a paper to find out **who-did-what-on-where-was-it—a punt or a place kick, a fake or a pass, forward or lateral on the 40 or 30-yard line and who by, who to, and why did the other guy win the fight when this guy won every round.**

—SPORTS REPORTERS SHOULD KNOW A DOUBLE PLAY FROM A POLE VAULT or not be allowed behind the mike just to stutter, imagine and depend on moth-eaten expressions to thrill people.

SPORTS, you will admit, are frequently too crookedly run to necessitate explanation here.

CRIME, LAW & SWINDLE, INC.—And now when I send my memory back along over some 86 years of observation of Politix & Crime, I cannot help but come to the conclusion that the only way to get ahead nowadays is with some sort of a racket. Nothing else pays.

"Crime never pays" may be a Scotch saying but hardly a Scotch pastime if any Scotch indulge. For if Crime doesn't pay the crime "laborer," tool and goat, it certainly **pays** the Politician, Law Officers, Law Business and Higher Officials. Of course, John Public really pays for all that with interest . . . As Crime and Racket continue to get all the **credit** they need (from Big and Little Business and other creditors of all sorts who would **not** extend credit to honest, ordinary, normal or new enterprises), **they must** either advance this slogan as a blind or a bait—after the fashion of the old Jew Beeznus shop with the perennial sign, "Quitting Business Sale"—or else have their **own** interpretation of the saying. Crime Industry may have its own version—Crime Gets in Free, or Someone Else Pays Crime's Admission, or Crime Gets Whatever It Wants Without Paying—or with small bribing fees—for **if Crime didn't pay** it wouldn't be tolerated.

So, hell to:

Shysters and judges for their contribution to crime, politics, rackets, family and friendship-breaking laws, phony suits and parasitic blood-sucking in general, particularly of Indians—for generally bogus justice; and because lawyers make the laws—for lawyers—and politicians are **only** lawyers **not** smart enough to make a living in private life.

Law officers for aiding or fleeing the lawless and bullying the meek. Law for hounding the Robin Hoods, as Pretty Boy Floyd, who held up bankers to help the poor, crippled, widowed and aged **victims** of the bankers who may rob in most cowardly security and treachery and get away free or with light punishment. Often the job is the **only** difference between Jailor and Jail-bird—or prosecutor.

One normally no more of a criminal than the other who—through fortune, has been put on the other side in job, racket, or racket position—is forced behind the bars by economic conditions brought about by a political fake-civilization's treacherous sociology. The official is, many times, the bigger crook.

Many will frame the innocent to fatten their records when too dumb to catch the crook.

There is no need for crime. It is a side-growth creation of False Civilization's genius. The big buy-out today, not to you or me—but to our racketeers we, or you, elect.

A convict is a man who didn't have enough right pull!

White man's success allows you to break every commandment and commit every crime **but** still stay **within** the law. You can steal or swindle lawfully yet rate tops. So only a fool or non-bloop breaks law. Big Shots can murder, steal, and blackmail inside the law—which hints of a hidden interpretation explaining why a class of relations we may suspect as potential outlaws are called in-laws. I'd like to be as comfortably bankrupt as many who go into bankruptcy!‡ Receivership is a racket for plenty!

I hope to raise my kids as all honorable, respected embezzlers—as the proper, accepted and acclaimed start up the ladder of success, fame, fortune and honor is embezzling. Racketeering is "rilly" less fashionable—unless definitely political.

I have **two sure-cure anti-crime remedies**, but they would be unprintable here—or anywhere unless in an unregurgitated edition.

If pure food and drug laws were worthy of the name and **not** designed for graft and promotion of fake and dangerous products, such would be stopped—let alone advertised!

"HEALTH"—Hell to:

Quacks and Bogus Health Industries. To doctors for their "union" which seems to value doctor's license over human life to the extent that often one doctor will O. K. mistakes of his colleague in order to protect him from penalty or exposure; for framing doctors not in their confederacy and other health specialists with different methods of practice such as Indian medicine men and other "non-physician or non-surgical doctors"; for prejudices against ideas and practices that would frequently be of health value; for often exorbitant charges; for fake and unnecessary operations, medicines,‡ and for keeping the world sick and weak for propagation of paying patients, and for alliance with dentists for mutual rake-off on the teeth racket to get surplus OK-ray pictures and X-tractions of teeth for every symptom and simpleton.

Dentists, too, for "tricks"—starting new cavities while fixing old ones.‡ "BEAUTY RACKETEERS—Hell: For warping women's and she-males' conception of beauty into the uselessly fragile and artificial—and for fashions of both sexes injurious to health, comfort, movement, convenience, appearance, sanity.‡

THE VIRTUOUS PRESS—Hell:

For advertising crime with assistance of movies, radio, magazines, books, and toy manufactures‡ to fascinate the notoriety-hungry, the adolescent, and children—with the aid of their parents!

Right now there is much ado about freedom of the Press and freedom of the Speak-easy or something. Freedom of the speak we always have—it's in every bar and barber shop and squirts from spouses, in-laws.

Theory put into practice usually amounts to Mr. Bloop getting freedom of the press by charging the bill to Uncle Sam to collect from his nephews. The Bloops own the press and the press owns the Bloops . . . and the public pays for it all—or charges it to its kids, the future public.

The "saints" of the press can bully the small and helpless—even the big—into everything by practical blackmail. A newspaper can sway public sentiment to favor or condemn any issue or individual—leader, athlete—as even a defendant at a trial, by even slightly altering testimony, or stressing certain points or passing up others; misinterpreting meanings and actions, misquoting or insinuating, or deliberately fabricating absolute lies in alleged statements, incidents,‡ or reorganizing matters of no bearing, or attacking‡ editorially in order to influence acquittal, conviction or re-trial.

I have never yet seen a reporter who could quote anyone straight, be the total interview "2 plus 2 equals 4"—without making it 5!

Never let the press excite you. The only thing you can depend on is the ill-named "comics"—you know they ain't true—or original in humor.

No matter what the libel, or slander, you can't sue a newspaper and collect on it. So, I wonder if freedom of the press is not just about as bad?

Especially as those who clamor so for freedom of speech and press are, with typical hypocritical injustice, the yellow leaders squawking, framing, blackmailing, murdering, plundering, cheating, in every way possible, to suppress any and all non-capitalistic, or anti-New Deal (etc.) speech, press or print!

Yet, it's bad to not have such to expose rival Bloop—so we can believe the worst that we read on both sides, and even about each rival press.

You can tell what paper a man reads by how he talks—for the Echo only memorizes the newspapers of his choice and sounds off religiously because the newspaper is the Bible of the modern citizen. He wouldn't betray his faith by reading any other "bible" paper without prejudice.

The press plays the public for a sucker, lures him on ballyhooed baloney and flattery, and captures him with advertised self-praise as protector of the weak and champion of American virtue. Genuineness is laughed at or ignored because their golden rule is to sell the suckers because the public is too dumb to appreciate anything not bunk. Right. But Public is a bunk-fed baby that never has had a chance at anything else.

Newsman are confident they know all about what the public wants to read (everything they know—just watch those sports writers' predictions for a sample—and keep your own count on how much their "know" is wrong. Wonderful and so continually pass up scoops that usually die out, though frequently strike a Newsman who is willing to take a chance—and it's a hit!—followed by a great wave of imitation of this "unusual" attraction and line. Yet the next idea or ability that's a little original has to go begging for a Newsman with foresight—or sufficiently plastered!

But there are so many men biting dogs to make the newspaper's idea of news that the dogs are getting up petitions to have all men muzzled.

Everybody's loss is the newspapers' gain. Every catastrophe—calamity—earthquake—murder—fire—tornado—scandal or war profits the paper.

The Depression made great fortunes for leading newspapers. But oh, how they hate taxes to increase on them and their friends, since they have to pay a little more to help support the hard-times burdens.

"Every" charity gesture of theirs is only the result of seeing a profit for **themselves**. During Depression, they got **"all"** their materials at far **below** normal prices, yet they **cut wages** terribly, laid off men and made the survivors work much **longer** hours and turn out **increased** production, at threat of dismissal—which everyone feared so then.

More people, desperate for work, bought papers for want ads, and others, as desperately, hired more ads printed to sell or rent every sort of item.

Still, I know of newspapers that **increased** their price actually more than a **third** during the very worst times!

Newspapers want the Depression to continue!

NO TRUE CIVILIZATION CAN OCCUR OR EXIST WITH FALSE:

ADVERTISING—Advertising is an over-developed racket that everyone pays for and most get sold on. Everything costs from a little bit more to a consuming outrage for ballyhoo.

Through its medium, the crook and the fake can and do **too** often overshadow or strangle the real and genuine. Almost **no** one ever invests in or buys anything because of its merit, but usually as a result of some form of successful psychological or overpowering marathon advertising. Yet most advertising is so **crude** it could not help but insult American intelligence—if there were any!

Advertising is a bastard child of civilization that has overgrown into a blackmailing parasite—but while the present type of pseudo-civilization exists, so must advertising also exist and be endured as a **now necessary evil**, because the sudden end of the advertising industry-tumors would be a **calamity** to unemployment, so vast is its scope and so undermining are its contacts, its sudden collapse would almost crack up the country and turn its present employed parasites into **predators-at-large**.

Practically everyone wants to make or increase his fortune, but practically none can see any opportunity to do so unless the thing is highly, cleverly and usually exaggeratedly advertised. Most fortunes are made by dishonesty, directly or indirectly, and advertised, because Americans are unable to see value, hatch or develop it from a value-egg.

To make wealth, they must either inherit a start from ancestry or some natural resource which, through no credit of their **own**, has some cash value which they dispose of—even waste to its ultimate exhaustion at **too** less than its worth—or invest in imitation of something that someone else makes profits in—or expects to.

New ideas or opportunities are rarely seen and countless valuable ones go begging and fade. **No one** thinks of helping a **real** thing along for its practical, humane, economic or scientific **worth** alone.

El Americano thinks only in stocks, bonds, wheat margins, gold mines, oil,† promotions where, with luck or dishonesty, he has a slim to fair chance of making—and **in case** of a break or a long shot win, he becomes a financial wizard, political power, and leader in **anything** he desires, whether qualified or not. If he **carefully** plans or studies his move and loses, as he usually does, he is marked a sucker along with those he dragged into it. Few make, plenty break at investment and plunging as the sole use of the bank roll. But it's the **only** thing "any" will try . . . and over again as often as they get anything to try with!

So I have about decided to buy up some sort of most worthless land so I can sell it in lots or claims or shares through ballyhoo as soon as I "discover" the property is **rich in vita-mines**.

For after nigh onto 87 years of civilized failure due to absolute honesty, I conclude that:

HONESTY IS THE LAST POLICY!

I give the devil to **ALL** thought killers, oppression, suppression, aversion and perversion of **brains**—the **only** potentially eduring value of man—yet the dumb are the luckiest of all under the curse of "Civilization."

SCIENCE—I give the devil to:

Scientists for being controlled by Bloop, greed and industry; for perverting their ability into agents of destruction and war. For lopsided inventions **upsetting** economic conditions. For being stubborn or jealous of rivals, newcomers or theories; for those who seek cheap publicity by empty "discovery"† for being unscientific.

What remains of Hell I give to "explorers" and pseudo-scientists for

fake stuff or causing wrong impressions about jungles, wilderness, wild life, primitive peoples‡ in books, writings, movies, newsreels‡ for sensation and sales. Fashionables,‡ under guise of scientific interests, conducting big game hunts, seeking trophies and fame, and going crazy with the lust to kill and waste while valuable and much-needed scientific projects, exploration and purposes must rot, unnoticed.

I praise such outfits as Martin Johnson‡ for valuable photographic records, accounts and notes of African or other wild life and natives, and I cheer their restraint from unnecessary game killing and blood lust, and congratulate their exposure of fake reports, and false impressions.

But I denounce them for such brainless ideas as teaching pygmies to smoke, Charleston, Black Bottom, and listen to modern jazz.‡

The simpler the life and wants, the happier a people, and happiness is the truest and rarest civilization. In fact, it is the only important goal in any true civilization, although security would be the other essential.

Why introduce innovations to a people complete within themselves when you can't begin to learn all about them in a lifetime?

Any new idea may react like a wave or a bomb among them and choke out unknown or "un"-understood native culture or characteristics of interest and importance to ethnologists, anthropologists, archaeologists‡—who will thereafter ever be confronted with the problems of what was aboriginal and which innovation.

Won't you ever learn anything by your everlasting pollution and disturbance of "all" aboriginals—and all the consequent troubles?

WHY teach a happy, contented people to covet and want? It's unfair, harmful, and very upsetting to their economic life‡ and embarrassing and threatening to you!

Thus have I shown that *America‡ is uncivilized*, since "all" white man's life systems and standards are from root to top the base and outgrowth of racket and graft. Aye, your "*Civilization*" is just a colossal, interwoven ramified RACKET!

Can it be repaired? And can I fix it? "*Easy*"—after I straighten this other out. But I'm only telling Swinnegan!

Remember your waste!!

We warned you, but you wouldn't stop SAWING OFF THE LIMB YOU SAT ON. After that fall, to renew the country a bit, you finally concede some steps for minor and fake "conservation." But if you continue to loot and ransack the land of its natural resources, YOU CAN ONLY BRING THE END OF EVERYTHING!

For the Great Mystery, the Great Spirit, tiring of fooling with you, will patiently await the right time—to repay with sudden or prolonged, *added* vengeance!

So why should we Indians become imitation foreigners when we can neither respect nor trust *your* civilization in all its extent of religion, art, schools, industry, government, law, sports, amusements, health, economics,‡ *even* your science? While *you* ARE BEWILDERED AT A DEPRESSION THAT *you* STARTED THE DAY YOU FIRST TROD UPON THIS CONTINENT!

Me, I never could get excited with the patriotic thrills of the

typical American returning to his homeland, America, at sight of the Statue of *Liberty*—which welcomes foreigners but keeps its back to America. As surely as it stands for *your* (synthetic) liberty, it means the *end* of ours (Indians).

At the moment, or longer, this work of giving everyone the Satan would be more popular if I would donate Hades to Hitler or Jews. While Hitler plays in his own sandpile it's none of my business. Although I cannot sanction any racial or religious oppression, *while* you shudder in horror at atrocities and possibly exaggerated propaganda against Ethiopian, Jew, and Chinaman by Mussolini, Hitler and Japan, those telescopes you use for such distant vision *blind* you to views of the far *greater wrong* that *you continually commit against him to whom you owe everything*, your Indian benefactor—by his size and countless, interwoven, crippling handicaps, the MOST DEFENSELESS OF ALL!

I won't attack the Jews‡ because I know what it is to be persecuted over race and religion. (Indian retaliation against whites is *not* persecution but self-defense.)

And those *evil* characteristics (unfair, miserly, mean, hoggish, grasping, crooked, money-mad, fake, destructive to genuine values‡) that "whites" criticize the "Jews" so bitterly for, I seem to find pretty well established *throughout* the white race. Maybe the Jews are more expert at it, if possible? I have known very few—too few to judge—but these haven't seemed super-saturated with these traits.

The Jews may run the country and the Jews may own the country! Or the Nazis or Fascists! *So what?* The Reds may overthrow the government and set up bolshevism. *Well?* The Japs may swarm over and capture the country. *Who cares?*

When each wave is succeeded by another until one gets final control, *maybe* war will die out because there will be no more exotic hordes to invade. If politics‡ are disrupted and reduced the world ought to be fairly peaceful then until the invasion of the conquering hosts of men-things from Mars.

Well, it's not *my* fight!

Why should *I* worry or care? It's certainly no longer *my* government, religion, race, sociology or culture. And only in empty, imaginary theory is it *my* country!

Can *any* or *all* be worse than the last? More destructive or tyrannical than the "whites," "*Americans*"?

That's the *whites'* worry *now!*

POSTLUDE

THE REFERENDUM

On my two platforms of Indian policy† will be open for plebe-biscuit following these final conclusions on the two plans of my manurescript.

Your vote is solicited regardless of collar, greed, rage, or weak-end party.

Those favoring the **Columbus plan** mark XXX (3 X's).

Those favoring the **Tecumseh idea** mark ←

(Kindly stating whether you are Oriental, Eskimo, Indian, White, Negro, Kangaroo, etc., and enclosing any reasons you may have for favoring this plan, or suggestions along the line, mail them to Swinnegan, in care of the Indian Bureau, at WASHINGTON, D. C. . . . Swinnegan is the Interior Department's Indian Bureau official, who is receptive to new ideas and suggestions.)

THE COLUMBUS POLICY

would redouble efforts of the old Bureau and Government tactics and aims to:

1. Force all Indians into absolute whitehood immediately and thereby protecting and taming Indians to so civilize them into extinction, that eventually an Indian will get scared only when he goes to shave and sees an Indian.
2. Make prohibition officers, bartenders and bootleggers out of all Injuns.
3. Increase T. B., venereal disease and fashionable operations (aid to doctors‡).
4. Go to school.
5. Swindle the deacon.‡
6. Vote (these will create more jobs for politicians to increase control of, or interest in).
7. Make it compulsory for Indians to grow beards and bald heads. (This is practical because it will increase trade for barbers, shaving equipment companies and hair restorer firms)—as civilization, its fads and worry are balding and bearding Indians increasingly now.

Bald heads will soon be fashionable to all races and the well-dressed man will carefully look to tattooing, prints and designs to **decorate his skull** as essential to that well-groomed appearance, and the beauty culturist will count it as important to his business as marcelling and permanent waving today.

Far-fetched? Not at all. **Teeth** have only been recently discovered in the white race. It hasn't been so long since the **fainting days** when a tiny dainty mouth was the acme of beauty—teeth being unnoticed and hidden, for girls smiled carefully to not show the stains on their fangs, or what they had in their mouths.

Nowadays, **any** kind of a mouth will do **if** containing a nice bouquet of teeth.

Sooner or later someone will discover the human skull. Hair will be outlawed as primitive, and accordingly repulsed as unsightly, hideously savage and anthropoidal, demanding daily removal from uncivilized "throwbacks."

Indians will learn **scalping** in beauty parlors.

People who will thrill to a man's form and rave over his handsome profile will be referring to his skull—"What a handsome cranium!"

And Congressmen will have control of fly-powder factories.

The rich can have their skulls lifted.

My own low, receding, prehistoric forehead, which denotes savagery and a lack of intelligence, and my very individual prominent "occipital" frontal bones which betray a primitive sense of rhythm will be difficult to disguise.

I will have to wear a crock inverted on my head. Or perhaps the beauticians will sell false heads and skulls to all such ugly-domed unfortunates.

At that it may prove my fortune. I don't look like a buffalo-nickel Indian, so I can't sell fake Indian medicine, but with my head shaved I can join a sideshow and **pose as Pithecanthropus Erectus**, the JAVA APE-MAN!

Or better yet, I'll have a **foaming beer mug tattooed on my scalp** TO ADVERTISE SPITZ BEER and gain myself sensation, notoriety and perhaps permanent income!

Then at last I can publish a real Indian book!

When my hair grows up through the tattooing a little it will look like a velvet, plush or woven tapestry, or carpet or a beautiful oriental rug!

Won't I grow a valuable scalp for some museum, though!

Eventually America will be only one wing of the World Apartment House. These super-civilized people, due to man's electro-chemic genius, will then keep physically fit by using

... dehydrated water, chemical sunshine and by bottled (canned) exercise, synthetic sleep, concentrated food and **live forever**.

Work will all be done by mechanical robots. And thinking?

American future super-civilization will be safeguarded by laboratories to give advance knowledge by encouraging ads and instructions on how to get smart in fifteen minutes:

Take pill for algebra, capsule for astronomy, pills or liquids with instant reaction to provide correct answers for any question asked within the scope of each.

Politix, fortunes and business will be handled by liquid inoculation or injection.

Entertainments will all be by pills, rays, hypos, and radios.‡

The Rose Bowl will feature the contest between pill teams.

We'll even elect pills as president (which is nothing new).

You will read a book or see a show by exposing yourself to certain selected rays.

As the super-physiqued only will be permitted to regenerate the race by selective and supervised eugenics, assisted by all artificial devices, methods and assistance, and child-rearing experts, scientists will soon discover and produce children, meat and plants by entirely artificial methods, ending our animalities; BABIES WILL BE CONCEIVED AND BORN BY RADIO,‡ placing high price on beauty stars and popular heroes demanded by the rich, famous and political, who will own all the broadcasting stations, to tune in on their favorites through radio, television, touch-a-vision.‡

The favorites will have no fan mail—they'll always all be too busy with their apparatuses sending, receiving and intercepting contacts with all the programs of the "eligibles."

NEXT

I have now fixed up the whole world, except for weather and women. Me and Waziya held back the winter at Pine Ridge until a friend of mine got his shop built. Then arranged plenty snow in late winter and fair rain before I left Pine Ridge that spring (1934).

Though the rest of the country was dry, it rained 17 of our 21 days and nights in June while I was in the Little White River Hills, over on Rosebud Reservation, but it "never" rained after I left until the great drought settled by late summer—when I wrote 'em I would send 'em rain—and a cloudburst raised Little White River two feet!

The dry spell in the East ended after I got settled in Washington and it rained all summer, and in September set an all-time, any-month record, with over 16 inches.

I went in October up to northwest Minnesota, where it was very dry and it rained most of the time I remained until even the peat bog forest fires drowned.

Since I returned to Washington in mid-November it has rained or snowed most of the time to now, February.

I visited Oklahoma late in February and rain fell plenty during March and April, and followed me back through Washington, New York and Washington again.

And rain or snow everywhere else I've gone for two years since!

Why not send me around to break the drought? Couldn't I? Maybe not. But I am willing to hire out as a much cheaper experiment than the Shelter-belt cost.

Women

It's all very easy and simple up to now—women. The answer to women. (Yes you can if you're not married to one) lies in solving the equation:

If it's 22 ounces Fahrenheit from Napoleon to the Fourth of July, what color is **ouch?** (Decipher the proper ratio and the method is simple.)

The answer is **Don't**. (If you can't figure it she'll tell you.) But if you don't she'll want someone **will** and if you do she wants you to have **don'ted**. SO **don't** be undecided. Just go ahead on whatever it is and expect it to be wrong. She'll tell you.

That's why Moses wrote the 18th amendment (all don't) about women.

What kinda people are women anyway? Or are they? By way of superficial analysis, in the first step in woman control, I will list the accepted theorems:

Gold diggers? Not all. The gold's been called in. They're off the gold standard. But they take too much amusement. Demand too much time to keep them interested.

Woman is the root of all evil. I am told that married men make the best husbands. So I suppose statistics can be shown to prove women make the best wives. And it is at least a general popular belief that women are better mothers.

Uncle Iktomi's Bedtime Story Advice to the Loveworm—Lovewarm, Loveworn—(well, whatever it is):

I garnish these following as sure cures for matrimony, alimony, love, singleness and jealousy:

First, it is necessary to analyze women, the eternal mystery. According to etymology, woman is a contradiction, I mean *contraction* of, or combination of *woe* and *man*, and the result is a *woeful contract* with *man*. *Woeman, woman*. Yes, they're full of woe. While young, it may be *woo man—wooman*. The woe comes after the woo.

Now physiologically, and according to anthropology, women are not men, therefore, not being men they must be some other kind of animal. So I will prove that women are monkeys. Women are the most and nearest like to men of all living things—and everyone knows that the most *manlike* of all things are the monkey tribes. Now monkeys are most like men and women are most like men—but women are not men, as cannot be denied, therefore, **women must be monkeys.**

Psychologically, Woman Is a Contradiction of Man

The second part of this fable is to teach how to get along with, and master women:

Women are the only kind of creature you can neither tame nor train through kindness. The only way to handle a woman is to wear her pants from the **start**. I mean, show her how to wear the pants. That is, who is Boss.

Just as soon as she says, "I do"—Bing! Knock her down, then kick her in the face, jump on her neck, and drag her out by the hair. Now you have a good start.

She probably will not need another treatment until morning.

She may not be very unruly during the honeymoon, so you will not likely be overtaxed, except by having to awaken her by hitting her in the eye the first thing in the morning—every morning.

After the honeymoon is over, you may have to resort to choking her and throwing her down the stairs.

Before leaving her to go to work or on a fishing trip, be sure and bang her over the head with a chair, or golf club, and repeat it at once upon return. Such faithful attention you really owe to your wife and to your home.

By thus training her right from the start, you will win her respect and undying loyalty. Otherwise, you will lose control rapidly—and if this method fails, you may feel reconciled that she was just too hard to satisfy—or just not suited to you.

The above, practiced instantly from the marriage ceremony on, is a sure cure for the evils of matrimony, divorce,† And, promised as a **proposal**, is so bound to impress her with your originality and sincerity, it cannot fail to immediately settle the engagement question.

If you are **jealous hearted**—or she has that "model T" conception of romance that jealousy is a proof of love, I suggest an additional system that I intend to practice on my wife.

Take the whites of four eggs and a quart of lard, two cups of half a ripe yeast cake; add two heaping tablespoons full of milk and a pinch of vinegar; meanwhile stirring briskly to work up a good stiff lather and let set until a quarter to six o'clock, then slowly bring to a boil over a roaring fire, add hearts of two radishes and sift baking powder over the top before adding the meringue of half a diced nutmeg and half a pound of grated orange juice, then set to cool in warm dry oven. The frosting should be daintily crocheted around the edges and an organdie chiffon bias sprinkled generously across the bodice before carefully pouring over all a bucket of boiling salt and serve cold, sliced with the carved juice of a young almond.

If your wife is flirtatious, or even simply a woman . . .

. . . take her to some uninhabited region or desert island, and erect her a thoroughly escape-proof house surrounded by a deep moat full of molten lava or crocodiles. With handcuffs, Oregon boots and shackles, chain her securely to the floor.

Knock out her teeth as a precaution to **dentist** trouble.‡ By knocking them out one at a time you can tell if she loves me, or she loves him not. Scar her face all up, as it will please her to know you want her for yours alone. She must be kept heavily veiled (a gunny sack or a blanket would be safest), and as heavily dressed as a 19th century deaconess on a mid-winter sleighride.

Glue broken flints and oyster shells all over her so her skin would have no appeal or comfort to a rival. She will think herself one lucky girl in a million to know you want her undivided affection.

Let her have no cats, dogs or other pets to share her affection. Nothing to read, no pictures, radio;† to divide her attention . . . nor even a mirror. She might get stuck on **herself**!

There must be neither windows nor doors to this habitation because some sailor, sheepherder or aviator with binoculars might see her through a window. Keep the place dark always and enter and leave only at night by a carefully prepared underground tunnel which extends from your wife's room through the floor to a cave that has its mouth below water level of a lake or ocean which is equipped with mine-triggers and burglar alarms, electric high-volt wires, bear traps and pitfalls.

Don't let her ever take a bath. She is to be touched by only **you**. Better even

keep her hands always glued inside boxing gloves. This will also help keep away the bums and traveling salesmen. Soon you can probably plant cactus all over her as a safety guard against railroaders and meter-men.

Feed her nothing but dried sour apples to keep the **doctor** away, and nothing more appetizing, or the pretender might look forward to seeing you **partly** for something to eat.

By now you should be master of your home, and she will look forward to your coming as the **sole** break in her life, while you can feel you are **all** the world to her and that you have a wife you are reasonably sure is probably true to you—**especially** if you keep her locked in metal clothes and she is born blind, deaf and feeble-minded over in China, where you rescue her **when** she is thrown away **at birth**, marry her **instantly** and bring her up **right**!

Me? I've picked out just such a love nest on a frozen barren island in the Arctic where we won't need iceman or even Frigidaire, while we are frozen in for six months night—but I won't tell **you** where **or** how to get there!

For after some centuries of observation, I have come to a rather hasty conclusion that **women**, after all and in spite of everything, are **part human** (at least sometimes, that is)—and really are related to **man** by ancestry and not just by association.

They say woman is at the bottom of **every** man's downfall—and yet that **every** man who has succeeded has been helped up and along by woman.

And so, with all my heart and in all sincerity, I most gratefully thank

THE BILLION-ODD WOMEN OF THIS WORLD

who have refused to marry **me**!

Last—at Last

I have given everybody the devil now but **me**. I'll do that privately, although I've always caught Hell enough from you all to not need any more. Besides, there ain't space here to do it right. And I'd rather lick the world than lick myself.

I've challenged the whole yellow world to open combat. One piece at a time **or** all at once. You can beat my arguments, but not my truth, and so be wrong.

If I win there will be **no** more farming for Indians in anti-farm country—except the **feeble-minded**.

These will be given full citizenship and the vote and be appointed as farm agents and government farmers so that they can **make a living at farming by their government salary**.

If I lose fairly I'll gladly jump off a bridge into a warm river at six o'clock next summer. But the water must be warm, because I don't want the **shock** of a cold chill to risk pneumonia in **committing suicide**.

But if you **won't** meet me **fairly**, all is **hopeless**. Nothing can be for us if there is no honor in you.

Then admit you're all bluff, and free **me** forever from your land of mythical liberty by deporting me to **any** foreign land where the land of the free and home of the brave is not confined to legend-history books—I'll be **just an individual**.

Me, I'm proud of Indian blood, **me**. But often I wish I wasn't Indian. So I could forget my duty, become selfish and look out first for my **own** interests. And go crooked, political and rich!

So, tie me to a floating cloud
and blow me a wind to carry me far and storm me down in a land of the
bow-legged fish!

Then I'll wander to see and live for just me

And never think again.

I'll **grab** what I can, and be a **white man**
AND TO HELL WITH THE REST OF ALL MEN!

Yes, I'll be civilized at last—but when I do, **look out**!

... the end of the **savage** in **any** race or "civilization" is very near to the end of that **people**. The roots of a nation as well as race are in the **ground** and the **ROOTS ARE THE SAVAGE IN ALL mankind**. ... The primitive in all mankind is the root of each race. ... And when the roots are pulled **or** cut from the plant the flowers and foliage will cease flourishing shortly to wither and **die**.

But I will be a white man now and think of only **me** and **now**—and to hell with my children! ... the lazy things were born too late to have any rights ... Why didn't my children hurry up and get born ahead of me?

All the world belongs to **me** and my time—

WHY SHOULD I THINK OF MY CHILDREN?

I AM A WHITE MAN!

CHAPTER ALL

CONFUSION

THE ONE UNCERTAINTY

Iktomi feels for Indians' present and future improvement results from the great fault of the modern Indian:

One may sacrifice the best years of one's life to days and nights of slavery, losing health, pleasure, finances, ambitions, friends and kin to promote sound welfare of the **Indian**, and thereby interest the majority and "excite" plenty, **but** although some will ambitiously offer loyal, energetic support to "do all I can to help you" (to help **them**, it really is)—**too** much of their energy exhausts itself in sympathetic appreciation, procrastination, absent-mindedness and dreaming, and leaving **too** little to fire determination, perseverance and dependability in getting **practical** results.

Reservation life being so dull, monotonous and continuous, Indians cannot appreciate the fleetness of **time**, and with other conditions, this has caused habitual waste of Time, which has made Indians sub-reactive to urgent timely action **or** realization of Time's passing, value, or how to make use of Time by postponing ordinary customary routine habits and activities to **do most important things first**, and as rapidly and as continuously as may be of practical benefit. If you won't **thus** aid an Indian (or anyone else worthy) that you believe is trying to aid you, you're not worth aiding!

With **too** many of you, when one tries to snap you out of your lethargy, you will childishly imagine you are being driven and stubbornly balk or pout even while knowing it's for **your own good**. Something you understand as of promising but doubtful benefit, especially if customary in scope, is **more** apt to get action from you than anything that appeals to you as ideal and complete—for such is **too** liable to enchant you into beautiful, hopeful dreams that sap your usefulness, and are costly through your disappointment that **reality does not reward dream-wishing support** as principal contribution to its success. You expect a leader to push it all!

Yet in bad weather, in any kind of roads or transportation, broke or sick, **too** many of you drop important work **or** business to travel considerable distance to hear a **politician** you do not even like, won't believe (and if he does influence you, you soon will be skeptical again), and know won't **or** can't help you to any extent.

So what? So Iktomi plans to start his program with select, faithful, determined numbers of Indians on small tests—say, (1) Part of an old reservation as is; (2) extension of another old reservation; (3) a new reservation; (4) a useable national recreation area—and **prove** to Indians and whites quickly **first**. So all will favor expansion of the plan. **Hope** given to a plan winning general approval will **develop** a habit of **duty-sense** and **action** that would be spurred on by co-developed habit of tribal consciousness and opinion. Here is a plan—**GIVE IT HOPE!**

UNCLE SAM, CANADA AND EACH AND ALL OF YOU:

What will *you* contribute in funds, land or water areas,† material, stock, scientific and co-operative suggestions, boosting and co-operation to make this all possible? Only a little effort on your part—a little *material* demonstration of a mite of your advertised honor, and vaunted concern for Indians, would give Indians real, permanent peace and freedom!



Can you afford to do it? You can't materially, honorably, culturally afford *not* to. Just as a settlement of all you *owe* their race, and can *never* repay, it is hardly more than an apology *and* a trivial material offering that would be your first and only honorable gesture of good faith and decency ever made to the Indians. And for all this I OFFER YOU THE REWARD YOU CAN *earn* in this way *only*:

1. A quick relief from your mistakes, misunderstandings and responsibilities that you make **worse on yourselves** and on us.
2. A cleaning at last of your depraved conscience and bloody honor.
3. Educational recreation paradises.
4. A good investment to you primarily directly and indirectly as shown.¹
 - a. **Refuges† buying power**—refuge, reservation and neighboring (helped through increase of regional visitors) businesses, hotels, trading posts, Indians' "White Town" and the "Frontier"† furnishing substantial market for milk, butter, cream, cheese, eggs, garden and farm produce† from whites† surrounding refuges. **Ordering power of same** all increased in ratio to increased prosperity of same—thus benefiting "all manufacturers, agriculturists, shipping,† everywhere.
 - b. **Indians' traveling and spending power**—increase proportionate to Indian prosperity.
 - c. **White traveling stimulus**—from all points toward refuges and return.
 - d. Attraction values—CANADA EXPECTS THE TOURIST TRADE OF U. S. "AMERICANS" ALONE TO BE WORTH 300 MILLIONS TO CANADA IN 1937, AND TO ANNUALLY INCREASE. By adopting Ikto Indiaskimo Program—
 - (1) The U. S. can profitably divert through the United States much of such trade and similarly very profitably attract an important influx of spending visitors from Canada. (In 1936, 16 million U. S. tourists visited Canada.)
 - (2) Canada can multiply the expected sum and trade of all visitors.
 - (3) Both can save, offset, yet boost each other most advantageously by mutual exchange and circulation of spenders and buyers!

ETC.

Graft Inducement to Bloop

Though regrettable, it may be advantageous to point out that Bloops can profit by buying up this otherwise worthless land to sell it at "high" profit to the government, or private investment, for its payment to Indians. I could be reconciled to such graft on government, but despair that such will mean that government appropriations or "Indian investors"† would be able to buy **less** land for Indians.

You who are able but help not, you brand your face forever with your race's stamp as the rankest, stinkiest villains.

You *came* here weak, pitiful paupers, beggars, and pirates—*now* you squeeze the wealth of *our* natural heritage for untold billions of dollars annually—all your life—your wealth—your industries are out of *our* property and resources—your every institution, school, church, and government building stands upon it—your own salaries and incomes come from it—YOUR CAPITAL, YOUR WHITE HOUSE, YOUR ENTIRE NATION AND CIVILIZATION STAND ON STOLEN GROUND.

While you *begrudge us* even a "crust of bread" payment, as rations, *that force us to be beggars!*

So what we ask you is very, very cheap rent for our country!

¹Further explained in "Maka Ihangya."

Still you boast of *your great new country*. It is great in *size*. It is yours by *force* and *fraud*. It is *new* in time that you have had it since you stole it from us.

Now you have had it long enough to batter it all out of shape until we can recognize only tiny parts of it—it is so badly worn and broken that it can hardly function.

It was all right to put wheels on the travois, but you had to put wheels on the pony! You tried to make our country a motorized horse on roller skates! When a horse back-fires, *look out!*

I like to burn you, Uncle Sam. You flinch! You close your ears and say I insult you—but *my worst is mild to what you did to us!*

You slander us in your history books and feed your children lies to glorify your old pirates and pioneers. Yet the only crime our race ever did was to be born, or let the Great Spirit make us, *Indians*.

You claim you won the *right* to this land by conquering us? You starved and swindled us for it!

You never conquered the Indian with your great numbers and your mechanics against our hands. We have never feared you. Not although you are here a *million* to our thousand full-bloods.¹ But now we fear *ourselves*.

Besides, how many times has "America," shouting, "*Might does not make right!*" intervened for Cuba, Belgium,‡ as excuse for war on someone—Spain, Germany—WHILE TREATING HER INDIAN CREDITORS WORSE THAN THE PLIGHT OF THOSE SHE WENT AWAY TO RESCUE? The statues you build of yourselves today will tomorrow be smashed by *your* sons—ashamed of *your* blood!!

¹Mixed bloods would divide both directions.



You made a Constitution guaranteeing everyone the right to the pursuit of happiness, but you stripped the Indian absolutely destitute of *everything* he ever had to be *happy* about—this Constitution protected *everyone's* right to his own Beliefs and expression—*except* the Indian. You shot him down when he worshipped his Great Spirit!

Although we had no right to vote or voice, you begged, even drafted us (most volunteered) into war against a people we had never even seen, because it made *your* friends money. We died for you, *our greatest enemy*, and *still* you deny us full citizenship—luckily, perhaps. Denied us even the vote until six years after that war, to later defranchise us in some parts of the country, keep us from the polls because of race prejudice elsewhere, and in the rest abuse our vote only for *your* political gain.

You legislate to make us *partial* citizens, force us to fool with papers to be *Americans*! Here—born *aliens*—prisoners—in the land of our ancestry!

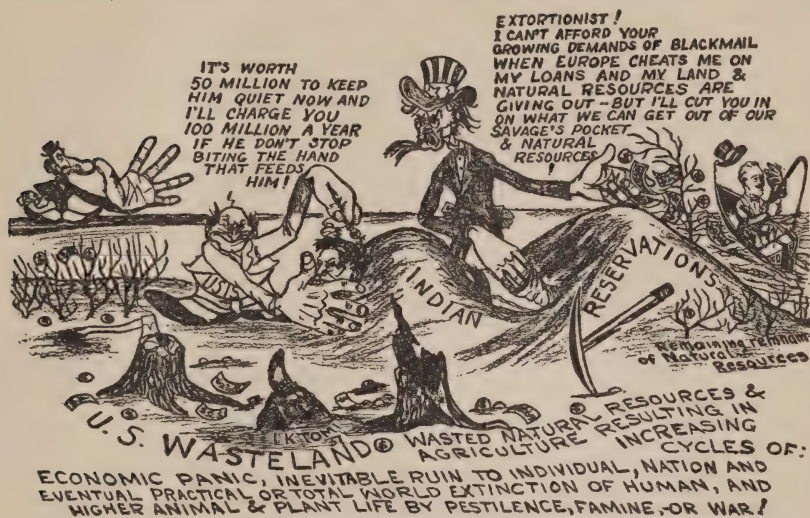
You cannot point to *one* single honorable treaty you ever made with the Indians *nor* one where you ever completely fulfilled the sworn petty agreements you “settled for” *or* even later sneakily substituted.

You would not recognize Russia because she repudiated the debts of a preceding government. You wail when France and other nations default on the payment of debts you mortgaged your nation, *our* country, to loan for your friends and your *own* personal investments in wholesale murder—war.

But you haven't made a DOWN PAYMENT ON A FRACTION OF A PER CENT OF YOUR DEBT to any Indian nations!

You gained possession of this land by the greatest holocaust of cowardice and treachery, extortion, blackmail, swindling, robbery, pillage, plunder, arson, vandalism, blackhanded murder and fiendishness in the history of all the world!

And you howl about the injustice of it all—the idea of *anyone* cheating you—Uncle Sam, the kindly soul of honor in governments—you—**THE WORLD'S WORST WELSHER!!!**



You claim you'd have the Indians exactly (Wakah'tahnka forbid) like whites in a little more time.

Time? You've had about 455 years . . . since 1492. How long does it *take* you to see your mistakes? Your mistakes on Indians started when Columbus first got to the wrong country *by* mistake and *misnamed* us!!

Often, since reservation days began, and even yet, the Indian Bureau has been like an old hen cackling and worrying herself to death because, although she adopted us (even incubated the last generation) it was from a *wild* egg we hatched. We wild Indian ducklings will do better, be happier, and more at home if you will let us go back to the water!

My efforts will not be appreciated by many of my people; they *expect* it of *me*—but YOU WHO HELP do for them such things as I ask here, will be a great hero to them *always*.

For what I have said I will be laughed at, ridiculed, jeered and condemned—by Indian as well as white. But they who are so ashamed of being *Indian* and so anxious to be white, let them make their nest and starve to death as *white* among them.

Why imitate you when you will do better to imitate us?



The Great Spirit made us Indians and Eskimos
And as such we should remain.

As long as we live upon this continent made for us
Great Spirit is master of our evolution and nature,

Not the white man, our destroyer,

Who transforms those he "saves" into mules and mechanical dolls.

I will never worship the white man as my Great Father!

You who do will have to worship a transplanted foreigner as your God.

BUT EVEN IF I AM THE LAST INDIAN,

The **GREAT MYSTERY** is my Creator!

Only those who are *Indian in skin* with a heart that is white
will step out from behind me. We will have no room for an
Indian's *skin* blown full by the *breath* of the white!

So, when I turn my back to them and face you to speak in
their behalf, it is *not* a part Indian speaking, a quarter- or a half-
blood Indian—it is not *one* Indian—

*BUT UNTIL WE ARE NO MORE
AM I ALL THE INDIANS OF NOW AND FOREVER—
APPEALING TO YOU FOR LIFE!!*





BEHINDISPIECE

(Self-portrait of Iktomi when he is his ancestor in old Indian form—late aboriginal)

The original, drawn in carbon, was the first of a series of drawings without a line, and without a "point" to drawing "tool," and has probably never been attempted by anyone but Iktomi, as it is doubtless the most difficult process. Truth, not art, is the aim. The life scenes and historical or religious activities express Iktomi's interpretation of an old 'akota song (free translation):

"The President of the United States has ordered, so they say,

'Dakotas, become white people (citizens),'

But I could never bear it—the Indian ways I cherish!"

1889

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WILLIAM WILSON: RESIDENT. WILSON, WILSON & CO.



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WARNING!

Iktomi is trying only to be fair . . . and has plenty to lose and nothing to gain by this . . . but fears that wherever, and if, you do understand, it must be more **through accident or your effort than through his ability, so**

Iktomi invites any and all to show him, by proof or reason, important errors of his fact or logic so that

Same may be corrected as necessary and fitting to all following works that he may produce—personally or in collaboration with others—in the Iktomi Authentic Indian Series:

"IF?" . . . Plans, intentions and ideas of various administrations and individuals (White and Indian) and accompanying obstacles,‡ as change of policy (unfortunately too frequent).

"PRINCIPAL EFFECTS OF INDIAN TREATIES ON INDIANS, AMERICA, ETC."

"INDIAN TRUTHS"—(See bottom paragraphs of Frontispiece.)

. . . and various Indianish works each on separate Indianic‡ subjects generally of particularly unknown, unpublished or unpublicized matter as of Indian Science and Nature Lore, Religion, Ethnology, Anthropology, Sociology, Archaeology, Mythology, History, such as **"Secrets and Mysteries of Crazy Horse,"** etc.

(Concerning all of which Iktomi admits his inability to properly express and confesses he is not overly interested . . . and doesn't pretend to enjoy doing, but counts as a duty-joke on himself for realizing and conscientiously heeding that such material could and should be salvaged NOW OR NEVER!)

"MAKA IHANGYA," the true, humorous and philosophical narrative of a special and important phase of modern Indian Life in white "compromise" modification set in a remnant of Nature . . . looking back through "all" toward the ancestral Indian (from a section of the life and experiences of Iktomi—scientifically accurate in text and illustration so far as each field is touched.

Iktomi withko



A NEW FIELD
including many new fields
possibly a new Era
comes to light with the launching of this epoch-making book,
which, despite its criticism of both races, is the first general Indian
book ever approved by the Indians themselves—and backed up
by hundreds of advance orders from them—

"America Needs Indians!"
is without question the most unusual book that we have ever
published and we consider it the most unique that we have ever
seen, as regardless of your interests, work, plans, ambitions or
views, you will find it of value for its information and startling
originality—and practical proposals that DO concern YOU!

Bradford Robinson
Denver, Colo.

To Whom it May Concern:

We, the undersigned
Rosebud Sioux Council
our fellow tribesmen
to emphasize the
power to help
for the better

I have known something of what the author has had to go
through to get this material and to work it up. I have long felt
the need for such work as this. It is something entirely new and
different in the line of books.—Sam Lepointe (deceased), President
Sioux Nations Council (1832).

Delegates of the
Council for the efforts of
half of the Indians wish
you to do anything in our
drawings and their objectives
because:

principals in
in our interest
his life history
life of the past, and present economic Indian conditions, and because
we have carefully inspected the completed works, we want it known
that aforesaid works are the only books having the endorsement of
the Sioux as authentic:

That "Maka Ihangya" is the only book approved
by the Sioux as an authentic book touching accurately on all phases
of Indian life, and containing tribal secrets unknown and unauthor-
ized in any other publication.

That "America Needs Indians" is the only book
that we feel gives an authentic and complete understanding of the
present Indian situation, and sound, practical proposals for Indian
economic gain.

Truths" and in
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Then
to do the
mentioned
sideration

we feel that we
who have long been anxiously hoping for you
his pursuits as Iktomi, and we personally believe that you will have
the thanks of not only our reservation, but of a majority of the Sioux
Nation, as well as the Indian race as a whole.

In our last conversation you convinced me beyond doubt that
you have versed yourself to a true conception of the traits and
culture environing our northwest plains Indians.

To philosophize one's self to a true conception of Indian lore,
one has to probe behind the veil of actual operations for a reality
of true Indian lore, and this can only be accomplished by a
member of the tribe.—Wm. "Billy" Bordeaux, Eminent Sioux His-
torian and Indian Authority (Author of "Conquering the Mighty
Sioux").

Signed:

Geo. W. Bolden
Wood & B. D.
Charles Gallineau
Don H. W. Bear

Thomas F. Whiting
Golden Digger S D
Tulane Khabdeau
Chairman Rosebud Council
Rosebud, S. D.